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A GUIDE

FAMILY DEVOTION;

CONTAINING

, a Portion of Scripture with Reflections, and a Prayer,

FOR

THE MORNING AND EVENING OF EVERY DAY IN THE YEAR.

WITH AN APPENDIX OF PRAYERS AND HYMNS

ON VARIOUS SUBJECTS.

THE LATE REV. ALEXANDER FLETCHER, D.D.,

OF FINSBURY CHAPEL, LONDON.

NEW EDITION,

WITH AN ORIGINAL MEMOIR OF THE AUTHOR,

BY THE REV. JOHN EADIE, D.D.

"As for me and my house, we will serve the Lord."—JOSHUA xxiv. 15.

"The voice of rejoicing and salvation is in the tabernacles of the righteous."—PSALM cxviii. 15.

"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name!"—JEREMIAH x. 25.

"Family Worship is so necessary to keep alive a sense of God and religion in the minds of men, that where it is neglected I do not see how any family can in reason be esteemed a family of Christians, or indeed have any religion at all."—ARCHBISHOP TILLOTSON.

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TO THE READER.

In the year 1836, this Work, entitled a "Guide to Family Devotion," was first presented to the British Public. Since that period Fifty Editions, of a Thousand Copies each, have been published and purchased, besides several Editions in the United States of America. In both countries the demand and sale continue unabated. We now enter on the publication of another Edition, under the peculiar smiles of a gracious Providence.

Suffer me to refer for a little to the nature of this undertaking, which, as far as my knowledge extends, was never attempted before in any previous period of the history of the Christian Church. The appearance and success of this Work have stimulated others to make a similar effort; and may the Holy Spirit most abundantly crown all their labours with his richest blessing.

All must acknowledge that an undertaking of this description was peculiarly difficult, solemn, and important; requiring no ordinary effort, and calling for the exercise of constant dependence on the Holy Spirit, as the Spirit of grace and supplication. Divine aid was earnestly supplicated, and was most mercifully granted; and certainly the preparation of this Work, chiefly composed during the tranquillity of the morning hour, and before the usual avocations of the day, has proved to me the most agreeable exercise that has ever employed my time and thoughts during the past period of my life. Though the undertaking was formidable, yet by humble dependence on Divine Grace I was encouraged to advance, and under the smiles of Heaven to bring the Work to its completion. "What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." What reason had I to say, when looking on the great object of preparing materials of devotion for the morning and evening of three hundred and sixty-five days, "Who is sufficient for these things?" I wish to be thankful; my sufficiency has been of God.

The imperfections of the Work are numerous. May God forgive them! And may the devout and pious reader treat them with gentleness and candour! Amid all the marks of human weakness, I believe there is nothing introduced at variance with sound doctrine—the pure Gospel of Jesus Christ.

This Work is not *sectarian*. It acknowledges no party except one; namely, the universal Church of the living God—that church which is one body, of which Christ is the Divine and exalted Head.

I am earnestly concerned that a *proper* use may be made of this "Guide to Family Devotion." I think that those who have not yet acquired the attainment of extemporaneous prayer in their family, are fully warranted to read the Prayers this Work contains till they acquire that gift. O let them be read deliberately, distinctly, and reverently! If I may so speak, "Reflection is the holy music of prayer." The Prayers may be useful to those who pray extempore. If they read the written prayer previous to Family Worship, it may be a mean of furnishing a variety of petitions, which they can clothe in their own language. Above all, may the use of these devotional services be accompanied with the unction from the Holy One!

In the Selections of Scripture I have carefully studied to preserve the sense and scope of the inspired writers.

In former editions, the Reflections were generally those of the late Rev. John Brown, of Haddington. In this edition the whole of the Reflections are the production of my own pen, after earnest supplication to the Divine Spirit for his gracious aid.

The unexpected and extensive circulation of this Work, in Great Britain and Ireland, in our Colonies, and in the United States of America, and also the numerous instances in which God has graciously condescended to render this Work savingly useful, call forth the most unfeigned and the warmest expressions of the thankfulness of my heart.

Under God, I feel much indebted to the public generally, but more particularly to the friends in my own congregation, who have come forward so numerously and so promptly as Subscribers to this Work. On this occasion it would be an act of unkindness not to acknowledge the encouragement afforded by my respected Publisher, Mr. George Virtue, who very readily fell in with my views, and who, at great expense and some hazard, enabled me to present this legacy to my country and the Church of Christ.

I am your affectionate well-wisher in the bonds of Christian love,

ALEXANDER FLETCHER.

MEMOIR OF THE REV. ALEXANDER FLETCHER, D.D.

WITHOUT holding the theory of Mr. Buckle, that events are so concatenated that the last one of them is not only moulded but necessitated by all those which have preceded it, we feel it to be matter of daily experience that the career of a son is often dictated or coloured by the vocation and character of his father. The mind of a child is moulded by an immense variety of influences, singly, perhaps of little power, but united and in daily operation, of prodigious and incalculable force. Slowly, softly, silently, does this work go on, like the life of a plant in early spring. No eye is keen enough to detect it in actual growth, but it is not difficult to mark its progress. The elements of assimilation are ever quietly and unconsciously putting forth their strength. The daily converse suggested or shaped by the daily occupation—the allusions to it, or images so naturally taken from it—its visible aspects and impressions on parental habit and life, with the domestic atmosphere in which a boy thus moves and has his being—these all for years, and as far back as memory reaches, have been busy in giving bias to his mind and form to his prospects. Such familiar associations felt in childhood and youth often determine the young man to walk in his father's steps, to assume his business or follow his profession. There are many exceptions and not a few contrasts, originating in varieties of mental or moral temperament; but the process we have so briefly described is a familiar one in the families of merchants, physicians, and lawyers. And it often shows itself in clerical households in which, for many reasons, the fatherly precedent has special sway, and the excellent education, illustrated by a pure and benign example, fosters an early liking for the sacred office. While there are scores of instances unknown to fame, we might refer to the Sherlocks, the Stillingfleets, the Lowths, the Conybeares, and Scotts, of the English Church; and the Owens, Henrys, Halls, Claytons, Bulls, Vaughans, and Spurgeons in the ranks of Nonconformity. In Dr. Fletcher's native country there are the Forbeses, prelates, both father and son, the Cooks, Hills, Lawsons, Heughs, Browns, Gilfillans, and M'Cries, names that have passed through more than one generation. May we not add, that in the families of Christ's servants the succession of the son to the father in graces, gifts, and office, may be often taken as a proof of the Divine entail which the prophet thus describes:—"As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isa. lix. 21.)

The subject of the present memoir may be added to these lists. William Fletcher, his father, was born in 1727, and was baptised by the famous Boston of Ettrick. His ancestry had been shepherds for generations, either in Liddesdale, or among the vales and hills of that beautiful country—"Yarrow braes and Ettrick shaws," immortalised by Scott and Wordsworth. The parish of Ettrick had then for its minister the author of the "Fourfold State," a volume dear to so many old Scottish hearts, for its solid theology and quaint illustrations, its homely and pointed appeals, its holy unction, and the occasional grandeur of its thoughts and descriptions. The mother of William Fletcher was a Laidlaw, and a kinswoman of the mother of Hogg, "the Ettrick Shepherd." We do not know very much about the earlier years of William Fletcher, save that he was, to a great extent, self-taught; that the earnings of his youthful industry were devoted to his college education; that he was nigh the ripe age of forty when he began to study theology, and that at the time of his license to preach, he was residing in Dalkeith as a schoolmaster, with a wife and a family of five sons and a daughter. This domestic condition gives us a little glimpse into those privations which must have been borne bravely during his struggles for self-advancement. He must have been often brought face to face with wants which nothing but his own ceaseless toil could relieve, and have been drilled into the best of lessons, self-reliance under the Divine blessing. On being licensed at the termination of his theological studies, which had begun under Professor Swanston of Kinross, and been finished under Mr. Brown of Haddington, it became his duty to preach in the vacant churches of the religious body to which he belonged. And in those days of narrow, wretched roads, untraversed by stage-coaches or similar means of public conveyance, a horse

was a necessary part of a young licentiate's equipage. The people of Dalkeith, in gratitude for his services as a teacher among them, made him the present of a pony to carry him through his probationary career. During a lengthened evangelistic circuit in the North his wife died, and he returned to find his house shut up, and his children dispersed among relatives and friends. In 1772, he was ordained minister of the Secession Church at Bridge of Teith, in succession to the Rev. David Telfer, who had been sent out to America as the first missionary from the Associate Synod. Bridge of Teith is a rural spot in the vale of Menteith, of great quietness and beauty, having for its western boundary those lofty mountains that guard the Trossachs and embosom Loch Katrine. His ministry was long, unchequered, and useful. His life and doctrine were of apostolic purity and simplicity; conscientious and unbending in all his opinions, he had the spirit and nerve of a martyr. He was blessed with such an unprecedented amount of health and vigour, that his pastorate lasted forty-three years, and his life was prolonged to nearly ninety. Nay, he was never absent from his pulpit a single Sabbath on the plea of ill health, and he preached to his people on the Sabbath before his death. Amidst the excitement produced by the first American and French revolutions, he was a firm and ardent supporter of the throne and government, and published a Tractate, named "The Scripture Loyalist, containing a Vindication of Obedience to the Present British Government in Things Lawful." The title is somewhat ambiguous, and the limitation "in things lawful" is provocative of question and discussion; but like so many at the trying time, he was so terrified at French anarchy, that he recoiled into conservatism, argued that a good subject of King Jesus must be a good subject of King George; condemned all change as tending to revolution and infidelity, and held that the British constitution ought to command support from its being the palladium of liberty and Protestantism. The patriarch had a cordial dread and detestation of Popery. In 1814, on the entrance of the allied armies into Paris, he was "sore distressed" at the probable increase of the papal power which the Bourbon restoration would bring along with it. He spared not his words on this subject when occasion served, and barbed his denunciations with scripture epithets. An officer from the garrison at Stirling had happened to call at the manse, and the conversation naturally turned on the leading news and events of the day. Mr. Fletcher freely expressed his doubts and fears connected with the great European crisis, and uttered some dark suspicions about the Pope. "The Pope," said the polite military visitor, in his blandest tones, "is a fine old gentleman, and, after all, is a good sort of a man." "A good sort of man!" answered the aged pastor—"a good sort of man!" exclaimed he, in a yet higher key of amazement, "why, sir, he is the 'son of perdition!'—the 'son of perdition!' sir; first negatively, because he leads others to ruin, and—and, secondly, because he is going to ruin himself," &c. &c.

The circumstances of old Mr. Fletcher's death were peculiar. A Bible Society had been formed in Stirling, and the first committee meeting was appointed for the first Tuesday of April, 1815. The good man was anxious to be present, and had been carried in a cart to Stirling on the previous day. But fatigue and cold brought on fever, and he died on the Thursday of the same week. He was simple as a child, and very benevolent and unworldly. He used, on going out, to ask his wife the precise value of any piece of silver money above a shilling, for he would give it away to a beggar as readily as a penny. Sometimes he did not know his own children in the street—"What's your name, my pretty child?" "I'm your Euphie," was the quick and amazed reply. With great sternness of principle he had great tenderness of heart. He was made up of integrity and kindness. While, according to his views, he would have doomed heresy to death, yet he would have wept and prayed to save the heretic from his fate. Everywhere was he respected and loved; denominational jealousy was disarmed by his apostolic character. His soul was in that work which had been so greatly prolonged from year to year. The world was under his feet, and it gave him no anxieties. "Children," would he say, "all that I can leave you is a wee bit o' ground, in the new kirkyard of Doune." In short, Goldsmith's sketch in the "Deserted Village" would, with the exception of some features of locality, apply to him:—

> "Near yonder copse, where once the garden smiled,
> And still where many a garden flower grows wild,
> Here, where a few torn shrubs the place disclose,
> The village preacher's modest mansion rose.
> A man he was to all the country dear,
> And passing rich, with forty pounds a year."

In the second year of his ministry, or in 1774, Mr. Fletcher married Jean Gilfillan, who was born at Stirling in 1752, and baptised by Ebenezer Erskine, one of the founders of the Secession. She had been residing for a few years in Dunblane with her brother Michael, who had been ordained over the Secession congregation there. He was a man of great singleness of heart, a divine of no common attainments especially in systematic theology, and an earnest and acceptable preacher. Mrs. Fletcher was a woman "one among a thousand." She was the mother of fourteen children, six sons and eight daughters, one of whom still remains, the last of the family. The children by both marriages were no less than twenty: and she

brought up and educated such as were spared her on a very scanty income, considerably under £100 a year. So frugal had been her ways, and so motherly had she been in her forethought, that, by the time her boys were ready for college, she had saved up £200 to defray the expenses of their residence and education in a university town. Like her great prototype in the Book of Proverbs, "She sought wool and flax, and worked willingly with her hands. She laid her hands to the spindle, and her hands held the distaff." At that period, when cotton had not come into so general use, she manufactured linen thread, and "delivered it unto the merchant." Her needle, too, was not idle, for she made dresses for families in the neighbourhood, and old women were in the habit of coming down all the way from Rob Roy's country to get their red cloaks stitched by her nimble hands. "She looked well to the ways of her household, and did not eat the bread of idleness. Her children rose up and called her blessed, and the heart of her husband did safely trust in her." Among the "many daughters" who have done "virtuously" she holds a high place. The activity of Martha was united in her to the devoutness of Mary, and her death-bed was a scene of holy triumph and rapture. Mrs. Fletcher predeceased her husband by a few months; having died 12th August, 1814. Her eldest daughter was married to the Rev. John Brown of Whitburn (son of the first John Brown of Haddington), father of the greater Dr. John Brown of Edinburgh and grandfather of the author of "Horæ Subsecivæ," and of the humorous and touching popular paper, "Rab and his Friends." The fifteenth child of his father and ninth of his mother was Alexander, whose life we are about to sketch, and who, like so many good men, owed much to the tenderness, wisdom, economy, and prayers of a Christian mother.

Alexander Fletcher was born in the manse or parsonage of Bridge of Teith, on the 8th of April, 1787. He received the rudiments of his education at home and at the village school of Doune. The genial influence of his mother nursed him in early piety; and, indeed, the training of the family seems to have devolved to a great extent on her. She taught him the fear of the Lord, and gave his mind a strong bias against juvenile profanity and deceit. On a fine summer's day, as he was playing with a few fellows, one of them, on being irritated, began to swear. Alexander was shocked to tears, but he had no authority to exert against the offender. Still he tried what he could, and that sincerely. "Oh!" said he, "dinna swear! I'll gie ye a bawbee if ye dinna swear ony mair. It's a' I hae, but I'll gie it to you if ye'll no' swear." This early maternal training moulded him through life, and was, in truth, a deeper learning by far than that of the schools. When little more than a child, he was sent to Stirling to study classics, under Dr. Doig, the most learned of schoolmasters, one of the first scholars of his day, and author of the article "Philology," in the third edition of the "Encyclopædia Britannica." Alexander does not seem to have been precocious in any sense, but he made very gratifying progress in all his studies. The circumstances of his father's house, with so many children and provisions at a famine price, must have been very straitened; for, to adopt the standard of value and comparison so current in Scotland, and so characteristic of the principal food of children, oatmeal was selling at 3s. a peck. "The halesome parritch, chief of Scotia's food," was the common diet in such a dwelling; but the price was about three times the average amount. It was necessary, therefore, to equip the young Fletchers for work at an unnaturally early age. Alexander, like Samuel, had been dedicated to the ministry by his pious mother; she had "lent him to the Lord," and in the strength of her vow, had so wondrously economised to secure his education. His uncle, Mr. Gilfillan, of Dunblane, no sooner heard of the intention to educate Alexander for the Church, than he took staff in hand and hastened to Bridge of Teith to remonstrate on the folly of the step. "Jean," said he, warmly, to his sister, as he sagely shook his head, "Jean, it will never do to put that boy to college, he wants parts for a minister; send him to be a manufacturer." But Mrs. Fletcher's long-cherished purpose was not to be baulked by the abrupt discouragement and severe judgment of her brother, who, probably, in her opinion, was not able, as a bachelor, to judge kindly of the talents and promise of one so young as his nephew. The result was, that in 1798, Alexander was sent to Glasgow College at the unripe age of eleven years, with his brother Robert and an elder sister to take charge of them. The journey was on foot, and, according to tradition, the kind and considerate mother filled both pockets of each of the boys with a bursting load of provisions, and gave them charge that when they came to a certain well they were to fall on one of the stores, and when they arrived at a certain stream they were to rest and devour the other. Dr. Fletcher was wont to tell that the impatience of youthful voracity anticipated the stages so marked out to them, and left them hungry indeed during the last hours of their travel. How he prospered in his curriculum we do not precisely know, but he passed through it at least with credit.

The University session lasts only about six months; and, as is common in Scotland, the young student severed himself from his family and mother with bitter tears, and employed the first recess in teaching at the village of Lathones, in Fife. In this humble sphere his love to instruct the young in Sabbath classes began, as if by instinct, to display itself. Sabbath schools were but recently instituted, and not without some opposition. The student-teacher was in the habit of addressing his pupils at length, unconsciously laying the foundation of his future fame as the prince of preachers to the

young. But his uncle Michael had heard of his daring innovation. A boy-preacher was, as he thought, out of all rule and precedent; and he solemnly remonstrated with his parents on the intolerable scandal and danger of their son's proceedings. After the completion of his college studies, Alexander Fletcher entered the Divinity-hall, which, under the care of Dr. Lawson, met at Selkirk. Professor Lawson was a man of primitive manners and extraordinary erudition. Gifted with a most wonderful memory, he possessed at the same time uncommon shrewdness and penetration. His profound wisdom often clothed itself in utterances so quaint and pithy as to obtain the currency of proverbs. His expositions of Scripture are characterised by their sage and suggestive lessons; and his style is remarkable for its simplicity and purity. He endeared himself to his students by his homely dignity and cordial familiarity with them. Dr. Fletcher often referred to the sessions or terms spent at Selkirk, and to the memories of a spot so rich in beautiful scenery, and so hallowed by the early associations and friendships of fellow-students whose paths lay so far apart in after-life. Money and public conveyances being scarce in those days, many of the students footed it from various parts to Selkirk; and the pedestrian pilgrimage abounded, as it was sure to do, in youthful hilarity and incident,—the topics of many a pleasant converse after their locks were silvered, and the quiet evening of life was settling down around them.

Alexander Fletcher's brother Robert was his fellow-student, and the recesses during their theological course were usually spent at Dunblane with their uncle. The young nephews were subjected to the strictest surveillance in their daily studies. Little indulgence was granted them. Every day had its task to be conscientiously done, a doctrine to be studied, or a book to be mastered, or a discourse to be sketched out. No day-dreaming was tolerated; no wandering was permitted by the green banks of the Allan, no lounging under the shadows of the Cathedral, or amidst the ruins of the grand old baronial castle of Doune. The rigid rule was further fortified from violation by the old man clothing his nephews during their working hours with huge cast-off garments of his own, the size and singularity of which would have made the students objects of universal merriment had they chosen at any time to escape from their monkish book-closets to the streets or fields. But this enforced seclusion and labour, often unwillingly submitted to at the time, was of great advantage. It gave Alexander leisure for orderly thought and mental discipline. Archbishop Leighton, "the good," had bequeathed a theological library to his episcopal city of Dunblane, and when episcopacy fell, the collection passed from dean and chapter to synodical superintendence. Its great dusty tomes afforded an inexhaustible supply for reading and examination. Dr. Fletcher often referred to this *régime*, and used to describe some of the amusing features of its self-defeating sternness; but always ended by extolling his venerable uncle's austere tutorship, and the lasting good which he had derived from it, especially in the sphere of systematic theology, the favourite study of the age. He learned to look at doctrine in its connection and bearings, for every truth like each star in a constellation shines and is shone upon; so that in his preaching he was enabled "rightly to divide the word of truth;" not urging—as is too often done—one truth to such an undue extreme that it bordered on error, or so isolating it as to ignore others of equal value. It must not, however, be supposed that Mr. Gilfillan was a man of a hard or saturnine nature. On the contrary, he was genial and good-hearted, ready to do any good work, and he was adored by the people of the place. During the years of dearth at the end of the last century, he generously advanced what little money he had or inherited for supplies of Indian corn, and to a great extent saved the parish from starvation. At a later period he originated a savings-bank, and so supported and encouraged the enrolment of volunteers, that very much by his exertions and addresses no less than two companies were raised and disciplined in Dunblane and neighbourhood. But he thought that firm and systematic work was the best way of curbing exuberance of spirits and checking any disposition to spend precious time in desultory reading or fruitless mental reveries. Mr. Gilfillan was himself a divine of good standing. He might have been chosen Professor of Theology; but to defeat his own election he ingeniously secured certain votes for Dr. Lawson. By request of the Synod, in 1788, he drew up a "Warning against Socinianism," in reply to Dr. McGill, of Ayr, who, in his "Practical Essay on the Death of Christ," had advanced opinions on the Redeemer's person and work wholly at variance with the doctrines of the Church of which he was a minister.

Before his theological studies were completed, there being a scanty supply of preachers, the Presbytery invited Mr. Fletcher to come forward and deliver the usual trial sermons preparatory to license. But he declined, stating, in a letter to the Court, of date 21st December, 1805, that his "reasons for declining were his extreme youth (being only about eighteen), and the little facilities he had for study, and his desire to devote some attention to the study of composition." Next year, however, his course of study having expired, he was licensed in due form, 23rd December, 1806. His first public appearance was in his uncle's pulpit; his text being Heb. ii. 3—"How shall we escape if we neglect so great salvation?" While resident with his uncle he had not been idle: his heart was already in the instruction of the young on Sabbath evenings; and twice a week he had taught a Psalmody class. The people were deeply attached to him; and on his leaving to begin his career as a preacher, they presented him with a handsome suit of clothes—an opportune and acceptable gift. As soon as he

began to preach he rose into immediate popularity. His juvenile appearance (for he was only about nineteen),—his open and pleasing countenance,—his ready utterance, and manly and natural elocution,—the freshness of his thoughts, and the fervour of his appeals,—made everywhere a profound sensation. His manner, so animated and hearty, was in contrast with the more staid and sober style of the day. He was reckoned a prodigy, and ran no small danger of being caressed and spoiled. That popularity never waned in Scotland; and, at the end of half a century, crowds still flocked to hear him whom their fathers were wont to eulogise. The congregation in Dunblane, who had so long known him and known of his careful training, at once set their hearts upon him, and attempted, in January, 1807, to get him as a junior pastor and colleague to his uncle; but the old man so decidedly repulsed the movement that it fell to the ground. Three congregations in the meantime had elected him as their minister—those of Leslie, Stow, and Bridge of Teith. His father was in his 80th year, and the congregation unanimously called the son to the collegiate ministry. The competing calls, according to the custom then followed, were presented for adjudication to the Synod, and the call from Bridge of Teith was preferred. In consequence of this judgment he was ordained colleague, and successor in case of survivancy to his venerable father, on Wednesday, 16th September, 1807. The settlement was a very happy one. Father and son were united in office as well as in blood; people spoke of them as "auld Mr. Fletcher and Mr. Saunders." The younger pastor was an exception to the proverb that "a prophet has no honour in his own country." Free of speech, familiar, hearty, and in earnest, he was "greatly beloved." The father would sometimes add a weighty word to the son's sermon, if he thought that any point had been omitted or any motive not sufficiently pressed. Occasionally he would intimate a pastoral visitation by his son, and phrase it in such homely form as to announce "our Sandie will visit" the families in such a place on such a day. He is said to have shown a little jealousy on some occasions of his son's overwhelming popularity, who, however, contrived an ingenious method of lulling it. Borrowing one of his father's discourses, as if for the purpose of consulting it, he committed it to memory, and delivered it in such a style that the people pronounced it his best. His venerable parent was soothed and satisfied by the verdict. We have heard him tell with great glee that another worthy senior in a different part of the country, in whose congregation he had created quite a furor, thus accosted him on coming into the manse after sermon—"Eh, Mr. Saunders, ye were very sound this afternoon; but, O, man, ye were nae very deep." Mr. Fletcher followed the bent of his nature in at once setting himself to interest and instruct the young. This love of the lambs, which had displayed itself as soon as he had got the first opportunity in the village in which he taught for a short season in Fife, and had found limited expression among the children of his uncle's congregation in Dunblane, now revelled in its legitimate opportunities. But a stripling himself, he had still the spirit of childhood, and was not averse to mingle in its pastimes. His whole soul threw itself into efforts to benefit the young; and occasionally he offended decorous people in enacting with his scholars some historical scenes of the Old Testament. These dramas made a deep if not always a solemn impression; and tradition says that one of them—in connection with Balaam and his ass—brought upon him the threat of ecclesiastical thunder. With bands of his Sabbath scholars he often went on holidays to visit and enjoy some of the famed scenes of the country; and their eagerness and enthusiasm were only surpassed by his own. The sanctuary in which he officiated was plain to an extreme,—four bare walls, with a roof which had been originally thatched with heather, and still had a chimney in one end of it. But the landscape around has striking beauty and grandeur. The clear stream of the Teith murmurs through the green pastures and rich corn-fields; there are magnificent woods in the valley, as it stretches towards the east with the rock and fortress of Stirling in the distance; while sunset lights up the grand and rugged outlines of the Southern Grampians.

Sacramental occasions brought together, in those days, great gatherings of people to a succession of public services. In Scotland, for two centuries, week-day services had accompanied the celebration of the holy communion. The post-communion or Monday service, began at the Kirk of Shotts, and had its origin in the protracted meetings which the revival under Livingston occasioned. The Thursday or fast-day service and the Saturday service, originated in the controversy which divided the General Assembly in 1651 on the constitution of the Scottish army; the question being whether soldiers who had not taken the covenant should be admitted into it. The protestors against the resolution to allow non-covenanted men to carry arms agitated the country; and, as they were very popular, great masses crowded around them, to whom they preached on all days. The liking had been great for such services,—especially in former days of persecution, when so many parishes were under episcopal control, and down to Mr. Fletcher's time they were very highly appreciated. Crowds upon crowds assembled on the Sabbath; and as the places of worship could not hold a tithe of the assembly, the custom was, there and elsewhere, to have a peculiar structure, an enclosed and canopied platform, called a "tent," erected in some adjacent field, from which a series of five or six sermons was preached in the open air, while the sacrament was being dis-

in the church. Mr. Fletcher's appearances at such times at home and in other congregations were very popular. His person and action were suited to the scene; and his musical voice easily reached a far-spread assembly. To the last he liked

open-air preaching on his visits to Scotland; and, indeed, no church could contain the congregations that collected to listen to him. He often looked back with rapture to the gatherings in the field by the Teith, and close to that old double-arched bridge erected in 1535 by an official in the household of James IV. As his popularity was so rapidly extending, other churches began to covet him, and he was called by the congregation of Kincardine-on-Forth, in March, 1810. The invitation, however, was declined. Some time afterwards, in the same year, he was sent up to supply in Miles's Lane, London. His very youthful appearance is said to have at first disappointed the people, and some of them wondered at his presumption in venturing to minister to them. His first text was Rom. xvi. 24—"The grace of our Lord Jesus Christ be with you all." The sermon was on his favourite theme, and his heart was in it. He took the congregation by storm as they listened, and wondered, and were impressed. The following account of Mr. Fletcher's first appearance in London is from one who gives his own impressions as a witness, and whose sound judgment is universally trusted. We refer to the Rev. Dr. Smith, of Biggar:—

"This place of worship, when I entered for the first time, was not nearly filled,—it might be a third filled. After waiting a very short time, the young minister from Scotland, of whom I had heard, ascended the pulpit. His appearance was interesting and even striking. He was in the bloom of youth, tall, and of comely proportion. After the manner of the time, he wore powder; though after his return to London he laid it aside. His manner of address struck me as much as his appearance. His voice was one of large compass, and most musical and distinct. In his discourses he was very animated, and his action now and then a little rhetorical. He had, in short, in appearance and voice and manner, all the qualities of a first-rate orator. He might have been sometimes betrayed into extravagance, but ordinarily he was simply earnest. I have a very distinct recollection of the first sermon I heard him preach, and the impression it made will never be effaced. It was from the text, 'Bring forth the best robe and put it on him.' The earnestness, the animation, the power, the eloquence, with which he expatiated upon the different topics—arrested and riveted my youthful attention as it evidently did that of the other hearers. It was every way a very striking discourse. The effect of it was that I was determined to go back again. On returning the next Sabbath to Miles's Lane, I noticed a very visible increase of the congregation, and my impressions in favour of the young minister were confirmed and deepened. Every succeeding Sabbath witnessed an increasing accession to the congregation till the chapel was completely filled, and even the passages partially occupied. This effect, however, was not produced entirely by Mr. Fletcher's preaching in Miles's Lane. There were some auxiliary influences at work.

"He had preached on several week-day evenings in Hoxton Academy Chapel, with such acceptance as attracted numbers to hear him in his own place of worship on the Sabbath day. But that which had the greatest influence in spreading his fame and swelling his congregation was his preaching on a Sabbath evening in the Tabernacle. I did not hear him myself on that occasion, but I was told that he preached to the large audience which usually assembled there a most powerful discourse from the words, "All things are yours." Such an effect, indeed, was produced, that some of the old Tabernacle people declared that they had never heard such a sermon since the days of George Whitfield. His preaching during the whole term of his appointment at Miles's Lane was fully kept up, and the attendance to the very end was limited only by the capacity of the house. I remember very distinctly the last Sabbath he preached during his probationary services. It being known that he was to return immediately to Scotland, the chapel in the afternoon was crowded to overflowing by a deeply-interested and visibly-affected audience; on the conclusion of the services, there was a rush made to the pulpit stairs of persons anxious to bid him good-bye—and press him to return—for our English friends are more demonstrative than we in Scotland are. But he, desirous of avoiding what threatened to be a scene, with remarkable agility, stepped over the pulpit side, and escaped by the back door which was under the pulpit. The thing was done so quickly that when I looked up the pulpit was empty, and he was gone."

The impression so made by Mr. Fletcher during these Sabbaths in a vacant church could only lead to one result. Soon after his return to Scotland the congregation in Miles's Lane, who had been so charmed by his preaching, invited him to be their pastor, the call being subscribed by 128 members and 297 adherents. It was laid on the table of the presbytery on the 27th of May, and in November of that year (1811) he was translated to London, being then in his twenty-fifth year. The parting with his parents and his congregation was solemn and touching: the people so clung to him that they could hardly be severed from him. To the rustic imagination in those days London was a place far away and foreign. His mother charged him never to look her in the face if he did not surmount all difficulties, and be courageous and faithful in doing the Master's work. When the Spartan matron gave her soldier-son his shield to go forth to the wars, she said to him, "Either this or upon this"—victory or death. The good old lady of Bridge of Teith unconsciously uttered a Christian translation of the heroic farewell. The people in Miles's Lane, with their pastor's sanction, sent a yearly gift of a hundred pounds as a token of respect to old Mr. Fletcher as long as he lived. The young

minister made the journey to London on horseback, stopping one night at Penrith, another at Liverpool, and so onwards, occupying some four or five days on the road, often reverting in soul to the fair spots he had left behind him round the old manse of Menteith, and forecasting the difficulties and trials which should await him in the metropolis. The ordination was conducted by the nearest Scottish presbytery—that of Coldstream just over the Border; the sermon being delivered by Dr. Jack, of Manchester, and the charge given by Dr. Waugh; Messrs. Robert Fletcher of Hamilton, Belfrage of Slateford, and Lee of Horndean, also taking part in the service. The congregation at Miles's Lane at once became a scene of life and activity. It was crowded to overflowing from Sabbath to Sabbath. The young Scottish preacher was in everybody's mouth, and the sensation which he created was not inferior, for its time, to that made in our day by Mr. Spurgeon. He was much sought after to preach public sermons, and plead for charities and missions. Mrs. Winslow, who heard him in Whitefields Chapel, Lincoln's Inn, says—"Though only twenty-three, he possesses such uncommon power in directing and fixing the attention of both old and young, that I do not believe the eyes of either were off him during the whole service." He was often engaged to preach nearly every day in the week, so loath was he to say nay to the numerous applications for his assistance. His discourses were not elaborated efforts, and he rarely repeated them. He did not get up a sermon of thorough power and high finish, and carry it about with him to the various pulpits till his own interest in it was exhausted, and he had improved his leisure so as to compose another like unto it. His sermons were without great effort—all of them in intellectual character much alike—clear, vigorous, touching, and evangelical—pronounced with an undisguised Scottish accent, but delivered naturally, fervently, and with a voice of great musical sweetness and cadence. The central truths of the Gospel were his favourite themes; and a course of lectures on the Epistle to the Galatians brought throngs of eager listeners, and gave him ample and recurring opportunity of unfolding the fulness and unconditioned freeness of the Gospel of Christ. This early overwork of Mr. Fletcher in London had two results: it led some little minds to attack him, and it injured his health. Thus Mr. Jones, the editor of the *New Evangelical Magazine* (a man who was said not "to spare his Sandemanian bill when a young Scotchman was in the case"), taunted him with the possession of zeal without knowledge, and bade him return to Jericho, and tarry there till his beard was grown. The caustic editor, however, forgot to invite his return when his facial ornament should have attained such a length as to make it the symbol of experience and wisdom. Such a "thorn in the flesh," with other similar "pricks," kept him from being "exalted above measure" in the midst of great and growing fame. His health began to droop, and he cast a wistful eye to the quiet rural retreat which he had left at the call of duty for the fever and bustle of a London life. In a letter to his uncle (15th January, 1812) he says, "People find me out even at Homerton; and when I am most in trim for study, I am most often interrupted. It frets my spirit that I cannot get that time for study which is so absolutely necessary for my calling and comfort." The note ends with a request for a letter "in this strange land." He had not yet got to feel at home in London; and we find him writing to his father, 14th February, 1812, a letter, the postage of which is marked one shilling:—

"My Dear Father,—

"It is with greater pleasure than I can express, that from various sources I learn that you are, upon the whole, well. We are both called to endure separation from each other during our lives, which none of us ever dreamed should happen till the king of terrors should separate us by his cold arm. I assure you that nothing reconciles me to London but the will of God, and a sense of duty. I am not sure whether it is a sin or not, but I often feel warmly inclined that God would so order things in His adorable providence as to take me back with clean garments to my country friends, people, and children. I sometimes ask myself, how is it possible I should ever have come to this place? I think it is as if I had been brought by some kind of supernatural agency and influence. I am so shocked at London that I am sometimes made to say with David, 'Oh that I had the wings of a dove! then should I flee away and be at rest.' I have difficulties to encounter which would not have occurred to the most prolific imagination; yea, my very character is not out of reach of danger from the breath of calumny. My golden days are over upon earth, and I wish to look to 'a city that hath foundations.' In the meantime I find my mind much supported. I feel my courage increasing. I experience great assistance both in composing and delivering my sermons. My taste for reading is growing, and I am resolved to surmount every difficulty and attend to study. My aversion to company is great, and I hope for good. The place continues as full as ever. New difficulties and new trials suppress the natural risings of vanity. . . . .

"I am, your loving son,

"A. Fletcher."

Some impression must have gone abroad—created or deepened by those communications—that Mr. Fletcher was far from being happy in London. Such a "longing, lingering look" to the hills and vales streams and hamlets, of the far

north, was, to a young man, natural; and, presuming apparently on such indications of it as these letters afford, his father's congregation, still without a second pastor, invited him back to his old position as colleague. The call, however, was not pursued. The nature and amount of Mr. Fletcher's labours will be seen in the subjoined letters of Dr. Waugh to his father and uncle, and in those days of dear postage, the young minister carried them down to Scotland himself:—

Dr. Waugh's letter to his father was as follows:—

"Rev. and Dear Sir,—

"I feel much satisfaction in informing you that the Lord hath hitherto graciously preserved your dear son, amid his abundant and exhausting labours, and hath not merely collected around him crowded congregations, but hath, I hope in many instances, made the blessed Gospel to become the power of God unto salvation. His whole soul is in his work. Pity it is that it should be otherwise with any of us, 'We shall have time enough,' as good old Richard Baxter says, 'to rest in heaven!'

"I trust you are experiencing the truth and fulfilment of the promise, Isaiah xlvi. 4—'And even to your old age I am He,' &c.; and that in the evening of your days, you find Him to be the same faithful and gracious God that ever He was. May you be enabled still more abundantly to bring forth fruit in old age—the fruit of glowing gratitude for past mercies, and of lively anticipation of the 'exceeding weight of glory' that awaits you in the heavenly world.

"I beg my kind regards to Mrs. Fletcher, and to all who are dear to you, and remain, with affectionate veneration of your piety and unbending rectitude, Rev. and dear Sir,

"Your faithful servant,

"Salisbury Place, Marylebone, London, July 7, 1813. "Alexander Waugh."

From Dr. Waugh to the Rev. Michael Gilfillan, of Dunblane, of same date—

"My Dear Friend and Brother,—

"I avail myself of the opportunity of my young friend's departure, to convey to you the esteem and best wishes of my heart. During his retirement (if the restlessness of his kind and generous disposition will allow him to enjoy retirement anywhere) I hope you will take care that he ride *every* day, and preach only *one* day in seven. I have cautioned, and exhorted, and beseeched—but 'naturam si furca expellas, tamen usque recurret.' What a happiness to the Churches that the rapid stream like those from your Alpine Mountains runs in a channel hallowed and useful!

"Everything in the congregation is prosperous and peaceful, and the utmost harmony subsists between them and our people.

"The God of Providence has done wonders this year in awakening a spirit of liberality amongst the people of God beyond all former example. The income of the British and Foreign Bible Society has exceeded £70,000. Even the Missionary Society, the aged mother of them all, who it was feared would be reduced to the workhouse, has received double of any former years. What a responsibility attaches to those who administer such ample funds! May we have grace to be wise and faithful, and ever remember that we are accountable to a higher tribunal than public opinion. It will much gratify me to have a few lines from you when Mr. Fletcher returns. Meantime, I am, my dear Sir, very affectionately yours, "Alexander Waugh."

On his return to London Mr. Fletcher became as assiduous as ever, and was diligent "in season and out of season." His love for children, which had so early shown itself as an irrepressible instinct, soon found scope for itself in his increasing congregation. His decided and continuous attention to the young was no bid for popularity in his new sphere; it was no novelty struck out on purpose to excite attention and wonder. It had been his favourite work from his twelfth year, and he had resolutely continued it in the midst of not a few challenges, and not a little hostility. Whatever ecclesiastical care had been bestowed upon youth before his time Mr. Fletcher did not disparage, but he gave such efforts a more direct aim and distinctive character. His sermons were to children; not before them, but addressed to them alone, brought face to face with the preacher, and the matter and manner were alike calculated to interest and instruct them. The Rev. Rowland Hill—no common judge of character, and a lover of all good men—got him to preach a sermon to the young in Surrey Chapel. The concourse was very large, and the preacher's powers were tested. But he triumphed, and produced an effect which at once amazed and delighted Mr. Hill. The young people listened with rapt attention, and were profoundly impressed as well as instructed. His fame spread at once as a preacher to children, and he was often asked, as a matter of course, to deliver such addresses. About this time, in the beginning of September, 1814, his mother died, and the following letter, on his hearing of the sad event, was addressed by him to one of his sisters:—

to his Sister Euphemia.

"Yesterday, being Friday, the 3rd, I received the solemn announcement, in the kind epistle you sent me, of my mother's departure to the world of spirits. Though there are many painful and affecting circumstances connected with her removal, there are also circumstances the most consolatory and cheering. Her death has been of no common kind; her life and death have accorded; her career has been virtuous, active, generous, and blessed. Such a wife has been a smile upon our worthy father, such a mother has been a smile upon us! In the noble and dignified part she has acted in her past journey, there is scarcely anything on which the mind does not rest with wonder and delight. Her memory is blessed. The recollection of her worth is like opening a box of precious ointment collected from the stores of heaven. I am overawed when I think that as to time she is no more, and that as to eternity she has reached the consummation of bliss, the perfection of being, the throne of God! She has obtained her wish, the stream is passed over, the clouds and storms of dissolving nature are infinitely distant from her celestial spirit; she is a fit companion for cherubim and seraphim, and flies through the boundless regions of the holy land with inconceivable celerity, exploring its grandeur and glory. Now the triumphal bands who meet her at heaven's gate have conducted her to the throne of the Great Eternal, where a crown is put upon her head, irradiated with the transcendent beauties of Jehovah's glory. . . . . I cannot now* . . . . . my sisters the loss of the best of* . . . . . but God shall make me your loving guardian. I am united to you by ties closer than ever; they are sacred. Before God's throne I renew them! *Remember* me to my father: to him I would say, 'Does God's promise fail for ever?' No, no, it is immutable—like its immutable Author!

"I am, your loving brother,

"ALEX. FLETCHER."

He wrote also to his aged father, now toward fourscore years and ten:—

"MY DEAR FATHER,— "September 24, 1814.

"By this time it is likely my two sisters have left their paternal roof, with the design of fulfilling a wish my mother revealed before her departure, 'that they should remain with me in the difficult and important situation in which Providence has placed me.' I wish it had been possible for you to have accompanied them, that by change of scene your mind might have in part been relieved from that gloom which now hangs around it. At first sight it seems presumption in me to suggest considerations to you, calculated to communicate consolation, and spread over your sky the cheering beams of celestial joy. You know what I am—I know what you are: your heart is enriched by that religious experience which is collected by the revolving years of a useful, pious, and long life, but seldom equalled. You have been accustomed for more than eighty years to the delightful exercise of making application to a throne of grace, where believing petitions are always welcomed—where nothing is obtained but blessings of matchless excellence. You have been honoured for forty years by the company, counsel, and affections of one of God's favourites, whose life was overspread with the fragrance of her graces, and whose memory shall be embalmed in the affectionate remembrance of her surviving and admiring relatives. The glory to which she is now elevated, the bliss she now enjoys, the exalted purposes she now serves, the intercourse with Deity to which she is now admitted, and your hopes of being a co-partner in such felicity, should certainly dispel the clouds of sorrow, and fill you with unspeakable joy. That text in the close of the prophecy of Habakkuk gave Mr. Newton much comfort: 'Although the fig-tree should not blossom,' &c. He determined never to preach on it till his wife should depart by death, if God should take *her* before *him*. She died before him; and he preached the funeral sermon on the above text. There was something peculiarly striking in the texts you preached from before and after my mother's death. I trust you will preach every Sabbath as long as strength permits. Could you write me a letter, though you should take eight days to write it, I would esteem it a personal favour.

"I am, your loving son,

"ALEX. FLETCHER."

The good old man did write the desired letter, as the following answer shows:—

Another to his Father.

"MY DEAR FATHER,— "October 17, 1814.

"I received your kind letter with much affection, and will preserve it as a memorial of your parental esteem. The advices it contains are what I needed, and the encouragements it held forth exactly suited to my mind, in the very

* Illegible.

important and difficult circumstances in which I am placed. I do not say 'uncomfortable circumstances'—they are difficult, requiring far more wisdom, caution, and discernment than I possess, but they are connected with many comforts and soothing reflections. If we are God's faithful servants we shall never be without comfort. God is the God of all comfort, and He will take care of His own. In your mourning state you doubtless apply to those celestial sources, to those refreshing fountains, where you can drink joys near akin to the bliss of heaven. In the privations to which God has called you to submit, you have reason to sing of mercy as well as of judgment. When you reach the many mansions, heaven will not be the less delightful that you have remained some years in the wilderness behind your much-loved companion, who has got her crown before you. Remember the text she often pronounced on her dying bed: 'One day is with the Lord as a thousand years, and a thousand years are as one day.' I have a strong desire, if I should live behind you, and God continue his kindness, to continue to such of my sisters as choose to *live together* in Bridge of Teith, after you have obtained your kingdom, an annual income of £60, which, added to their own property, will render them comfortable and independent. This has been upon my mind for some time, and I could not be at rest till I should make to you the communication I have now made. My uncle has no doubt informed you about the chapel we expect to obtain: it will not be decided till Tuesday next week. Your prayers on that point are earnestly requested.

"I remain, your loving son,

"ALEX. FLETCHER."

The chapel in Miles's Lane was a structure quite as plain as that of Bridge of Teith, or Menteith as it was called. It was an old Nonconformist place of worship, built out of view for concealment in the days of persecution, and stood between two lanes with an opening into both. It had been occupied for some time by an English Presbyterian, or rather an Arian congregation. Prior to Mr. Fletcher's time two Secession ministers had preached in it. The first was Mr. Easton (afterwards of Hamilton), who was ordained in Red Cross Street, Cripplegate, where the congregation then assembled; and the second was Mr. Raß, who had been translated from St. Andrew's, and who died after a brief ministry. The congregation was all but annihilated. But in a few years, under Dr. Fletcher, it had so grown that the place was "too strait" for them, and a new and larger place of worship was erected. The foundation stone of the new erection, Albion Chapel, Moorgate Street, was laid by Dr. Waugh in November, 1815, and the church was opened in the same month of the following year, Dr. Waugh preaching in the morning, and Mr. Jay, of Bath, in the evening. It may be added that a few of the older people still clung to Miles's Lane, the very bricks of which were dear to them. The nucleus of a congregation was still preserved, and they obtained for minister the Rev. Alexander Waugh, son of Dr. Waugh, a young man of great gifts and high culture, but whose brief and promising pastorate was soon closed by death. In the new structure Dr. Fletcher's usefulness and popularity went on without abatement. He was fertile in expedients for doing good, especially among the juvenile members of his flock. He began in Albion Chapel his famous Christmas sermons to the young, and he continued them in the larger structure in Finsbury to the end of his days.

At an early period of his ministry Dr. Fletcher commenced a Sabbath school which met on the evening of the Lord's day. There had been Sunday-schools in which the young were taught to read, and religious instruction was also imparted; but Dr. Fletcher's school was formed upon the Scotch model. Dr. Smith says:—

"In London at this period children were too much overlooked by ministers in the services of the sanctuary. So much was this the case, that when Mr. Fletcher commenced preaching 'Children's Sermons,' as they were called, it was like striking a new vein in a field of minerals. He inaugurated a new branch of ministerial work. Though there were ministers who all along preached to the young, Mr. Fletcher was the head and leader of what may be called the school of children's preachers. In commencing this style of preaching he stood nearly alone. As Dr. Macfarlane in his funeral sermon truly remarked—'There had been before him no such distinct selection of pastoral labour. He had few to cheer him by example or support him by co-operation,' and I think I am entitled to say that among the numbers who followed him in the same track—and I have heard some of the best—he still, as long as he lived, continued to be what he was called by many and great authorities, the very 'Prince of Preachers to children.' He was unrivalled in this department of ministerial work. The simple fact that he fixed the attention and retained it during a whole discourse, not only of some hundreds, but, as was the case occasionally, of some thousands of children, is sufficient evidence of his great power. He exercised a kind of fascination over his youthful hearers. The secret of his power lay not only in his style of oratory—although both his voice and manner were eminently fitted to attract the young—but in the style of thought, simple yet striking, which pervaded his discourse, and especially in the heart which he threw into it. Any who will take the trouble to read his addresses to the young may judge for themselves, whether the charm all lay in the delivery or not. I can say—hearing him, as I did, when all the freshness and ardour of youth were upon him, and hearing him frequently preach to children,

that I was as much arrested by the matter as by the manner. And there is one remark here which I think it is important to make, namely, that he illustrated the possibility of preaching to children without being childish. While he showed that he could sympathise with children, he never in addressing them became a mere child; never had recourse to mere infantile prattle or babyish illustrations. He was in great request accordingly on the Sabbath evenings for sermons to children, and the good which he did in this way was incalculable."

In after times, and when he had regular service in the evening instead of afternoon, he presided every Lord's Day over what he called his "Catechetical Seminary." It was a Bible class, in which he took a very special interest, and it was carried on, as the name implies, by question and answer, so as to arrest attention, and by its very form to direct as well as impart information. Young men were the objects of his ardent regard. Many had come from the country and found themselves strangers in London, away from the influences of home and parents, and exposed to many snares and temptations. It was of vast advantage to them to find in Dr. Fletcher a father, or rather an elder brother, so loving and wise, so fitted to guide them—to win their confidence and keep them in the way of purity and peace. The blessing of such a charm as that which Dr. Fletcher cast upon young lads cannot be estimated, for it has told on so many for so many years, and through them on successive generations. In his interesting communication to us Dr. Smith adds:—

"It was not, however, by mere preaching that he ministered to the young in his own congregation. This, indeed, was the least of the means he employed for that purpose. Immediately after he was settled he commenced a Sabbath school, which met on the evenings of the Sabbath. This was the first Sabbath school of the kind that I was acquainted with or heard of in London. Sunday-schools were very common, that is, schools for the purpose of teaching children to read, and in which a portion of religious instruction was given; but their character was more secular than sacred. Mr. Fletcher's school was formed after the Scotch model. The catechism taught was Brown's, and the other exercises were just like those of other Scotch schools in Scotland. I can testify to the excellence and usefulness of this institution, having been first a scholar for a short time in it, and afterwards, up to the period of my leaving for college, being a teacher. What gave to this Sabbath school its principal charm and usefulness was that Mr. Fletcher always attended himself, except when engaged in preaching, and he as seldom as possible allowed other engagements to interfere with this. He did not teach a class, but he occupied, as far as I remember, nearly half the time in examining upon some portion of the catechism, and I have yet a very distinct impression of the interest which he threw into that exercise. It was not a mere dry asking of questions and getting of answers. The kind of by-play, if I may be allowed such an expression, in the way of remark and illustration, and address and appeal, was so impressive and striking, and went so directly to the understanding and the heart of his youthful auditors, that they were at once instructed and made happy. I have often envied this gift that Mr. Fletcher enjoyed in such an eminent degree, and wished if by any means I could have acquired but a scantling of it. Besides the more ordinary and regular occasion of the Sabbath school, he was always devising—and his mind was fertile in expedients—some scheme or other for engaging the attention, and drawing forth the resources of the young people. Many of these, however, were of that character that they could only have been carried out by himself. But he was at the head of them all,—the shepherd leading the flock—the general commanding his juvenile army.

"It was not, however, the children merely that Mr. Fletcher attended to. He took a particular interest in all the young; especially in the young *men* belonging to his congregation. I never knew a person who had so completely the art of ingratiating himself with the young. He seemed to hold in his hand a key which at once unlocked the youthful heart to him. There was that openness, kindliness, heartiness, that taking those in whom he was interested into his very bosom, that at once softened the hardest and melted the firmest. It was almost impossible, though a person had been so minded, to resist the influence which he exercised; while he was young among the young, sympathising more entirely with them, he never descended so as to allow any to take liberties with him. I remember yet the rich enjoyment we had on the Sabbath afternoon after the service, and before the Sabbath school met, in the vestry at tea with him, all the teachers who found it convenient being invited to attend. On those occasions he was the principal speaker, we were chiefly listeners, and his speaking, while cheerful, was always becoming. He told us on those occasions about his Sabbath school at Doune, about the good people there, and about his father and mother, and other worthies of the day. These were hallowed occasions. Besides he was accustomed on Saturday to have a number of the young men to tea at his house in Homerton. This intercourse with him seemed a kind of relaxation to himself, while it was a feast of instruction and enjoyment to them. The result was that he gathered around him a band of young men, many of whom became ministers and missionaries. But it was not all instruction and enjoyment with his young people. He trained them to work. While in Miles's Lane we had a juvenile missionary society, which raised at the time I left about £100 a year, a sum considered respectable, at least, considering that missions at the time had not that hold on the churches which they afterwards possessed."

celebrity that a cloud suddenly darkened his path. It would be wrong to

pass over this painful circumstance, but we can only allude to it. Various opinions were and will be formed about it, and, perhaps, no one outside the two family circles is properly qualified to judge. The straws show the current, but the source and depth of the current are not so easily reached or measured. In all such cases there are a thousand modifying elements which the public eye is unable to detect, and without the knowledge of which judgment must fail in breadth while it errs in excess. Beyond and beneath all which is or can be made known, there are forces at work which cannot be analysed in written documents, or appreciated by those who are without the pale of their influence. So that praise or blame is often bestowed without sufficient warrant. Weakness is confounded with wickedness, and accidental or momentary aberration is identified with perverse and continuous transgression. The matter then was this—an early attachment to a young lady had been broken off, renewed, and broken off again. Mutual regrets deepened into accusations, misunderstandings thickened, and all hope of reconciliation came to an end. Friends and relations were ready with strong counsel on either side. The breach widened, and a civil process against Mr. Fletcher in the London law courts was the result. The case came on in the Court of King's Bench—Brougham and Wilde for the lady plaintiff, and Scarlett and Gurney for defendant. Mr. Scarlett made a statement for his client which confessed breach of promise and described it as a domestic calamity, and at the same time paid a compliment to the young lady in declaring that a matrimonial connection with her was wholly of the defendant's seeking, and in no sense of hers. Mr. Brougham accepted the statement as full satisfaction. A juror was withdrawn and the case ended, defendant paying the costs. But the matter as affecting Mr. Fletcher's character and integrity came also before his ministerial brethren. The presbytery of London, whose duty it was to examine into the allegations, referred the case to the synod. The synod met in September, 1824, but Mr. Fletcher did not attend to state his case or defend himself—an error on his part, for his presence and explanations would have been of great benefit and might have materially modified the result. The synod regarding his absence as contumacious, and supposing that he had, in various ways, contradicted the statement made for him by his counsel before the Court of King's Bench, suspended him till the next meeting, when he was specially summoned to be in attendance. The synod met next in April, 1825, but he was designedly absent, and the summary sentence was confirmed; Dr. Hall justly protesting against it as "irregular and precipitate." On both sides there was very keen feeling. Had Mr. Fletcher attended, and suffered a word of admonition based on his own acknowledgment, the matter might have ended in peace. But he took high ground and absented himself; the court regarding such absence as defiance, took as high ground, and cut him off from their fellowship. A committee had, between the first and second synods, been sent to London, to see him and talk over matters with him, but he refused to meet with them, and formally disowned synodical jurisdiction. There followed also some Chancery lawsuits about the church property. In course of years, however, feeling subsided, nearly all the parties originally concerned in the conflict had been removed by death, and in May, 1849, on the recommendation of a committee which had "full, free, and pleasant intercourse with him," Dr. Fletcher was unanimously reponed as a minister of the church from which he had been for twenty-five years excluded. Prior to this restoration he had been elected a director of the London Missionary Society, and the title of D.D. had been conferred upon him from an American college.

The crisis through which Mr. Fletcher had passed created sympathy in the breasts of many onlookers—some of whom regarded him as a martyr. The larger portion of his people clung to him and would not be parted from him. Many took his part and would vindicate him; some thought the sentence disproportioned to the offence, and others could not see the equity of subjecting a man to a double trial and a double penalty, to both a civil action and an ecclesiastical process, and specially, and with good constitutional ground, complained that the lengthy and elaborate law papers made use of in the Court of King's Bench should have, instead of a regular libel, been employed in the prosecution before the synod. At all events, the notoriety into which he had been brought did not diminish the audiences which crowded to hear him. Unable or forbidden to meet any longer in Albion Chapel, the congregation met first in a chapel in Grub Street, built for Mr. Buck (of the "Anecdotes"), a structure which has long since disappeared. The first stone of Finsbury Chapel was laid by Dr. Fletcher himself, and he was countenanced on the occasion by the Rev. Joseph Irons, Mr. Williams, of Gate Street Chapel, and Mr. Smith, of Penzance, universally known as "Boatswain Smith." The cost was over £10,000, and the large edifice, said to be able to contain 3,500 persons, was opened for public worship on December 6, 1826; Dr. Collyer preaching in the morning from Genesis xxviii. 17, and Mr. Drake, of Cambridge, in the evening from Job iii. 3. The new chapel was probably the largest at the time in London, and is still next in size to Mr. Spurgeon's Tabernacle. It was a bold undertaking for the minister and his congregation, and it was greatly larger than their necessities required. But Exeter Hall had not then been built, and Finsbury Chapel supplied its place. The spacious house was gladly taken advantage of by many religious and philanthropic societies for their annual meetings and their great gatherings, and many similar meetings are still held in it. The small rent which they paid for handsome accommodation helped the building fund, and the chapel became known as a catholic place of convocation through the length and breadth of the land. The minister was usually present at the more

important meetings, and was thus kept in sympathetic contact with the patrons and advocates of these societies organised for the extension of the Gospel, the suppression of evil and suffering, or the furtherance of liberty and social progress.

And now, the old work which had been carried on for fifteen years in Miles's Lane and Albion Chapel was taken up with all the former vigour and pursued on much the same plan. The pastor was in his prime—fortified by experience, and equal to the isolated position and momentous responsibilities which he had assumed. The congregation was large, the finance was flourishing, and the debt on the building was gradually reduced. His preaching was what it had always been, plain and telling—rich in evangelical doctrine—and spoken in unaffected fervour. His ecclesiastical position was changed, but he preached the same Jesus—his ministry underwent neither revolution nor eclipse. Though from his position he became "independent" as severed from the ecclesiastical body to which he had belonged, he was never a "congregationalist." His church was governed by representatives or elders—in Scottish phrase, by a "Session" chosen by and from the people. He had congregational but not classical presbytery, and was thus shut up to the kind of administration which was advocated by Owen and is found in many New England churches. For four and thirty years longer did he continue his earnest labours—among all classes, and still as aforetime, especially among the young. The catechetical seminary was largely attended and signally blessed. Many young men from Scotland found their way to him and received precious words of encouragement or warning from his lips. His heart and hand were open to tales of distress. Viewed from the north of the Solway, he was an institution in London, a friend to the friendless, and a refuge to the outcast and solitary. No doubt he was often imposed on by many fictitious tales of distress told in Scottish phrase and accent—his heart always "warmed to the tartan." Many a time did he make his holiday a visit to Scotland, but he always preached somewhere, and often in the open air, and in the neighbourhood of his native parish. On one of those occasions we heard him many years ago. The place was locally called "the Valley," an amphitheatre on the castle rock of Stirling. It was a fine summer day, and the crowd was great. The subject was taken from 1 Cor. xv. 53, and referred to death and immortality. There was, so far as we remember, little that in itself was striking or touching beyond several local allusions, but the whole was very telling and impressive; as the robe of the preacher fluttered in the breeze, his countenance was visibly shaded and as visibly lighted up, in unison with the varying emotions which passed through his soul. His soft and pleasing words easily reached the large concourse, which was as sedate and decorous in worship, and as quiet and orderly in parting as if it had met in a church. If you ask what produced the charm, it would be difficult to give any analysis. Nothing stood out singly, but there was a combination of many elements—voice, manner, appearance, reputation, the fervent and simple exhibition of the Gospel—and sympathy on the part of many for one who had passed through such an ordeal, and now stood alone and severed from the previous ties and supports of official brotherhood.

Besides his occupation of the pulpit, Dr. Fletcher for very many years carried on ministerial visitation in London. Great stress is laid on this portion of pastoral work in Scotland, and no small time is consumed in it. He strove to visit in this formal and pastoral way the families of his congregation; giving utterance to a few words of exhortation, a few spiritual maxims, a few wise directions on the soul's health, and a few questions to the children. He excelled in this duty, his loving heart gave itself free and fresh outlet in such quiet domestic circles. His vivacious conversation flowed on in easy strain, and a hallowed tone was given to it. He was always drawn out toward the children, his face ever beamed as he turned to them, and they had a special place in his prayers and benedictions. He made it felt that the visit was an official one, a work of spiritual service. While he was friendly and cheerful, he was also grave and faithful, not in any way obtruding dictatorial or inquisitive remarks, but conveying the impression that he was in the family to do it good, and to say in the fullest sense, "Peace be to this house." His people were widely scattered, up by Islington, away to the east, and also across the river; but he did what he could to overtake them, and his activity and perseverance conquered many difficulties.

Dr. Fletcher made it a prominent part of his ministry to expound the Scriptures. This lecturing, as it is called in Scotland, is there highly prized. It is an analysis of a passage of Scripture—popular and practical exegesis. One may make a text a mere motto, having small connection with the sermon, or may sever it from the context, and give it a meaning which does not really and originally belong to it. But a lecture properly done develops the actual truths found in the paragraph, shows the order and sequence of thought, and brings out the mind of the sacred writer. It is interpretation conducted so as to be intelligible to an ordinary audience, and is best done without any pedantic array of authorities, when the results only are given, without any detailed exhibition of the grammatical or lexical parts of the process. In this way a gospel or an epistle is gone over, Sabbath after Sabbath, and the result is that a better understanding of the Scripture is imparted. True, indeed, in a lecture it may not be permitted to soar away into high latitudes, and present an eloquent but discursive harangue, for one is kept to the work before him—to trace out the sense, and give it in an interesting and impressive form, developing argument step by step, discussing a narrative in its leading outlines and minuter touches,

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Dr. Fletcher had been through life a robust man. His strength, indeed, had not been often tasked with that intellectual toil which wears out the nervous system, and brings down the strongest to premature exhaustion. He had not been a deep plodder in the night-watches, nor was his countenance "sicklied o'er with the pale cast of thought." But his work had been continuous, and the strain upon him, if not tense, was enduring. Age, too, was coming to tell upon him at length, and the strong man began to bow. But still he held up and did his work. His discourses growing more solemn and subdued, failed somewhat in their fire, though it now and then flashed up as of yore. Still it was hoped that he might enjoy his approaching jubilee. But an attack of bronchitis in spring weakened him, and never wholly left him, and in his weakness dropsy supervened. In February, 1860, he preached his farewell sermon. Not that he intended it to be a farewell sermon, but it proved to be his last great public discourse; nay, as Providence graciously willed it, it was addressed to three thousand children in Surrey Chapel, where nigh half a century before Rowland Hill had brought him to the same work, and he had learned from the experiment where his "great strength lay." Preaching to a juvenile audience had been his chosen and favourite work through life, and his chief instrument of doing good. His heart and tongue had been always in it, and he ended where he began, with the same service and in the same place. Ere he laid him down to die, he had thus completed his cycle, "fulfilled his course." The Sabbath had ever been the day of his power and enjoyment. Its early hours had been seasons of devout and hopeful preparation; and just as the bells of Clapton parish church ceased ringing for morning service, 30th September, his spirit winged its mysterious way to the choirs and melodies of the upper sanctuary and the unending Sabbath, there to see the face and hear the approving welcome of the Master, whose commission, "Feed my lambs," it had always been his delight, through grace, to obey. On the evening of the previous Saturday he had

* It may amuse our readers to read the list of boats provided in 1858—many of the boats being named after contributors, or after great and good men:—

Boats Built by the Society for the Relief and Encouragement of the Fishermen in the Highlands and Islands of Scotland.—1. The Flying Fish. 2. The Lydia. 3. The Jessie. 4. The Three Sisters. 5. The Dora. 6. The Good Luck. 7. The Two Sisters. 8. The Juvenile. 9. The Friends. 10. The Two Sons. 11. The Anne. 12. The Janet. 13. The Eliza. 14. The Janet (No. 2). 15. The M'Douall. 16. The Friends (No. 2). 17. The Swan. 18. The Lady Olivia. 19. The Sir John Pakington. 20. The Lady Hill. 21. The Edward Bird. 22. The Isabella Bird. 23. The Star. 24. The Scourer Ferry Boat. 25. The Henrietta Bird. 26. The Kate. 27. The Good Luck (No. 2). 28. The Alexander Fletcher. 29. The Swift. 30. The Mary Stewart. 31. The Kate (No. 2). 32. The Mary Anne. 33. The Three Sisters (No. 2). 34. The Flora. 35. The Friends (No. 3). 36. The Brothers. 37. The Flora (No. 2). 38. The Christie. 39. The Christie (No. 2). 40. The Lord of the Isles. 41. The Padlock. 42. The Macleod. 43. The Chisholm. 44. The Charles Mackie. 45. The City of Edinburgh. 46. The Legh Richmond. 47. The City of Glasgow. 48. The Peggy. 49. The Juvenile (No. 2). 50. The Margaret. 51. The Annabella. 52. The Florence Nightingale. 53. The Thomas Cook. 54. The Bonnie Dundee.

Boats to be Built.—The Duke of Buccleuch. The Duke of Argyll. Sir Henry Havelock. Sir Colin Campbell. The John Brown. The Ralph Erskine. The Ann Kay. The Edinburgh Brothers. The Anne Middleton. The M'Gavin. The Gilfillan. The Duncan Mackinlay. The Robert Hepburn. The George Johnson.

offered up a remarkable prayer for the church, and for several individuals dear to him. He had not spoken much or often about death, but all his utterances showed his perfect preparation for it. What he uttered was mostly in the language of devotion; and even when under the influence of opiates, his wandering words were about Divine truths and hopes. During the week before his decease, he talked freely and calmly of his convictions, revealing fully the firm foundation of his hopes. "I have been brought to the verge of death, but I have derived unspeakable enjoyment from those beautiful words, 'There is a river the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High.'" Afterwards he said, "We should all offer up most earnest prayer that those who are concerned about their souls should become truly reconciled to God, and especially that those who are more concerned about the world should be convinced of their folly; and oh! what folly it *is* to be so concerned about this world in which they are to be for so short a time!" Again, "Let there be no gloomy Christianity. We should not be always thinking of the infinite justice of God without remembering His equally infinite mercy. God is already reconciled, and waits desiring that we should be reconciled to Him." Under the impression that the next day was the Sabbath, he presented an earnest prayer that many souls might be converted, and that the service of the day might be crowned with signal blessing; and then with touching solemnity and faltering tones he pronounced the benediction which had been so often uttered by him in rich and solemn cadence:—"The grace of the Lord Jesus, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." May it prove a prophetic blessing to all who heard it! Thus he passed away.

"Sure the last end
Of the good man is peace; how calm his exit:
Night dews fall not more softly to the ground,
Nor weary worn-out winds expire more soft.
Behold him in the evening tide of life—
A life well spent, whose early care it was
His riper years should not upbraid his green.
By unperceived degrees he wears away,
Yet, like the sun, seems larger at his setting."

The funeral took place on Monday, October 8. The service was conducted in a chapel near to Abney Park Cemetery, the place of interment. Mr. Binney, of the Weigh House Chapel, conducted the devotions. Hundreds of children were present in the meeting, and the service began with the following hymn:—

"Hear what the voice from heaven proclaims," &c.

Mr. Binney then read selected portions of the Divine Word bearing on mortality, and setting out the hopes beyond the grave. He then delivered a striking address, in the course of which he said:—

"Yet, dear brethren, we cannot proceed to fulfil the last duties that we owe to the consecrated dust of a laborious and eminent man of God without referring a little to him—not to glorify him, but to magnify that grace which made him what he was.

"You all know, probably, that he had the great blessedness of being born of pious parentage. And it is a great thing to be the children of the good—a great thing to be the offspring of God-fearing parents—to be trained up 'in the nurture and admonition of the Lord.' We have reason to believe that Divine principles were early implanted, and Divine life early manifested in him. He was called of God early, as we believe, by His grace; and then he was further called to the ministry of the Word. You know his history—as a very young man coming to this great metropolis, and almost instantly occupying a large space in the public eye, preaching at a place of worship which some of us can remember, and respecting the history of which I know an incident which nobody else knows. I had two respectable, worthy women, members of my congregation, both of whom are now dead. They were at one time living next to this old place of worship in Miles's Lane. They were not religious, they were respectable, but worldly, and would not have gone into a Presbyterian or Nonconformist place of worship for the world. But they wished to hear the singing in the chapel, and by opening the windows they could hear it, and also something that was said. And listening to what they heard, the utterances came upon them, accompanied by the power of God, and impressed their minds, leading them to feel and to inquire, and they ultimately became devoted servants of God, spiritual, converted women, and united themselves with the church, but subsequently came under my care. This interesting fact occurred to my mind when I thought of the place which our friend first occupied when he came to London, though that happened previous to his coming.

"Every one of you knows how for so many years our friend held on his course; how he went on from strength to strength, and in maturity of character and virtue, and amidst surrounding and general respect, finished his course,

having kept the faith, and, by God's grace, felt that he was ready to be offered. And we are here to-day, all of us, to testify to the respect we entertain for his character, and the feeling with which we cherish his memory.

"He was called of God to do a great work, especially in relation to the young. Marvellous power, wonderful aptitude, a talent rising into genius, he had for addressing himself to the young mind, and multitudes—numbers, I suppose, that we can hardly venture to mention—of young souls have received impressions of the truth from his lips, and have had the seed sown by his hand in their hearts; and, by God's blessing, the seed has taken root and sprung up, and is now developing itself in many a Christian character. A genial, loving, amiable man, our brother was—catholic-spirited, ready for service at any time, and always manifesting his brotherly feelings, and his readiness to engage in any good work. As a neighbour in the city, I can speak of him so. We almost always reckoned upon him at the Annual Meeting of our Juvenile Missionary Society. He was an institution with us for that occasion. We should have hardly felt the meeting to be complete without the venerable form and the loving voice of our friend, Dr. Fletcher. The young people, especially, were always glad and happy to see him, and to hear his racy remarks. A loving, brotherly, neighbourly Christian man was the friend whom we inter this day.

"It will be for my friend, Dr. Macfarlane, on Sunday morning, to appeal to you—most of whom, I suppose, are of our deceased brother's church and congregation—in relation to the use you have made of the instructions which you have heard from his lips; whether you have deeply pondered the fact of the many prayers and supplications which he offered for your souls; for he was a devout man. I believe that he poured out his soul in prayer for his people much, and that the service which he rendered in the Christian community, by his books of devotion, is but the representation of a devout spirit which was often before the throne of God, making intercessions and supplications for you. And as he lived he died. Almost his last words were prayer; and prayer, not so much for himself, as intercession for you, the members of his flock and charge. There is a solemn thought in this. Those lips can pray no more. We do not pray *to* the dead; we do not pray *for* the dead; we do not believe that the dead can pray for us. The prayers of the servant of God are ended, and the last petition from his lips that could go to the throne for you has ascended. Let these things come upon your hearts. I believe there are some of his church and charge that will feel thoughts like these: and the little ones, the children and young persons, I doubt not will remember and lay to heart many of those beautiful instructions and vivid illustrations of divine truth which have been addressed to them.

"Now, dear brethren, let us prepare to go to the last duty that we owe to the dead. But who are the dead? Not here [pointing to the coffin], as we think. Our brother is more alive now than ever he was; more full of life, understands better what it is to live than we think, having entered into the world of life, and blessedness, and joy.

"The dead is not before you. The dead may be round about. The dead may be here, there, yonder! Dear brethren, there is a more fearful thing than lying in the coffin, for the sacred dust will be taken into the keeping of the Master, while it is true—'Absent from the body, present with the Lord.' There is nothing fearful in this; but there is something fearful in being dead to God, dead in sin, without spiritual life, without God, without Christ!

"Our dear brother was so intimately associated with children, that it seems appropriate that in this service the voices of the children should be heard, as associated with his memory. The children will now sing one or two verses of the hymn, 'Around the throne of God in heaven,' &c."

Prayer having been offered, the procession was again formed, and the body was deposited in the tomb. Another brief prayer followed; and, as the large assembly was dispersing, the children sang several other hymns, and as they crowded to look into the grave, it was remarked that the tears of not a few fell upon the coffin which contained all that was left on earth of "the Children's Friend."

His tombstone bears the following just and simple inscription:—

"SACRED TO THE MEMORY OF

THE

REV. ALEXANDER FLETCHER, D.D.,

OF FINSBURY CHAPEL,

LONDON.

BORN APRIL 11, 1787.

DIED SEPTEMBER 30, 1800.

ERECTED BY HIS CHURCH AND CONGREGATION IN GRATEFUL REMEMBRANCE OF FIFTY-FOUR YEARS' FAITHFUL MINISTRY.

'THE CHILDREN'S

The funeral sermon was preached on the following Sabbath by the Rev. John Macfarlane, LL.D.; then of Glasgow, but now of the Presbyterian Church, Clapham. The large building was crowded in every part. The pulpit and front of the galleries were draped in black cloth and crape, and a large proportion of the congregation wore mourning. The text was John v. 35—"He was a burning and a shining light." The immense audience hung on the preacher's lips to the close of a discourse which occupied nearly one hour and a half in delivery. It was afterwards published, and contains—besides an able and striking exposition of the text—a masterly analysis, and a beautiful and discriminative appreciation of Dr. Fletcher's public and private character, work, and life.

In appearance, Dr. Fletcher was tall, stately, and well-proportioned—"beautiful to look on." He never laid aside the Scottish accent, though its Doric tones were greatly softened in his gentle and mellifluous utterances. He was twice married; first, in 1830, to Martha, widow of H. W. Lambirth, Esq., and daughter of T. F. English, of Bocking, Essex—the representative of an old Nonconformist family. Mrs. Fletcher died in 1843; and her only daughter by her first husband, the wife of J. A. Hardcastle, M.P. for Bury St. Edmund's, died as these sheets were passing through the press. Dr. Fletcher married, in 1845, Lydia, daughter of Richard Baynes, Esq., of Rayne Lodge, near Braintree, Essex. The one surviving child of the marriage is Alexandrina, born in 1852. While her widowed mother and herself fondly cherish the memory of the best of husbands and fathers, may they enjoy the heritage which, on his dying bed, he so often and so earnestly implored for them.

Dr. Fletcher, as this brief record of his life proves, was no ordinary man. His characteristic talent was neither intellect, imagination, metaphysical power, nor theological erudition, in predominance; but his mind was clear and vigorous, without being subtle or profound, and his fancy supplied him easily with striking, but not gorgeous, illustration. His mental energy showed itself in sound and excellent thought, which was lucidly and warmly expressed. He shunned the transcendental, or rather, it had no attractions for him, and through his long career he was engrossed with the useful. His mind concerned itself with every-day life. The only aspects of truth which he loved were those which bore directly on men's best interests. He had no sympathy with mere speculation of any kind. He loved the "old paths," and would not leave them even for a survey of surrounding scenery. He had enjoyed excellent culture, especially in theology, and he profited by it. With classic English literature he was quite familiar, and had great relish for it. His own style was easy and telling, but he followed no model; "out of the abundance of his heart" his mouth spake and his pen wrote. He uttered what he had to say in distinct, lucid diction, with nothing spasmodic or redundant about it. He was not dryly didactic on the one hand, nor did he lose himself in turgid verbosity on the other. His habits of study were systematic and orderly; so that, amidst numerous distractions, he made the most of his time. With many interruptions, he persevered in his quiet ways of reading and meditation, and strove against those desultory habits of thought and composition to which his fame in the metropolis necessarily exposed him. In a word, his power lay in projecting, advocating, and carrying out practical schemes. His whole soul went out into his pleading for such efforts. His nature was stirred by the view of ignorance and degradation; and, as he mused, "the fire burned," missionary and philanthropic enterprises filled his spirit with zeal and prayer, and gave ardour and eloquence to his pleading for the advancement of religion at home and abroad—the emancipation of the slave—the enlightenment of Popish districts—the Christian instruction of prisoners,—and especially, as first and last and paramount in claim and value, the godly upbringing of the young; for truly he felt that—

> "A flower when offered in the bud
> Is no vain sacrifice."

Dr. Fletcher was gentle and lovely in character—at once courteous and conscientious. There was a winning blandness in his very tones; there was no element of *hauteur* in his nature—no bitterness in his heart or words. His open face beamed with universal love. Accessible to all, and glowing "with social tenderness for all mankind," he rejoiced in his own inner circle of friends. He could not say stinging words; his humour had no gall in it. He was always loath to accuse and unwilling to condemn. For some one censured he would ingeniously invent an apology, if it could not be readily found. In his own home, he was an affectionate husband and parent—the model of a true Christian gentleman. He was "given to hospitality," and his genial nature shed delight and cheerfulness over his board.

In his preaching he was evangelical in the best sense: he preached the Gospel in the spirit of the Gospel. Oh, how he longed for the salvation of souls! This longing was no superficial or evanescent sentiment, which he might utter with folded arms, as he reclined in an easy chair; it was an early passion with him, and its impulse never subsided. What earnestness of spirit as he besought men in Christ's stead—what solemn warnings that made them tremble, and tender appeals that moved them to tears—what mighty wrestling with souls and for souls! His voice was specially fitted to gentle but intense expostulation—not like the father, menacing and thundering; but like the mother, weeping as she is imploring a perverse child. God's love to sinners filled his bosom with a similar emotion, as he saw the value of souls in the light of

the cross and eternity. Often had he the honour of speaking "a word"—felt and remembered as a word—"in season;" and the word spoken in his tones came with resistless charm. Dr. Fletcher put in no claim to be what is called distinctively an intellectual preacher, nor are his sermons specimens of polished oratory. They have not the depth of Foster, the brilliancy of Hall, or the glowing power of Chalmers. Nor could it be said of him that his discourses were so exhaustive that "he stripped the feather from the quill, and even the fibre from the feather." Comparing him with his own denomination in London, we may say that there was not so much matter in his sermons as in those of Archibald Hall, nor so much spontaneous eloquence as in those of Hall's successor, and his own venerable compeer, Dr. Waugh. Dr. Waugh was a true orator, whose discourses were often as devotional as other men's prayers, and who was so ready, too, that what next to say never troubled him, while how to say it was born with him: thought and word leaping into the right place, clause linking itself to clause, and image rising after image, without effort or confusion. But Dr. Fletcher could present the characteristic truth of the Gospel to an ordinary audience in a style the spiritual results of which were as speedy and sure as with any of those preachers. He was a second edition of Ebenezer Erskine, in simple dignity and evangelical point and fervour; looking more to the message than to the mode of phrasing it; anxious, as every one felt, that the truth in its living fulness should be presented to conscience and heart. In his own sphere, at the same time, he stood high and apart; no one came near him as a preacher to the young; his throne had no rival. He has had many followers in the good work; for, as Tennyson says—

> "Most can raise the flowers now,
> For all have got the seed."

His fame filled the empire, and went abroad to many lands. His success was attained by no art. He commanded at once an entire assembly of children,—sometimes, at his Christmas sermons, of five thousand of them,—and he kept their attention and their eye to the close. There were no tricks of gesture, no elocutionary artifices, no grimacing, no childish prattling, appalling anecdotes, or puerile merry-making; he was too simple-minded and single-hearted for these follies. The scene was as decorous as if no children had been present at all. When the service was over, men often wondered what had produced the fascination. There was nothing startling; yet, when he expounded the parable of the Prodigal Son, or described some scenes in the life of Jesus, the youngest children in the audience were often moved to tears. The secret lay in his affectionate earnestness, which, as it glistened in his eye and quivered in the tones of his voice, caught and retained the quick and eager sympathies of children. He relied on the truth itself to produce the result, and was singularly manly and unaffected, both in his presentation of it and in his affectionate and patient reiteration of it, that it might be lodged in the memory. The spirit of his addresses was—"My little children, of whom I travail in birth again, until Christ be formed in you." He won his way at once to the children's hearts, as the dew that is so noiselessly shed over garden and field, and, without effort, fills and refreshes every bud and fibre. He loved children, was always thinking of them, and always praying for them. It was not a fondness which he put on for the occasion, when he rose to address them; it was the great, the absorbing love of his soul; an abiding enthusiasm, "a fire in his bones" from his boyish years; his first passion and his last, from his twelfth year to his threescore and tenth; from the village school of Lathones to the last great gathering of three thousand little ones in Surrey Chapel, where he placed the "head-stone" on his life's work, "with shoutings—crying, Grace, Grace unto it!" As Dr. Macfarlane in his funeral sermon justly and beautifully said—

"To see hundreds of happy and intelligent young faces looking up to him as their teacher in the truths of God, to enkindle in their little hearts warm love for Jesus, and deep interest in their own salvation, and to be the means of bringing one such suckling into the bosom of our Father God, was more than enough to set on fire the fuel that lay upon the altar of his compassionate heart. No doubt he had his eye upon the sublime *dénouement* of the whole, upon the rescue of their souls from the fangs and dens of vice here, and their reception at length into heaven; but what of this? Is not this the very object for which Jesus Himself died, and for which He causes them to die, that they may be for ever with Him? In one word, His interest in little children was often triumphant—it was blessed for their conversion. It was sometimes a great success. Hundreds still live who praise him for his efforts to induce them to fear God. His spiritual children appear every now and then from all quarters of the globe, to pronounce blessings upon his head. And this was his grand consolation, that though he might have to wait long here in order to see the fruit of his labours, he was certain to see it in abundance in the vineyard of heaven. I cannot conceive of anything grander, even in heaven, than the 'All hail!' that bursts from the lips of the ransomed, as they welcome the approach of one who turned them from the error of their ways. I only think that a deeper intonation may be given, and higher and more rapturous notes may rise, from the children's choir, as they escort to the King the priest that led them to God. If this be not a triumph, where shall we seek for one? If this be not a reward, where and how has true merit ever met one?"

Yes, All hail!—the work is over—he has gone to his rest and reward, welcomed by the Master amidst the acclamations of myriads of children!

"On yonder shore, to greet him, I saw a shining throng;
Some just begun their praising, some had been praising long;
With joy they bade him welcome, and struck their harps again,
While through the heavenly arches peal'd the triumphal strain.

"Now in a robe of glory, and with a starry crown,
I saw the weary pilgrim with kings and priests sit down;
With prophets, patriarchs, martyrs, and saints a countless throng,
He chants his great deliverance in never-ceasing song."

In conclusion, Dr. Fletcher was not only a busy and continuous preacher, but he was a prolific writer. The following is a list of his chief works:—

LECTURES FOR THE YOUNG; 3 vols., demy 18mo. A series of upwards of 100 short discourses intended for children, and originally issued in monthly parts.

TRIUMPHS OF FAITH; a smaller volume, descriptive of early deaths of two members of his seminary, to whom his ministrations had been signally blessed.

THE CHRISTIAN CONQUEROR; or, the Sinfulness of Scandal; a work especially devoted to the reprobation of this sin.

THE COTTAGER'S FRIEND; 2 vols., 12mo.; a monthly periodical, comprising brief discourses; also hymns and selected matter of a devotional and instructive tendency.

THE DEVOTIONAL FAMILY BIBLE; a strictly devotional commentary on the Holy Scriptures, in which an endeavour was made to include remarks upon every verse in the sacred books. It extended to two large quarto volumes, and has been long out of print.

THE SABBATH SCHOOL PREACHER; a monthly publication, which was intended specially for use in Sunday-schools; it was illustrated with wood engravings, and attained a considerable popularity with the class for which it was prepared.

ANNUAL SERMONS TO CHILDREN ON CHRISTMAS DAY.—These were usually published in a cheap form, shortly after their delivery, and met with a large sale.

SCRIPTURE HISTORY; an illustrated work, in two small volumes, in which the principal events of the sacred narrative are simplified for the use of the young

SCRIPTURE NATURAL HISTORY; 2 vols.; profusely illustrated with wood engravings of a superior description, to which the author furnished original descriptions, embracing almost every object in natural history named in the Bible.

THE BIBLE—A GREAT EXHIBITION; a pamphlet brought out at the time of the Exhibition of 1851.

CLOSET DEVOTIONAL EXERCISES FOR THE YOUNG, 1859.

But his chief work—that by which he is best known—known, indeed, wherever the English language is spoken—known in palace, and hall, and cottage—is the "GUIDE TO FAMILY DEVOTION, containing a Hymn, a portion of Scripture with reflections, and a Prayer, for the Morning and Evening of every day in the year, with an appendix of Prayers and Hymns on various subjects." This quarto of 800 pages has verified its title, for upwards of fifty thousand copies of it have been sold, and as many families have made it their GUIDE. The hymns are quite in harmony with the selections from Scripture, while the prayers are solemn and earnest, devout and lowly, rich in unction, and diversified in theme. So simple in style are they, that in their naturalness they feel to one who reads them as the spontaneous effusions of his own soul. The children are never forgotten; there is uniformly a special and emphatic petition for them. It would not have been a book of Dr. Fletcher's authorship without the constant outcropping of this life-long love for the young. Dr. Fletcher succeeded so well in this work because he was eminently a devout man himself, who "walked with God." As an intimate friend of his has said, "His personal piety, I always considered, was the crown of all his excellencies." His was humble, cheerful, beneficent, and active Christianity. Often was he like the Master "apart" in communion and prayer, and often like Him, going about "doing good." This brief survey of his long life shows him to have been a man specially qualified for his work, and very greatly blessed in it. His genius—the gift of Him who "took children in His arms and blessed them"—originated and carried out that style of preaching to the young which brought him so much fame, and crowned him with so much usefulness. His work, through pulpit and press, never diverged from the one end—the conversion of sinners and the glory of God. His whole life was a scene which had the cross in its centre and heaven in the distance. In a word, is he not one of those of whom the "voice from heaven" records, "They rest from their labours, and their works do follow them?"

JOHN EADIE.

13, LANSDOWNE CRESCENT, GLASGOW.
June, 1865.

P.S.—I beg to return thanks to the Rev. Dr. Smith for the communications found in the previous pages; to the Rev. Mr. Redpath, for some interesting contributions; and to the Rev. Mr. Blair of Dunblane, from whose researches the life of the elder Fletcher has been to a great extent gleaned.—J.E.

FAMILY DEVOTIONS.

FIRST WEEK.—FIRST SABBATH MORNING OF THE YEAR.

THE RIGHTEOUS AND THE WICKED.

Ps. 1. Wareham. C. M.

1 BLEST is the man who shuns the place
Where sinners love to meet;
Who fears to tread their wicked ways,
And hates the scoffer's seat:

2 But in the statutes of the Lord
Has placed his chief delight;
By day he reads or hears the Word,
And meditates by night.

3 Green as the leaf, and over fair,
Shall his profession shine,
While fruits of holiness appear
Like clusters on the vine.

WATTS, *Ps.* 1.

PSALM I.

Happiness of the Godly and Misery of the Wicked.

BLESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so; but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

Prosperity of Christ's Kingdom.

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against his Anointed, *saying,*

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

REFLECTIONS UPON PSALM I.—Let sinners tremble, for there is a melancholy progress in sin! Happy are they who are delivered from its dominion. Sweeter than honey are the enjoyments of unfeigned piety. Lovely is the verdure, and abundant the fruitfulness of grace. O, how frightful the situation of graceless souls at the day of death! by the storms of wrath they are driven into the furnace of endless woe! Child of God, rejoice in thy lofty privileges, and bright hopes of eternal glory!

REFLECTIONS UPON PSALM II.—Who can conceive the infatuation of sin! Though its servants are only worms of the dust, it leads them forth to fight with Omnipotence. Impenitent sinners, lay down the weapons of your rebellion against God! O, how can you bear the withering derision of an offended Jehovah! Blessed Jesus, thy mediatorial throne is loftier than the thrones of archangels, and thy mediatorial reign shall overspread the earth, and last for ever. Miserable are they who resist thine authority, while a diadem of blessings shall for ever encircle the brow of those who bow before thy sceptre.

PRAYER.

FATHER, Son, and Holy Ghost, one God, thou alone art the hearer of prayer, and the object of religious homage. We draw near to thy mercy-seat, as a worshipping family, in the name of Jesus, on the morning of the first Sabbath of a new year. Holy spirit, inspire us with solemnity, humility, and confidence, in our approach to the gracious throne of our God, and our Father in Christ. O Lord, thy name is holy and reverend, and thou art infinitely worthy to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. Lord, we adore thee as the God of salvation, and as the God of our salvation.

We confess that we are sinners. O humble us in the dust because of our sinfulness. Our souls and our bodies are polluted by the leprosy of sin. Holy Spirit, mercifully wash away the vile polluting stain. O do *thou* wash us, and then we shall be clean. Deeply impress on our hearts the word of life we have now read. Make us righteous. Preserve us from the counsel, the maxims, the ways, and the example of the ungodly.

O Jesus, thou art the King of Zion; mercifully reign in our hearts; reign in the midst of us as a family; reign in these lands of our nativity, and reign gloriously over all the nations of the earth. Take to thyself thy great power, and reign.

We thank our God for the mercies of the night, and for preserving us during the past year: truly, goodness and mercy have followed us from its commencement to its close. O let the sins of the year be pardoned, and the events of the year be sanctified. Let the mercies of the year excite our love, our gratitude, and praise. Graciously prepare our minds for the solemnities and engagements of this day. As it is the first Sabbath of a new year, may it be the blessed harbinger of all those Sabbaths that are to follow. May the ministers of truth be filled with the Holy Ghost this day. May they be enabled to deliver the messages of peace, with simplicity, boldness, fidelity, and love. Teach them to deliver the threatenings of thy law, that slumbering consciences may be aroused; and to deliver the invitations of thy gospel, that rebel hearts may be captivated and allured.

Bless all in authority over us. Teach them to bow in humble submission at Jesus' feet.

Comfort those who are prevented by affliction from entering thy courts. Let the chamber of suffering prove a sanctuary of mercy.

O let the children and domestics of the family be the loving subjects of a compassionate Saviour.

Most merciful God, hear our prayer, for Jesus' sake. And to the Father, Son, and Holy Ghost be ascribed the kingdom, power, and glory, for ever. Amen.

Our Father, which art in heaven, &c.

REMEMBERING THE WAY GOD HAS LED.

Magdalene. Lowton. L. M.

1 THUS far the Lord hath led me on,
Thus far his pow'r prolongs my days;
And ev'ry ev'ning shall make known
Some fresh memorial of his grace.

2 I lay my body down to sleep,
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations round my bed.

3 In vain the sons of earth or hell
Tell me a thousand frightful things;
My God in safety makes me dwell
Beneath the shadow of his wings.

FLETCHER'S COLLECT. 162.

PSALM III.

The Security of God's Protection.

LORD, how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There* is no help for him in God. Selah.

3 But thou, O LORD, *art* a shield for me; my glory, and the lifter-up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the check-bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

PSALM IV.

God's Favours.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness; and put your trust in the LORD.

6 *There be* many that say, Who will show us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

REFLECTIONS UPON PSALM III.—King David was an illustrious type of King Jesus. Numerous were the enemies of David when he fled from Jerusalem, before his son Absalom; and numerous were the enemies of Jesus, when he was led from Jerusalem to Calvary. What was said of David, was said of Jesus, in derision, when suspended to the cross: "He trusted in God, let him deliver him now if he will have him." As David was lifted up from the depth of sorrows to his throne, Jesus was lifted from the grave to the highest heavens. Like David, when Jesus was a stranger on earth, he made supplication to God with strong crying. As David slept secure on the bosom of mercy, in the time of great suffering, Jesus fell sweetly asleep on the cross, in full confidence of a glorious resurrection, which could not be prevented by the united efforts of earth and hell. When God arises in his justice, in answer to the prayer of faith, what an awful destruction awaits the enemies of the Church! There is no saviour like God! for when he saves, none can destroy; and when he destroys, none can save.

REFLECTIONS UPON PSALM IV.—Gracious deliverances in past time encourage the saints to continued earnestness in prayer. Great is the enmity of the wicked against the righteous, but their interest in God's favour and protection is infinitely more than a recompense for all that man may do unto them. A profound reverence of God, holy meditations, spiritual sacrifices, and confidence in the Most High, are a blessed preventive of sin. They who forsake God in seeking happiness, prefer the salt desert to the living fountain. Unsanctified wealth is a gilded curse—it is a sweet and an inebriating deadly poison; while true religion gives joy, safety, and peace. It presents the foretastes of heaven, and prepares for the full enjoyment of celestial bliss.

PRAYER.

HEAVENLY Father, we would now, with humility and confidence, approach thy throne of grace, in the name of Christ. Thou art the God of our salvation; we desire, therefore, to trust, and not to be afraid. O look down upon us with smiles of forgiving love, and show compassion to a family bowing prostrate before thy mercy-seat.

Fill us with holy penitence when we remember that thou art our omniscient God. Our hearts, our conversation, and lives are naked and open before thee. O Lord, thou hast searched and known us. Thou compassest our path and lying down, and art acquainted with all our ways; for there is not a word in our tongue, but lo! O Lord, thou knowest it altogether. Lord, we confess our sinfulness and guilt: in thy great mercy, blot out all our transgressions, through the boundless merit of our Saviour's blood.

Blessed God, we thank thee for the Sabbath-day, the best of all the week; for the Bible, the treasure of eternal truth; for the sanctuary, where the King is seen in his beauty; and for the ministers of the gospel, who are the heralds of eternal truth. O suffer us not to die in the contempt and abuse of privileges so great.

We praise thee that the gospel of our Saviour has been proclaimed by thousands, and heard by tens of thousands, this day. Holy Spirit, breathe upon the incorruptible seed which has been sown on many hearts: O cause thine influences copiously to descend, and let an abundant harvest of spiritual fruit follow. Lord, we plead for an increasing descent of the Spirit upon the hearers of the gospel, and for an extensive revival of unfeigned piety in our withered churches. Those who have been convinced of sin this day, may their convictions be soon followed by conversion. Those who have been converted this day, O bless them with rapid improvement in every grace, and make them distinguished blessings of the Christian Church. Show pity to such as remain hardened and insensible under a preached gospel. Suffer them not to die till they have fled for refuge to Jesus, the sinner's friend.

We supplicate the Divine blessing on the word now read. Suffer us not to be afraid of the number or strength of our enemies. O Jesus, be thou our shield, and then of whom can we be afraid? We rejoice that salvation belongs to our God; and as a family may thy richest blessings ever rest upon us. Suffer us not to be ensnared by the example of those who love and follow after vanity. Instruct us in the profitable lessons of meditation and self-examination. Teach us to prefer piety to wealth, and the prospects of heaven to all the perishing luxuries and pleasures of time.

Bless us as a family, and may the children be the followers of the lowly Jesus.

Now, Lord, may we lie down in peace, and sleep. Hear this our evening prayer, for Jesus' sake. Amen.

Our Father, which art in heaven, &c.

GOD'S GREATNESS.

Watts. Metre. L. M.

1 UP to the Lord that reigns on high,
And views the nations from afar,
Let everlasting praises fly,
And tell how large his bounties are.

2 He that can shake the worlds he made,
Or with his word, or with his rod,
His goodness how amazing great!
And what a condescending God!

WATTS, 46, *B. II.*

GENESIS I.

Creation.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image: in the image of God created he him: male and female created he them.

REFLECTIONS UPON GEN. I.—My soul, think and wonder! The wisdom of Jehovah contrived the plan of the universe, and the plan included every particle of matter of which the universe consists. O, the depth of the riches of the wisdom of God! His power is equal to his wisdom. What his wisdom contrives, his power accomplishes. At his command light shines, and the firmament covers the globe as a canopy of glory. "The voice of the Lord is powerful!" At his command the waters and the dry land separate, and soon the loveliest verdure and luxuriance cover the face of the earth. At his command innumerable orbs of light are kindled in the heavens, and living creatures suited to the elements of water, earth, and air, teem forth in countless myriads. The voice of the Lord is powerful. Last of all, when the earth is furnished as a noble palace, at his command does man come forth, glorious in excellence, and the very image of his God. The world is given to him as a kingdom, and he is invested with sovereign dominion over every living thing. My soul, see in this creation the emblem of a second, when by the power of the Holy Spirit, a new heaven and a new earth shall arise, wherein dwelleth righteousness. Blessed are they whose souls are the subjects of a second creation. They shall reflect the glory of the divine perfections with greater splendour than countless stars will sparkle in the sky.

PRAYER.

O THOU who art the Creator of the universe and the God of salvation, we appear before thy throne of grace to present our morning sacrifice in the name of Jesus. God the Father, we adore thee in thy creating power. Thou hast founded the earth upon the seas, and the heavens are the work of thy fingers. God the Son, we adore thee in thy creating power. All things were made by thee, and without thee was not any thing made that was made. Holy Spirit, we adore thee in thy creating power. Thou didst move upon the face of the waters; thou hast garnished the heavens, and hast given them their sparkling glory.

Triune Jehovah, we praise thee for creating us at first intelligent, holy, and blessed. Glory to thy name that thou hast given us a place among thy rational creatures, and that our souls are impressed with immortality.

Lord, open our eyes to admire thy glorious creation. When we look upon thy works, may this be the language of our wondering souls: "O Lord, our Lord, how excellent is thy name in all the earth!" And when we lift up our eyes to the heavens, may we acknowledge with deep humility, What is man that thou art mindful of him, or the son of man that thou visitest him?

Praise to our God that there is a second creation, more glorious than the first. O, we adore that wisdom which contrived a plan of salvation, by which our fallen race might be created anew in Christ Jesus. We would rejoice that thy glory is displayed in the first creation; but we would greatly rejoice that all thine attributes are far more wondrously displayed in redemption, the second creation. We thank thee that the tidings of redemption have reached our ears, and that from our earliest days we have listened to the joyful sound. In thy sovereignty this privilege has been withheld from others, but in thy mercy it has been granted to us. Even so, Father, for so it seemed good in thy sight.

We thank thee for thy providential care during the past night, and that we are now surrounding the domestic altar in comfort and in peace. We thank thee for continuing with us the invaluable blessings of life, health, and reason. O teach us to pity those from whom the blessings of health and of reason are withdrawn. Merciful Saviour, pity them! We thank our God for the Bible, the means of grace, the mercy-seat, the hopes of heaven; but above all the rest, we thank our God for Jesus, thine unspeakable gift. O, what can we render to the Lord, for such undeserved mercies as these!

O Lord, we supplicate thy salvation. While we pray for temporal mercies, we would most earnestly plead for spiritual blessings. Make every member of this family the subject of a new creation. O give us the imperishable honour, of being the spiritual workmanship of our God.

Make the children new creatures. O, bestow upon them and all our household, the loveliness of grace!

We are entering on another week; prepare us for its duties, its comforts, and its crosses. This day may we walk with thee. Mercifully answer our prayers for our dear Redeemer's sake. Amen.

Our Father, which art in heaven, &c.

ANGELS PUNISHED AND MAN SAVED.

Charmouth. Ann's. C. M.

1 DOWN headlong from their native skies
The rebel angels fell,
And thunderbolts of flaming wrath
Pursued them down to hell.

2 Down from the top of earthly bliss
Rebellious man was hurled;
And Jesus stooped beneath the grave,
To reach a sinking world.

3 O love of infinite degree!
Unmeasurable grace!
Must heaven's eternal darling die
To save a traitorous race?

WATTS, 96, *B. II.*

MATTHEW I.

Birth of Christ.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And she brought forth her first-born son: and he called his name JESUS.

MATTHEW II.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

REFLECTIONS UPON MATT. I.—Christ's natural descent can be traced, but who can declare his divine generation? O the depth of the mystery! My soul, rejoice in the incarnation and birth of Jesus. Amazing love: he became man, to save man. Christ's humanity, though spotless, passed through a sinful ancestry, to show he came to take the sins of man away. Great doubts are sometimes connected with great mercies, but fellowship with God dispels the darkest clouds of the greatest perplexity. Blessed art thou, O my soul, if the names Jesus and Immanuel are to thee as ointment poured forth.

REFLECTIONS UPON MATT. II.—Greatly honoured was the town of Bethlehem; it was the birth-place of David—it was the birth-place of Jesus, David's root, and David's offspring. O Jesus, thou bright and morning star, the stars obey and honour thee, for *one* of them led wise men to the spot of thy humble nativity. They are truly wise who seek Christ; and they who seek *him*, shall find and enjoy the costliest jewel in the universe of God.

PRAYER.

EVERLASTING God, and Father in Christ, we desire to approach thy blessed throne, with solemnity, gratitude, and praise. In the name of Jesus, we draw near to present our evening sacrifice. Holy Spirit, teach us to bless our God at all times, and let his praise be continually in our mouth. In thee, O Lord, our soul would make our boast: we will magnify thee, O Lord, and we will exalt thy name together.

Holy and Divine Spirit, enable us to confess our sins with unfeigned sincerity of heart. We would say in the language of Ezra, O our God, we are ashamed and blush to lift up our face to thee, our God, for our iniquities have gone over our heads, and our trespass is gone up to the heavens. With penitence we would pray—Lord, sanctify us; merciful Father, pardon us. We would lay the hand of faith on the head of Christ our paschal Lamb: on that head we confess our iniquity, and through his blood we seek forgiveness. O melt our hearts with contrition, and comfort our souls with pardon.

O bless to our minds the sacred history of the birth of Jesus. Glory to God in the highest, for the Child born, and for the Son given. Teach us to rejoice with joy unspeakable and full of glory, that Jesus, the promised Saviour and thine eternal Son, has actually visited our world. Merciful Redeemer, we adore and praise thee that thou didst take upon thee our nature, and appear on earth as the humble, the feeble, infant of days. O let our hearts be filled with amazement and love, that thou, the mighty Lord of the universe, didst submit to be born in a stable, and to be laid in a manger. O suffer us never, never to doubt of thy willingness to save, seeing thou didst most readily submit to such humiliation and degradation for us.

Immanuel, God with us, thy name is JESUS, the Saviour. May every member of our family savingly know this name—this blessed name. May it be dearer to us than the names of the dearest of our earthly friends. May it be like ointment poured forth. O may this name refresh and comfort our souls, travelling along the vale of tears, to our heavenly home beyond the skies.

O Lord, we mourn over the horrid depravity of man, who sought the life of the infant Jesus; but at the same time we praise thee that thou didst bring men from distant lands to pay their homage at his feet. O Jesus, we bow before thee, and would acknowledge thee as our Lord, our Saviour, our King.

God of our salvation, we thank thee for the mercies of another day; for providing mercy, preserving mercy, and sparing mercy.

O Jesus, open the eyes of our children and domestics to see thy loveliness, and their absolute need of thy salvation.

Father of mercies, may the name of Jesus soon be proclaimed in every land, and gladden all the nations of the earth. O let thy name refresh the souls of the sick, the afflicted, and the dying. We commend ourselves to thy care, this night. O hear our prayer, for Jesus' sake. Amen.

THE CHURCH A GARDEN.

Kimbolton. Martin's. L. M.

1 WE are a garden walled around,
Chosen, and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness.

2 Like trees of myrrh and spice we stand,
Planted by God the Father's hand,
And all his springs in Zion flow,
To make the young plantation grow.

3 Awake, O heavenly wind, and come,
Blow on this garden of perfume;
Spirit divine, descend and breathe
A gracious gale on plants beneath.

Watts, 74, *B. I.*

GENESIS II.

Garden of Eden.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

4 These *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the LORD God planted a garden eastward in Eden: and there he put the man whom he had formed.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

REFLECTIONS UPON GEN. II.—How soon the Sabbath was announced, that day which is the blessed emblem of the rest of heaven! Great was the beneficence of Jehovah; for when he had prepared and furnished the earth as a magnificent palace, he introduced man as the inhabitant, shining in all the loveliness of the Divine image. Let me see in the earthly paradise a figure of the heavenly. But, O, how infinitely the latter exceeds the former! In the one were trees which cease to grow, but in the other stands the tree of life, in all the grandeur of eternal beauty. In the one were rivers which cease to flow, but in the other is the river of life, clear as crystal, which proceeds for ever from the throne of God and the Lamb. The first Adam was raised to sovereignty, and all the inferior tribes acknowledged his authority. They came to him and received suitable names, as a token of their obedient submission. Jesus, thy dominion has no limits, and thy people, called by thy name, shall for ever rejoice under the sway of thy merciful sceptre. One thing remained to complete Adam's earthly bliss. He was alone. That he might enjoy social delight, and be assisted in the worshipping of God, his Creator formed out of his own body a woman of unspeakable loveliness, and immaculate holiness, and united them together by ties of the most endearing affection.

PRAYER.

OUR God and Father in Christ, we rejoice that while thou sittest upon the throne of universal empire, thou dost also fill the throne of grace. Praise to thy glorious name, that thou art ever ready to hear the prayers of individuals and families, who appear before thee under the blessed covert of the righteousness of thy well-beloved Son. Holy Spirit, enable us at this time to prostrate ourselves before the throne of grace, with humility, reverence, joy, and praise. Mercifully, O Lord, rejoice the souls of thy servants, for unto thee do we lift up our souls. O, how we are encouraged to lift up our eyes unto thee, for thou, Lord, art good, and ready to forgive, and plenteous in mercy to all them who call upon thee in truth. Among the gods there is none like unto thee, neither are there any works like unto thy works.

In some degree sensible of our unworthiness, we present our thanks for thy renewed mercies during another night. While many have been tossed upon their beds with pain, we thank thee that we have been refreshed with sleep. Great is thy mercy, that we are now surrounding the domestic altar. Let the dew of Divine influence descend upon that portion of the Word of life we have now read. We thank thee for the pleasing history which it contains of the institution of the holy Sabbath. O, Jesus, thou art the Lord of the Sabbath-day. Glory to thy name, for this most blessed day, and for the encouraging example thou hast placed before us in resting on that day. Ever may thy Sabbath prove to us a day of rest. O Lord, we desire to pity those numerous nations of the earth which have never heard of a Christian Sabbath, nor enjoyed its benefits. Lord of the Sabbath-day, show compassion towards them, and soon cause the heavenly light of this blessed day to shine upon them with all its influence, and all its glory. O let thy Sabbath be more valued and sanctified by Christian nations. Remove from our land, and all lands, the highly aggravated sin of Sabbath profanation. As a family, may we present to other families the example of remembering the Sabbath-day to keep it holy.

Holy Spirit, impress on our minds the account we have now read of an earthly Eden,—a terrestrial paradise. We adore thee in the displays of thy goodness, which were given by that paradise for the accommodation and happiness of man. We thank thee, more especially, for a celestial Eden, a land of pure delight and immaculate holiness, where the tree of life grows in all its glorious magnificence, and where King Jesus is seen in all his beauty. O may all of us be the inhabitants of that heavenly Eden; may we drink of the river of life, which flows through the midst of it from thine eternal throne.

Divine Redeemer, incline the hearts of the children to desire and seek that heavenly habitation.

We adore thee, O Lord, in the creation of Adam and Eve, our original parents. Teach us to see in their endearing relation in innocence, a figure of the infinitely more endearing relation of Christ and his Church.

Graciously assist us in the various duties of this day. Mercifully hear our prayers, for Jesus' sake Amen.

BIRTH OF JESUS.

Coombs. Derby. Bromley. L. M.

1 THE lands that long in darkness lay,
Now have beheld a heavenly light:
Nations that sat in death's cold shade
Are blest with beams divinely bright.

2 The virgin's promis'd Son is born,
Behold the expected Child appear;
What shall his names or titles be?
'The Wonderful, the Counsellor.'

3 This infant is the mighty God,
Come to be suckled and adored;
The eternal Father, *Prince of Peace*,
The Son of David, and his Lord.

WATTS, 18, *B. I.*

MATTHEW II.

Herod's Cruelty.

THEN Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and lo! the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold! the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold! an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

REFLECTIONS UPON MATT. II.—My soul, beware of hypocrisy, or of concealing wicked purposes under holy professions. Unspeakable the joy of those who find Christ after they have long and earnestly sought him. O Jesus, be thou the beloved of my soul. If Jesus is mine and I am his, my person, substance, and all will be laid at his feet. God is the defender of his people, and gives gracious warnings, which issue in their safety and deliverance. O, how easily he can overturn the plans of enemies the most crafty and malignant! What a monster is man, when under the dominion of impetuous lusts and disappointed ambition! His tender mercies are cruel. "Tell it not in Gath!" God is a just judge, and with the besom of death sweeps persecuting murderers from the face of the earth into the depths of hell. But their destruction issues in the triumph of the redeemed. Alas! how often the vices of the parent are imitated by their children! Strange to tell, God overrules the crimes of men to bring about the accomplishment of his decrees, predictions, and promises.

PRAYER.

O GRACIOUS and heavenly Father, thou art infinitely exalted above the conception of men and angels. Nevertheless, in the all-prevailing name of Jesus, our Divine intercessor, we draw near to thee as a family to present our evening sacrifice. How worthy art thou to be feared, and to be held in reverence, for thou art the everlasting God, the Lord, and the Creator of the ends of the earth. Thou upholdest the universe, and yet thou faintest not, neither art weary; there is no searching of thine understanding. O, with what justice thou mightest have revealed thyself to us as an avenging God! but eternal praises to thy name, thou hast made thyself known as a God ready to forgive, as gracious, merciful, slow to anger, and of great kindness.

We desire, with grateful hearts, to thank thee for the mercies of another day. While with justice it might have been a day of judgments, in thy great kindness it has been a day of mercies. What shall we render unto thee for all thy benefits!

Holy Spirit, enable us highly to value the privilege of reading the Word of life. Greatly bless, and deeply impress on our hearts, what we have now read in the oracles of eternal truth. We thank thee, O Jesus, O Lamb of God, that in the fulness of time, thou didst visit our fallen, wretched world. We praise thee that thou wast born in Bethlehem, agreeably to the prophecies which cheered the hearts and animated the hopes of an Old Testament church. We would bless thee for ever and ever, that thou hast remembered us in our low estate, for thy mercy endureth for ever.

Spirit of the living God, inspire our hearts with love to Jesus. When we remember his love, in becoming the Babe of Bethlehem for us, we would cry, O inspire us with love to Jesus! When we remember the love of the wise men, who came from distant eastern lands to see Jesus, to worship him, and to pay their homage at his feet, we would cry, O inspire us with increasing love to Jesus! Let the language of our hearts be, We would see Jesus. Lead us, O lead us, to see Jesus in his Word, in his ordinances, and in his sanctuary. And in due time may we see him in his heaven, in all the splendours of his divinity, and in all the majesty of his mediatorial glory. O Jesus, the wise men laid their willing offerings at thy feet; teach us to follow their example, and present our souls and bodies as living sacrifices at thy feet. Divine Redeemer, as the mysterious star led the wise men to see thee in Bethlehem, do thou thyself, the bright and morning STAR, lead us to heaven. Mercifully grant that we may now say, with all the affection of our inmost soul, Having a desire to depart, and be with Christ, which is far better.

Blessed Saviour, let the remembrance of thy exile in Egypt fill us with wonder, love, and praise. Make us willing, for thy sake, to suffer exile and death.

Compassionate Jesus, who thyself wast once a little child, have mercy on our children.

Father of mercies, let the wings of thy gracious power be spread over us this night. O hear our prayers, for Jesus' sake. Amen.

GOD UNSEARCHABLE.

Paul's. Dresden. L. M.

1 CAN creatures to perfection find
The eternal uncreated Mind?
Or can the largest stretch of thought
Measure and search his nature out?

2 'Tis high as heaven, 'tis deep as hell,
And what can mortals know or tell?
His glory spreads beyond the sky,
And all the shining worlds on high.

3 But man, vain man, would fain be wise;
Born like a wild young colt he flies
Through all the follies of his mind,
And swells, and snuffs the empty wind.

WATTS, 170, *B. I*

GENESIS III.

The Fall of Man.

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

REFLECTIONS UPON GEN. III.—What a change! We have lately beheld and admired the beneficence of God shining in the spotless glory of Eden, but now we see that paradise defiled by the crooked serpent of hell, and the mother of all living entangled in the coils of his temptations! She is not alone. Her husband, the lord of the lower world, the covenant head of millions, is caught in the snare, and his glory buried in the dust. Ashamed at the nakedness of their bodies, and agonized with the moral nakedness of their souls, they attempt to hide themselves from their own eyes, they vainly attempt to hide themselves from the omniscient eye of God. God finds them out. Their iniquity finds them out. See, they stand as confounded, convicted criminals, before the presence of their offended Creator. Three curses are pronounced by the divine and insulted Judge on the serpent, the woman, and the man. But lo! two of these curses are mingled with the music of mercy, and the dark gloom is broken by the bright beams of the promise of a Saviour and salvation, to appear in distant ages. Rejoice, my soul, though Eve is the mother of a world of fallen millions, yet through the atonement made by her seed, the promised Messiah, countless myriads of her descendants shall be arrayed in a robe of righteousness, which will hide and remove the deformity of sin, and introduce them into a heavenly paradise, from which they shall never be expelled.

PRAYER.

O LORD our God, we desire as a family to fall prostrate at thy feet in Jesus' name. At the beginning of another day, may we enjoy delightful fellowship with thyself in the exercise of prayer. O send us thy Spirit! O Lord, thou art a God of purer eyes than to behold iniquity: thou art unchangeable in thy justice, and boundless in thy grace. We adore thee in the displays of the justice thou didst give, in expelling our first parents from the paradise of Eden. Glory to thy grace, thou didst not plunge them into the depths of hell.

Glorious Lord God, we acknowledge with humility our fall in Adam. We were born with his image; alas! we have followed his example, and we have wandered from our God. O teach us to mourn over the spectacle of sin and rebellion and misery which our world presents. Thou art just in all the calamities which have befallen our apostate race. It is of thy mercy we are not consumed.

Glory to thy sovereign grace, O Lord, that thou didst proclaim mercy and forgiveness to our first parents in their affliction and despair, when they expected every moment the sentence of eternal death to be inflicted upon them with all its horrors. Eternal praise to thy name, that thou didst make the day-star of hope and of joy to rise on their souls. We thank thee for giving them the first promise, I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. O, we rejoice, that then thou didst reveal to our first parents the Messiah, by whose atoning sacrifice the guilt of sin was destined to be taken away, Satan's kingdom overturned, and an infinitely better paradise obtained than that which their apostacy had lost. O fill our hearts with superlative love to that Jesus, who at the distance of thousands of years has actually appeared, and suffered, and died, and triumphed, according to the divine prediction.

O Jesus, may every member of our family enjoy a saving interest in that ancient, that blessed promise. May we be delivered from Satan's power, and by faith trample upon his neck.

O teach the children of the family to resist the temptations of the wicked one: then he will flee from them. Suffer them not to listen to his alluring voice, or to be carried away by his captivating wiles. Clothe them, O Jesus, with the whole armour of God.

God of salvation, we earnestly pray that all the nations of the earth, both Jews and Gentiles, may soon be delivered from the consequences of the fall, and become the ransomed subjects of King Jesus.

We thank a gracious Providence for the rest and protection of the past night. Holy Spirit, assist us in the duties, and preserve us from the temptations of the day. May our path be that of the just. O hear our prayers, for Jesus' sake. To the Father, Son, and Holy Ghost, be endless praises. Amen.

TITLES OF CHRIST.

Air Street. Redemption. L. M.

1 'TIS from the treasures of his word
I borrow titles for my Lord;
Nor art nor nature can supply
Sufficient forms of majesty.

2 Bright image of the Father's face,
Shining with undiminished rays;
The eternal God's eternal Son,
The heir and partner of his throne.

3 The *King of kings*, the *Lord most high*,
Writes his own name upon his thigh;
He wears a garment dipp'd in blood,
And breaks the nations with his rod.

WATTS, 147, *B. I.*

MATTHEW III.

John the Baptist.

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying This is my beloved Son, in whom I am well pleased.

REFLECTIONS UPON MATT. III.—How simple the institution of preaching, and how transcendent its effects! But we never can reach the heights of spiritual enjoyment, if we have not passed through the valley of repentance. May we be earnest to resemble the forerunner of Christ in zeal, humility, and contempt of earthly pleasures. How blessed it is when the hearing of the Word is accompanied with conversion, which is the baptism of the Spirit. If ministers wish their labours to be successful, they must proclaim the miseries of hell as faithfully as the joys of heaven; they must expose the refuges of lies; they must proclaim the glory of Christ, and hold him up to view, not only as a present Saviour, but as a future Judge. As Jesus, in submitting to be baptized of John, fulfilled all righteousness, let me faithfully walk in all the ordinances and commandments of the Lord blameless; and thus I may expect the gracious descent of the Holy Spirit, and enjoy the countenance and approbation of heaven.

PRAYER.

HOLY Spirit, enable us by thy gracious power to approach the throne of our God, in the name of the Son of his love. Exalted Jehovah, we acknowledge thy glorious majesty. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine. Thine is the kingdom, and thou art exalted as head above all. Thy majesty is a terror to thine impenitent enemies; but thy majesty, manifested in Jesus, fills the minds of thy people with joy and peace.

Holy Spirit, we humbly implore thy rich and effectual blessing on the portion of Scripture we have now read. Graciously teach us to rejoice in the clear fulfilment of thy promise to the Old Testament church, by sending John the Baptist as the herald of the Saviour, to prepare the way of the Lord. We praise thee, that the voice of one crying in the wilderness was heard by thousands; and that the proclamation, Prepare ye the way of the Lord, make straight in the desert a highway for our God, fell with awful solemnity upon the ears of listening multitudes. May our hearts be most deeply affected, O Lord, by the history of the baptism of thy well-beloved Son. O enable us to admire the manifestation then given of a glorious and mysterious Trinity. God the Son, we adore thee, who, in thy humanity, submitted to be baptized of John. God the Father, we adore thee who proclaimed from the excellent glory, This is my beloved Son, in whom I am well pleased. God the Holy Ghost, we adore thee, that thou didst descend in the form of a dove, and didst rest upon our Saviour's head.

Lord, we confess that we are polluted and vile, and that we daily need to be baptized by the Holy Spirit. O make us a baptized family, purified, sanctified, adorned by divine grace. Let our pride, our enmity, our unbelief, our carnality, our earthly-mindedness, our selfishness be washed away. O let the Spirit that rested on Jesus rest on us. Heavenly Dove, most mercifully descend upon us, and spread over us the wings of thy fostering influence and thy comforting grace.

Merciful Father, be the Father of our offspring; teach them at Jesus' feet the blessed lesson of early repentance; baptize them with the Holy Ghost, and adorn them with the beauties of holiness.

O let all of us be instructed in that repentance which John the Baptist taught. O teach us to mourn over our sins, and at the same time to loathe and forsake them. May it be our great privilege, to bring forth fruits meet for repentance. And may we resemble John in humility, zeal, self-denial, and holiness. Alas! that we have so long produced in our life "grapes that are gall, and clusters that are bitter." Holy Spirit, let it be so no more, for ever.

Father of our spirits, we commend ourselves and our relatives to thy care this night; and may we lie down upon our beds, thankful for the mercies of the past day. O let these our prayers come up before thee with acceptance, for Jesus' sake, our Redeemer and Advocate. Amen.

SINCERITY.

Kingsbridge. Paul's. L. M.

1 LORD, thou hast seen my soul sincere,
Hast made thy truth and love appear:
Before mine eyes I set thy laws,
And thou hast owned my rightoous cause.

2 Since I have learnt thy holy ways,
I've walked upright before thy face;
Or if my feet did e'er depart,
'Twas never with a wicked heart.

3 What sore temptations broke my rest!
What wars and strugglings in my breast!
But through thy grace that reigns within,
I guard against my darling sin.

Watts, Ps. 18, p. ii.

GENESIS IV.

Death of Abel.

AND Eve conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold.

25 And Eve bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

REFLECTIONS UPON GEN. IV.—Often, alas! the fond hopes of parents are most painfully disappointed. Some families furnish striking displays of Divine sovereignty: one member is iniquity personified, another is an ornament of grace; one is a proud formalist, and another presents before God the worship of the heart. O what a difference betwixt those who are born after the flesh, and those who are born after the spirit! See the ferocious malevolence of the former, and the love and meekness of the latter. How soon the effects of sin's gloomy reign appeared on earth! We see them in the jealousy of Cain, leading him to hate his brother, and imbrue his hands in his innocent blood; we see them in the death of Abel, and in the agonies of his accusing conscience, which followed the inhuman murderer to the grave. It is very surprising that Lamech, who furnished the first example of polygamy, was a murderer. What a sad picture is presented by the early history of man! it exhibits a rapid growth of those arts which promote vanity and luxury, and a proportionate decay of the fear of God. But, in the midst of this gloom, we see in Seth a witness raised up to proclaim the praises of the Eternal.

PRAYER.

O LORD our God, whom angels love, adore, and praise, mercifully accept of our acknowledgments of thankfulness, for refreshing us during the past night, with sleep upon our beds, and that we are privileged to see the light of another day.

Lord God, we desire to stand in awe of thy glorious majesty. Who is like unto thee, O Lord, glorious in holiness, and fearful in praises? Great is the Lord, and greatly to be praised; truly, thou art to be feared above all gods.

Holy Spirit, may the dew of thy divine influence accompany the Word of life we have now read. May it be our blessing to have thy Word hid in our heart; then shall we not sin against thee. Let the interesting history of holy Abel prove very profitable to our souls. Like him, may we be filled with the spirit of ardent devotion. Like him, may we serve the Lord sincerely, and present sacrifices of righteousness. Like him, may we look for acceptance only through Jesus, the promised *seed*. Like him, may we continue in the service and worship of our God till we die; and, when we have finished our mortal course, ascend to heavenly mansions, to be ever with the Lord. Suffer not our services to be hypocritical, cold, and formal, like those of Cain; but may the fire of unfeigned devotion burn in our bosom, that our souls may be temples of the Holy Ghost, and illuminated with the light of heaven. Heart-searching God, we confess that we were born in sin in the likeness of the first Adam. O may we be born again in holiness and love, in the likeness of Jesus, the second Adam. We acknowledge that the seeds of every vile and hateful passion exist in our bosom. If thy mercy had not prevented, we might, like Cain, have committed deeds of cruelty and blood. We thank thee for *restraining* grace. May we be blest, in addition, with *renewing* grace. Evermore give us, and all our relations and friends, this grace. O give us this, else we die.

Have mercy on our dear children. Give them a tender conscience, and merciful, affectionate hearts. O may they avoid the vices of Cain, and resemble the graces of Abel.

Lord, sanctify to our minds the remembrance of the crimes of Cain and of Lamech. May this remembrance teach us to mourn over the sad and fatal consequences of the fall. Give us the pleasing evidence that our minds are renewed. Let our corruptions be destroyed, and our sins forgiven. O preserve us from horror of conscience, that we may be prevented from falling into despair; and deliver us from searedness of conscience, that we may not be destroyed upon the rock of presumption. May we have faith in Christ, and that peace with God which passeth all understanding. Lord, guide and assist us in all the engagements of the day. Mercifully hear our prayer and forgive our sins, for the dear Redeemer's sake. Amen.

SATAN THE TEMPTER.

Worksop. C. M.

1 I HATE the tempter and his charms,
I hate his flattering breath;
The serpent takes a thousand forms
To cheat our souls to death.

2 He feeds our hopes with airy dreams,
Or kills with slavish fear;
And holds us still in wide extremes,
Presumption or despair.

3 Almighty God, cut short his power,
Let him in darkness dwell;
And, that he vex the earth no more,
Confine him down to hell.

WATTS, 156, *B. II.*

MATTHEW IV.

Jesus tempted of the Devil.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee, their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

REFLECTIONS UPON MATT. IV.—Our Saviour sympathizes with his people in their temptations, for he has felt the same. More dreadful temptations were never presented before the mind of any saint, than those which were presented before the spotless mind of Jesus. Doubting of his filial relation to the Father, presumption, self-murder, inordinate worldly ambition, and the worshipping of the devil, are a specimen of the temptations with which the arch-enemy assailed our immaculate Redeemer. But the billows of temptation dashed in vain against the Rock of ages. Like our Saviour, let us employ the sword of the Spirit in resisting the tempter, and like him we shall compel the devil to depart, and obtain the assistance and consolation of angels. When the sun of John the Baptist sets, the Sun of righteousness speedily arises, and spreads over numerous regions the beams of eternal truth. Irresistible is the power of Jesus, in calling and preparing men the most unlikely, to become the heralds of his salvation. Blessed Saviour, draw us, and we will run after thee. What an illustration of mercy is the life of Christ! In his journeys of mercy, disease, torments, and devils fled from his presence; and at his command health, happiness, and joy came forth, and gladdened the hearts of thousands. Holy Spirit, let this Saviour be mine!

PRAYER.

GRACIOUS and heavenly Father, we unite in thanking thee for bringing us in safety to the close of another day; and we rejoice that we are now permitted to appear before thee, in the name of Jesus, to present our evening prayer.

We acknowledge, O Lord, that we are weak, and beset by numerous and powerful temptations. But we rejoice thou art a God of gracious and almighty power. Thou art ever willing to extend the arm of thy grace, for the deliverance of thy tempted and afflicted people. Thine eyes, O Lord, run to and fro through all the earth, to show thyself strong in behalf of those whose heart is upright before thee. Thy hand is on all them for good that seek thee; but thy power and wrath is against all them that forsake thee.

O Jesus, we thank thee, that, for accomplishing thy gracious purposes, and the ends of thy mission, thou didst submit to endure the sufferings of an awful conflict with the powers of darkness. O sanctify to us thy blessed example in nobly resisting and in triumphantly subduing the foe. O thou who knowest what sore temptations are, give us thy gracious pity in our temptations. Teach us to believe that we have thy sympathy in all our sufferings, and that in all our afflictions thou art afflicted. Thou hast placed before us a blessed example, may it be our honour and delight ever to follow thee, as the Captain of our salvation.

We desire, O Lord, to feel humbled in the dust, that we have so often fallen into temptation. Alas! in many instances we have not resisted the tempter, but have willingly submitted to his wiles. Like Peter, we have sometimes trusted in our own strength, instead of relying on the arm of almighty and promised grace. Eternal praises to sovereign mercy, that we were not cut down in the midst of temptation, and cast into the lowest hell.

O merciful God, through the merit of our Saviour's blood, forgive our sins, the sins of our relatives, the sins of our neighbourhood, the sins of the congregation, and the sins of our nation. O forgive our secret sins, our open sins, our presumptuous sins. Mercifully say to each one of us, I have forgiven thee.

Divine Saviour, extend thy pity to the children of our family. As they are not aware of the temptations which are before them, nor of their own weakness, by which they are unable of themselves to resist them, O give them early grace, that they may be able to stand in the trying hour.

Most merciful God, when we are assailed by temptation, graciously fulfil in our experience thy promise, that thou wilt not suffer thy people to be tempted above that they are able to bear; but with the temptation, thou wilt also make a way of escape. O Lord, fulfil this promise. Show compassion to all afflicted and tempted souls, who are now struggling with Satan in the wilderness, and tormented with his fiery darts. And soon may the day arrive, when Jews and Gentiles—when the whole earth shall be delivered from the despotism and temptations of the wicked one.

We thank thee, O Lord, for the mercies of the day, spiritual and temporal, and now commit ourselves to thy paternal care this night. O hear our prayers, for Jesus' sake. Amen.

GOD INVISIBLE.

Rippon's. Hotham. Lebanon. L. M.

1 LORD, we are blind, we mortals blind,
We can't behold thy bright abode;
O 'tis beyond a creature mind
To glance a thought half way to God.

2 Infinite leagues beyond the sky
The great Eternal reigns alone,
Where neither wings nor soul can fly,
Nor angels climb the topless throne.

3 The Lord of Glory builds his seat
Of gems insufferably bright,
And lays beneath his sacred feet
Substantial beams of gloomy night. WATTS, 26, *B. II.*

GENESIS V.

Genealogy of the Patriarchs before the Flood.

THIS *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son*, in his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth, were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he *was* not, for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

REFLECTIONS UPON GEN. V.—Great was the spiritual loveliness of man, when his nature shone forth in the glories of the Divine likeness. Affecting truth! the founder of our race lived nearly a thousand years to witness and lament the consequences of his fall. Still he was succeeded by a line of holy descendants, who shone as spiritual lights in the midst of a world enveloped with the deepest shades of sin. Satan employed all his power to destroy piety from the face of the earth, but grace nobly maintained its ground, from the days of Adam to those of Noah, like the oak of the forest, which has triumphed over ten thousand storms. How wonderful, and delightful, that even in this time of unparalleled profanity, a saint pre-eminent above all the rest was conveyed to heaven without tasting of death! Holy Spirit, teach us, like him, to walk with God! My soul! mark with solemnity the words, "*And he died,*" so often repeated. As it is appointed for man once to die, let us flee to Jesus; then our temporal death will be the harbinger of immortal life. We see in Noah a type of Jesus, who came to remove the curse from our world, and to become the everlasting Father of a redeemed offspring, countless as the stars for multitude.

PRAYER.

O OUR God and Father in Christ, we desire, with unfeigned humility and warm devotion, to fall down before thy mercy-seat. Bless to us the affecting history we have now read of the generations which passed away, from the creation of man to the days of Noah. O teach us to feel our transitory nature. May we constantly remember that our days are as the grass, and as the flower of the field, which flourisheth for a short season, and then withers and dies. O Lord, thou art the eternal and the immutable Jehovah. Of old thou hast laid the foundations of the earth, and the heavens are the works of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

We praise thee, O Lord, that in the days of antediluvian rebellion, profanity, luxury, and pride, thou didst preserve a number of faithful witnesses, the descendants of godly Seth, who, in the midst of a crooked and perverse generation, observed thine ordinances and glorified thy name. We praise thee, that thy Church has been preserved from that day to this. O increase the number of thy faithful servants throughout the earth. May all the professed members of thy Church resemble Enoch more than ever, in walking with God. As a family may we walk with God this day. Ever may we and the families with which we are connected, walk with God in our heart, by loving thee, and in our life, by doing what is well-pleasing in thy sight.

O let the children of our family begin now to walk with God. O fulfil in them that encouraging promise—I will pour out my Spirit upon thy seed, and my blessing upon thine offspring.

Holy Spirit, we earnestly pray that all our hearts may be made the subjects of a saving change; then shall we walk with God in the exercise of faith, love, hope, and zeal. O teach us as a family to walk with God in the exercise of every grace, and in the practice of every duty. Enable us constantly and diligently to walk with God in the ordinances of prayer, of praise, of meditation, and of reading and hearing of the Gospel of Christ. We seek thy grace, that we may walk with thee in all the commandments of thy holy law. May we have the blessedness of the undefiled, who walk in the law of the Lord; and may we be among the number of those who keep thy testimonies. O teach us to seek thee with our whole heart. Enable us to keep thy commandments diligently, and may our hearts be directed to keep thy statutes.

O Lord, prepare us for entering into the valley of the shadow of death. There may we enjoy thy fellowship, and be comforted with thy rod and thy staff. O Jesus, thou hast tasted of death; mercifully stand by us in the article of death. O deliver us from the sting of death. We praise thee, that if we are thine, the pains of death shall be followed by the enjoyments of heaven. Mercifully grant that all of us at death may be conveyed in the chariot of the covenant of grace to that world where we shall see the King in his beauty. We thank thee, O Lord, for the mercies of another night. Give us grace to serve thee this day with fidelity and love. Hear our prayer, for Jesus' sake. Amen.

THE TRULY BLESSED.

Lebanon. Manning. Portugal. L. M.

BLESS'D are the humble souls that see
Their emptiness and poverty:
Treasures of grace to them are given,
And crowns of joy laid up in heaven.

Bless'd are the men of broken heart,
Who mourn for sin with inward smart;
The blood of Christ divinely flows,
A healing balm for all their woes.

Bless'd are the meek, who stand afar
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great.

WATTS, 102, *B. I.*

MATTHEW V.

The Beatitudes.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him;

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

HENRY UPON MATT. V.—Jesus is the Prince of preachers.—Blessings flow from his lips in copious streams. Humility, godly sorrow, gentleness, an ardent delight in spiritual objects, compassion, and peacefulness, form a bright diadem which Jesus places on the head of all his people. Such honour from Christ is often accompanied by suffering from men; but, if we suffer with Christ, we shall reign with him in glory. Saints have great need to remember their high profession, and to make consistency and usefulness the object of their sacred ambition. What light Jesus throws on Old Testament Scripture! while his sermons searched the hearts, not only forbidding outward acts of cruelty, but inward principles of enmity, which, when cherished, render external acts of worship offensive to God, and bring down the vengeance of heaven. Let us carefully study to subdue the first risings of carnal desires. O what folly, to expose the soul to hell, by gratifying sinful lusts! When our Saviour appeared, what perverted views prevailed in the Jewish church respecting the sacred obligations of the marriage covenant, the nature of oaths, avenging injuries, acts of mercy, treatment of enemies, and mutual hospitality! but his gospel is calculated to rectify all these errors, and to furnish motives of action worthy of God, and the eternal destinies of man. O may the prize of perfection animate us in our Christian course!

PRAYER.

ADORABLE Jehovah, we desire, with solemnity, thankfulness, and faith, to approach thy gracious presence, to offer up our evening prayer, and to present ourselves before thee a living sacrifice, holy and acceptable, which is our reasonable service. Thou hearer of prayer, we pray that as a family we may look upon thee as our salvation. O Lord, we would trust and not be afraid, for thou alone art our strength and our song; thou also art become our salvation.

Divine Spirit, graciously apply to our hearts what we have now read of our Saviour's Sermon on the Mount. May the heavenly graces which it makes known be our ornament; may the counsels which it enforces be our guide; and may the blessings which it reveals be our inheritance. O Jesus, thou speakest as never man spoke; thou teachest as never man taught. We thank thee, that, with simplicity, wisdom, and mercy, thou didst condescend to become the instructor of man. We thank thee, that, though our ears have not listened to thy living voice, our eyes are privileged to read the gracious truths which fell from thy lips. O may thy word be engraven on our hearts as with the point of a diamond.

Holy Spirit, deliver us from pride, and make us poor in spirit. When we meet with the afflictions of life, may we be among the spiritual mourners in Zion, who shall be comforted. O deliver us from our corrupted passions, and, like Jesus, may we be meek and lowly in heart. May our hearts hunger after the bread of life, and may our souls thirst after the waters of salvation; then shall we be satisfied as with marrow and fatness, and our mouths shall praise thee with joyful lips. O destroy in our bosom every cruel disposition, and may we breathe the mercy of heaven. Give us unfeigned sincerity and uprightness in thy service; may our hearts be pure and our lives holy. By faith may we see God on earth, as the God of our salvation; and at last may we see God in heaven, in all the glories of his unveiled majesty. Lord, make us the friends and the followers of peace. O give us the salt of grace, which can never lose its savour, and by which we shall be blessings to each other, to society, to thy Church, and to the congregation of which we form a part. O irradiate our minds with divine light. Jesus, thou Sun of Righteousness, shine upon us. Suffer none of us to live to ourselves; but may our light of grace so shine before men, that others, beholding it, may glorify our Father who is in heaven. Give this light to our rulers and our ministers, that our land and people may be distinguished by the light of salvation.

Let thy graces, O Jesus, be as an ornament to our children's heads, and as chains around their necks.

We thank thee, O Lord, for thy goodness and mercy which have attended us during the past day. We praise thee for mercies conferred on our bodies, and for blessings bestowed on our souls. We seek thy providential care this night. May we lie down in peace and sleep. O hear our prayers for Jesus' sake. To the Father, Son, and Spirit, one God, we ascribe glory and honour and power, for ever and ever. Amen.

PRAYERS TO GOD IN TIMES OF DECLENSION.

Worksop. James. C. M.

1 HELP, Lord, for men of virtue fail,
Religion loses ground;
The sons of violence prevail,
And treacheries abound.

2 Their oaths and promises they break,
Yet act the flatterer's part;
With fair deceitful lips they speak,
And with a double heart.

WATTS, *Ps.* 12.

GENESIS VI.

The Flood threatened.

AND GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generation, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

REFLECTIONS UPON GEN. VI.—How lamentable, that the increase of mankind should be accompanied with the increase of sin! The reign of sin appears in alienation from God; and a matrimonial alliance with the profane is always a proof of the absence or decline of unfeigned piety. Gigantic bodily power and great mental energy are sometimes found in those who, spiritually considered, have not even the strength of spiritual babes in Christ. The reign of sin in our world presents before the eye of a holy God, a moral desert, filled with corruptions more injurious than poisonous weeds and venomous reptiles. Still, in the midst of this degeneracy, we see in Noah an eminent type of Jesus, the Saviour of the world. May it be our blessedness to resemble him in holiness, zeal, and fellowship with God. What a contrast is presented by the piety of Noah, and the universal degeneracy of the world in which he lived! Though the race of man deserves to be for ever annihilated, yet God, by an act of gracious sovereignty, preserves a portion, who, to the remotest ages, shall proclaim his praise. In the ark of Noah we see a figure of the salvation of Christ. Happy they who flee to this refuge! They have no need to be afraid, though the earth be removed, or the mountains be carried into the midst of the sea.

PRAYER.

GOD and Father of our Lord and Saviour, we would now approach thy gracious throne with humility, confidence, and thankfulness, in our dear Redeemer's name. Holy Spirit, mercifully breathe upon us the spirit of earnest and believing prayer! O Lord, we adore thee in thy holiness, justice, and mercy; and pray that thou wouldst graciously sanctify to our hearts those displays of thy character, as a just and merciful God, of which we have now read, in thy sacred Word. When we meditate on the vile pollution of the ancient world, and on thy holiness—when we think on their iniquity, and thy justice, what reason have we to exclaim, What is man! The crown has fallen from our heads! Woe unto us, for we have sinned! O teach us to stand in awe of thy holiness, and to think with delight on thy purity. Thou art of purer eyes than to behold evil, and canst not look upon iniquity.

O bless to us the remembrance of the sins, the guilt, and the punishment of an ancient guilty world. Teach us as a family to remember our faults this day. If thou hadst entered into judgment with us for our family sins, thou wouldst have said respecting us, I will destroy them. Glory to thy great mercy that thou hast borne with us, with our land, and our rulers. In the midst of deserved wrath thou hast remembered us with undeserved mercy.

Praise to Zion's King, that thy beloved Church is preserved to the present day, through a long succession of many generations. We glorify thy great name that when, in thy justice, thou didst prepare a flood to destroy thine enemies, in thy sovereign grace thou didst prepare an ark to preserve thy Church. We thank thee, O Lord, that, amidst the revolutions of empires and the overturning of thrones, thy spiritual family has been preserved secure, in the ark of thy gracious Providence. We praise thee that, in this place of defence, thy Church has triumphantly defied the floods and waves of persecution, when they lifted up their voice with most infuriated violence. Thy voice, O King of Zion, has ever been upon the waters; thou sittest upon the floods; thou sittest King for ever.

Most merciful Father, teach our children and household to hate sin with a perfect hatred. O make them afraid of thy judgments. Preserve them from sin, that they may be preserved from the floods of divine wrath.

Blessed God, we present the humble tribute of our thanksgiving for covering us, during the past night, with the shadow of thy wings. We lift up our eyes unto thee, O Lord, and pray that thou wouldst this day surround us with thy favour, as with a shield. Give us the unmerited continuance of thy temporal mercies. Agreeably to thy gracious promise, do thou supply all our need, according to thy riches in glory by Jesus Christ. Holy Spirit, persuade each member of our family, and all our relatives and friends, to flee to the bosom of Jesus, the only place of defence from floods of avenging wrath.

O thou hearer of prayer, accept of this our morning sacrifice, for Jesus' sake. And we ascribe to the Father, Son, and Holy Ghost equal and undivided praises. Amen.

LORD'S PRAYER.

Mount Pleasant. C. M.

_____! of all! we bow to thee,
Who dwell'st in heaven adored;
But present still through all thy works,
The universal Lord.

2 For ever hallowed be thy name
By all beneath the skies;
And may thy kingdom still advance
Till grace to glory rise.

3 A grateful homage may we yield,
With hearts resigned to thee;
And as in heaven thy will is done,
On earth so let it be.

4 From day to day we humbly own
The hand that feeds us still:
Give us our bread, and teach to rest
Contented in thy will.

5 Our sins before thee we confess;
O may they be forgiven!
As we to others mercy show,
We mercy beg from heaven.

FLETCHER'S COLLECT., 106.

MATTHEW VI.

Almsgiving and Prayer.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

REFLECTIONS UPON MATT. VI.—To relieve the poor, from a desire of earthly fame, betrays black hypocrisy, and is greatly displeasing to God. Those men must be tenfold the children of Satan, who, in their outward acts of devotion, pass by the glory of God, and ---- seek the breath of human applause. Blessed are they who, in their religious services, seek the approbation of an omniscient God, who will reject no prayers which are presented by sincere and humble suppliants. May Jesus, who has given us a pattern of prayer, impart to us the spirit of prayer! How comforting!—he who teaches to pray, is most willing to answer prayer. What folly to expect forgiveness from God, if we never forgive; or to think that outward marks of repentance can please God, while the heart remains obstinate and insensible. May the Spirit teach me repentance unto life! A child of God shows the reality of his divine relationship, by the following marks: He has laid up treasures beyond the skies; he has a single eye to God's glory; he owns no authority over his heart, but that of God; he reposes with confidence upon the bosom of a special Providence; he casts his cares on Christ; and he looks with confidence and tranquillity through the dark veil of futurity, to that kingdom above, which is the object of his fondest hopes.

PRAYER.

LORD, we adore thee as a prayer-hearing God. We thank thee for that invaluable portion of the oracles of truth we have now been privileged to consult, and where thou art so clearly revealed as the *Hearer of prayer*. When we meditate on thy glorious majesty, on thine infinite and immutable perfections, and on thy lofty throne and immense dominions, we desire to feel devoutly amazed at thy condescension, in opening thy gracious ear, to hear and accept the prayers of such polluted worms of the dust. O teach us to rejoice with joy unspeakable, that we can approach thy presence with acceptance in the name of Christ. Unto thee, who hearest prayer, all flesh shall come.—O Lord, we come. We praise thee, that thou givest us the most blessed encouragement to come; for thou art good, and ready to forgive, and plenteous in mercy to all that call upon thee in truth.

Most gracious God, we pray to be preserved from hypocrisy in our religious observances. O suffer us not to bestow alms, or to engage in any part of divine worship, to be seen of men. God forbid we should ever prefer the approbation of men before the favour of God! O let our worship be the worship of the Spirit, and our devotion the devotion of the heart. Thou promised Spirit of the living God, most mercifully teach us to pray. We would now place ourselves under thy gracious tuition, that our prayers may flow from an understanding illuminated with divine light, and from a heart warmed with divine love.

Blessed Jesus, we thank thee as a family for that form of prayer which thou didst teach thy disciples. O enable us to admire the simplicity, the richness, the comprehensiveness and the sublimity of that blessed form of supplication.

O Lord, we acknowledge and adore thee as our Father in heaven. *Teach our children to embrace thee as their Father, and say, Thou art our Father, and the guide of our youth. Of whatever they may be destitute, let them not be destitute of a spirit of prayer.*

We pray, O Jesus, that thy name may be known and glorified throughout the world, and to the remotest ages. Let it be our delight to submit, at all times, to thy preceptive and providential will. O we pray that the whole earth may soon become the mediatorial kingdom of Jesus, and enjoy the boundless blessings of his reign. We desire to look up to thy special providence for the gracious and constant supply of our daily returning wants. O preserve us from the inward corruptions of our own heart, and from the outward temptations of a polluted and ensnaring world. Deliver us from the evil of sinning, and the evil of suffering. Let thy hand be our guide, and thine arm our guard.

We now thank thee for the blessings of the day, and for the mercies of the week. O forgive our accumulated transgressions. Our sins and iniquities, remember them no more. Sprinkle us with Jesus' blood. Kindly watch over us this night, and prepare us for the sacred services of the approaching Sabbath. O hear us, for Jesus' sake. Thine is the kingdom and the power and the glory, for ever and ever. Amen.

DISEASES HEALED.

Bangor. Ludlow. Walsal. C. M.

1 IN anger, Lord, rebuke me not;
Withdraw the dreadful storm;
Nor let thy furv grow so hot
Against a feeble worm.

2 He hears when dust and ashes speak,
He pities all our groans;
He saves us for his mercy's sake,
And heals our broken bones.

WATTS, *Ps. 6.*

PSALM V.

God the Hearer of Prayer.

GIVE ear to my words, O LORD, consider my meditation.
2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.
3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.
4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.
5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.
6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.
7 But as for me, I will come *into* thy house in the multitude of thy mercy; *and* in thy fear will I worship toward thy holy temple.
8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.
9 For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.
10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.
11 But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.
12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

PSALM. VI.

Prayer in Affliction.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.
2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.
3 My soul is also sore vexed: but thou, O LORD, how long?
4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.
5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?
6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.
7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.
8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.
9 The LORD hath heard my supplication; the LORD will receive my prayer.
10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

REFLECTIONS UPON PSALM V.—Blessed truth! God is the hearer of prayer, and he delights in the supplications, praises, and meditations of his people. Holy and hallowed are those days which begin and end with prayer and fellowship with God! How heart-rending the state of the wicked!—they are the objects of the divine abhorrence! O the delight which the saints enjoy in the sanctuary and its services! While the hearts and lives of the wicked are most depraved, believers wish to present before them examples of holiness and grace. A dreadful doom awaits the impenitent, but a joyful and glorious immortality awaits the redeemed.

REFLECTIONS UPON PSALM VI.—Unfeigned penitence is the proof of true piety. Great is the anxiety of a child of God to know that his afflictions flow from a loving Father, and not from an angry Judge. In pleading for the display of divine compassion, he employs bodily suffering, inward sorrow, and the forgetfulness of the grave, as powerful arguments with the Hearer of prayer. Blessed is the state of the righteous, for their groans, tears, and griefs only belong to the present life, and in another world the annoyances of their adversaries shall be for ever unknown. Their believing prayers are accompanied by the sweetest enjoyment, and are followed by the confusion of all their enemies.

PRAYER.

O LORD, we now surround the family altar in our great Redeemer's name, on the first day of the week, that holy, that hallowed day, on which our Saviour rose triumphant from the grave. Most glorious Lord God, we adore thee in thy holiness. Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. We adore thee as the only wise God; the foolish shall not stand in thy sight. We adore thee as a God of truth and of justice; for thou shalt destroy them that speak falsehood. O teach us at this time, by thy Spirit, to worship thee in spirit and in truth.

Merciful Father, accept of our tribute of thanksgiving for thy preserving care of us during the last night; for giving thine angels charge over us, and for graciously permitting us to approach thy mercy-seat. O let the spirit of supplication which rested upon the Psalmist, rest on us, our King and our God. Let each one of us, in the strength of promised grace, form and fulfil his resolution when he said, My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and look up. O teach us to continue instant in prayer till our dying day; then our life of prayer shall be followed by an immortality of praise.

We bless thee for thine earthy courts, and for the animating prospect of entering into thy sacred sanctuary, to hear the voice of love, of mercy, and of salvation. O we desire to come into thy house, in the multitude of thy mercy; and in thy fear we would worship in thy holy temple.

Holy and righteous God, we confess our sinfulness, unworthiness, and guilt. O rebuke us not in thine anger; neither chasten us in thy hot displeasure. Truly we deserve thine anger, but we pray that, in the midst of deserved wrath, thou wouldst remember us with undeserved mercy. Behold, O Lord, our shield, and look upon us in the face of thine Anointed. When we are weak, do thou strengthen us; when our bones are vexed with pain, do thou heal us; when our soul is sore vexed, do thou comfort us; when we are exposed to wicked men, O deliver us from their craft, their malevolence, and their power.

We thank thee, O Lord, for the prospect we have of hearing the word of life this day. We implore from thee the preparation of the heart. Under the ministry of the word may our corruptions be mortified, our lusts subdued, our hearts adorned with grace, and our souls elevated to heaven. Let the ambassadors of salvation be eminently blessed, and multitudes added to Immanuel's kingdom. May our congregation and our Sabbath-schools be watered with the dew of heavenly influence.

Blessed Jesus, we pray that our children and domestics may be captivated with thy loveliness. O make them thy willing subjects.

Grant, O Lord, that our rulers may be savingly impressed by divine truth. O hear us, for Jesus' sake. To the Father, Son, and Holy Ghost, we ascribe eternal glory. Amen.

Our Father, which art in heaven, &c.

GOD'S SOVEREIGNTY AND GOODNESS.

Hepley. Mansfield. Finsbury. S. M.

1 O LORD, our heavenly King,
Thy name is all divine;
Thy glories round the earth are spread,
And o'er the heavens they shine.

2 When to thy works on high
I raise my wondering eyes,
And see the moon, complete in light,
Adorn the darksome skies;

3 When I survey the stars,
And all their shining forms;
Lord, what is man, that worthless thing,
Akin to dust and worms?

4 Lord, what is worthless man,
That thou shouldst love him so?
Next to thine angels is he placed,
And lord of all below.

WATTS, *Ps.* 8.

PSALM VII.

The righteous Judgments of God.

GOD judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM VIII.

God's Kindness to Man.

O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands: thou hast put all *things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth.

REFLECTIONS UPON PSALM VII.—God looks upon his people with smiles of love; but upon his impenitent enemies with blackest frowns of wrath. Unless they return to him in humble penitence, they must be inevitably destroyed by the arrows of his vengeance. The history of Pharaoh, Saul, Haman, and the crucifiers of the Lord of Glory, furnishes an awful illustration of the truth, that the wages of sin is death. Now the believer may be afflicted by the mysteries of divine Providence; but in heaven the wisdom and benevolence of the plans of Jehovah will be the subject of his ceaseless admiration and eternal praise.

REFLECTIONS UPON PSALM VIII.—O Jesus, thy glory is boundless and inconceivable; by thy power thou canst teach children to proclaim thy praise, and by the melody of their youthful songs thou art able to put to silence the voice of blaspheming infidels. Amazing the condescension of God to fallen man! Though the Creator of countless orbs of light, he stoops down to lift him up from the depths of his miseries. While Christ in his humanity had a nature inferior to angels, yet he is infinitely superior to them in his government, which extends to the whole of animated existence. O let it be my chief delight to proclaim his excellence, in songs of loftiest praise, to the latest hour of my mortal existence; and, when time shall be no more, to join the happy myriads in the heavenly state in singing eternal hallelujahs to the Lamb that was slain.

PRAYER.

GLORIOUS and incomprehensible Jehovah, we desire as a family, at the close of thy holy Sabbath, to adore thee in thine essential glory. Thy name is, I am that I am. O thou omniscient God, thou dwellest in the midst of unclouded light. Thou art light, and in thee there is no darkness at all. We approach thy throne, in the name of our divine advocate with the Father, Jesus Christ the righteous.

O Lord, thy name is excellent in all the earth. Wherever we turn our eyes, we see displays of thy glory. We adore thee in the displays of thy wisdom, power, and goodness, furnished by the heavens above us, and by the earth beneath us and around us. More especially we adore thee in the displays of thy holiness, mercy, and grace, which we behold in the great work of redemption, accomplished by thy well beloved Son. O teach us, by the contemplation of thy majesty shining in the sun, moon, and stars, to see our meanness and insignificance. When we look up to the heavens, teach us to say in devout humility, What is man, that thou art mindful of him? and the son of man, that thou visitest him? We would mourn over the millions of the children of men who are ignorant of thy name; and we would pray and plead with earnestness, Let the excellence of the name of Jesus, as a redeeming God, and a merciful Redeemer, soon be known in all the earth. O dispel the dark clouds of pagan ignorance; let the names of false gods be forgotten, and let thy name, O Jehovah, be adored among the nations.

We thank thee, O Lord, for the honour and privilege we have enjoyed this day, in being permitted to assemble in thine earthly courts. Teach us to say with unfeigned sincerity and devotion, How amiable are thy tabernacles, Lord God of Hosts! What are we, that we have heard the voice of salvation, and the sweet sounds of mercy! Teach us to mourn over our imperfections. If our minds have wandered upon the mountains of vanity, while the solemn realities of eternity demanded the most serious attention of our thoughts, we would supplicate, for Jesus' sake, the forgiveness of our God.

If we ourselves have derived any benefit from thine ordinances, we now praise thee with thankful hearts. For the assistance given to thy ministers, and for the benefit conferred upon thy people through all the churches, we present the tribute of our gratitude. If poor sinners have been saved, if spiritual captives have been set at liberty, we would rejoice with angels in heaven, and sing, Glory to God in the highest, on earth peace, and good will towards men!

Thou, O Lord, hast ordained strength out of the mouths of babes and sucklings. Mercifully touch the hearts of our children, and out of their mouth do thou ordain strength. O teach them, with melody of heart and rapture of soul, to proclaim thy praise.

We pray, that the incorruptible seed which has been sown this day on many hearts, may be followed by a rich and glorious harvest. O Lord, cover us this night with the wings of thy providential care; and hear our prayer, for Jesus' sake. To the Father, Son, and Holy Ghost, we ascribe glory and power, for ever and ever. Amen.

Our Father, which art in heaven, &c.

THE FLOOD.
Boddington. Stirling. L. M.

1 THE deluge at the Almighty's call
In what impetuous streams it fell!
Swallowed the mountains in its rage,
And swept a guilty world to hell.

2 In vain the tallest sons of pride
Fled from the close pursuing wave;
Nor could their mightiest towers defend,
Nor swiftness 'scape, nor courage save.

3 How dire the wreck! how loud the roar!
How shrill the universal cry
Of millions in the last despair,
Re-echoed from the lowering sky!

4 Yet Noah, humble, happy saint!
Surrounded with a chosen few,
Sat in his ark, secure from fear,
And sang the grace that steered him through.

DODDRIDGE.

GENESIS VII.

Entering into the Ark.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of everything that creepeth upon the earth,

9 There went in two and two unto Noah, into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

REFLECTIONS UPON GEN. VII.—A life of purity is the blessed evidence of a life of safety. Great is the difference betwixt clean and unclean beasts; far greater the difference betwixt clean and unclean souls. Our God is just, to whom vengeance belongs, and they are truly blessed who fear and obey God. The graces of an aged saint are stars which shine for ever. Have we fled to Jesus, the only refuge from the storm? The spontaneous entrance of diverse animals into the ark was a wonderful display of God's sovereignty and power. We see in the commencement and increase of the waters of the flood, that God is as true to his threatenings as to his promises. How dreadful is sin, which even changed rain into a curse! That is an auspicious day on which we enter the Ark of Salvation, to which sinners, viler than reptiles, are encouraged to flee. Are we spiritually alive? then we have the breath of prayer; we are shut safely in the covenant of grace, and shall be shut in safely in heaven. "Lord Jesus, we flee to thee, the Ark of our salvation."

PRAYER.

O LORD our God, grace as well as majesty belongeth unto thee. We are therefore encouraged to draw near to thy throne with humble confidence, in the name of Jesus, thy Son and our advocate. Teach us to present our morning prayer under a deep and lively impression of those displays of thy holiness and mercy, of which we have now read in the pages of thy holy Word.

O Lord, may the remembrance of the sins of the old world greatly affect us with a sense of our own. We and our fathers have sinned. As individuals, as a family, as a congregation, and as a nation, we have sinned: yea, we have dealt very corruptly against thee. Alas, we have often hardened our necks, and have not hearkened to thy holy commandments. We are no more worthy to be called thy children.

Glory to God, there is mercy with thee, that thou mayest be feared. O extend to us thy pardoning mercy, through the righteousness of Jesus. Our guilt is great—it is like the great mountains; but we rejoice that the merit of a Saviour's blood is greater than our guilt. O may that most animating promise be fulfilled in our experience: Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool. O do as thou hast said. Thou hast promised, I, even I am he that blotteth out all thy transgressions for my name's sake. O mercifully do as thou hast said.

We now desire, with humility and joy, to present our sacrifice of thanksgiving. We praise thee that we have been sustained by thy providential care during the past night. By thy goodness we have lain down, and not been afraid; yea, we have lain down, and our sleep has been sweet.

We thank our God for the blessings thou hast conferred upon our nation and government, upon our neighbourhood, our church and congregation, on our relatives, and on ourselves as a family and as individuals.

We supplicate grace, that we may pass through this day under a deep impression of thy holiness and our sinfulness, of thy righteousness and our unworthiness. Enable us to be diligent and conscientious in all our duties and lawful engagements. Teach us watchfulness, humility, and circumspection, and thus show to all around us that the fear of God is before our eyes.

Holy Spirit, teach us to see in the ark provided for Noah and his family a blessed figure of that salvation provided for millions of our race. O we bless thee that thou art most mercifully inviting us to enter the Ark of Salvation, saying to us as thou didst say unto Noah, Come thou, and all thy house, into the ark. As thou didst incline all descriptions of creatures to enter the ark of Noah, O incline our hearts, and the hearts of our beloved relatives and friends, to enter into the ark of mercy.

Captivate the souls of our children and servants, and may they flee speedily to the ark of thy salvation.

O draw us with the cords of love, and we will run after thee, O our God. Hear these our prayers, for Jesus' sake. And we would ascribe to Father, Son, and Holy Ghost dominion and power, for ever and ever. Amen.

GOLDEN RULE.

Warminster. Marks. L. M.

1 BLESSED Redeemer, how divine,
How righteous is this rule of thine,
"To do to all men just the same
As we expect or wish from them!"

2 This golden lesson, short and plain,
Gives not the mind nor memory pain;
And every conscience must approve
This universal law of love.

3 How blest would every nation be,
Thus ruled by love and equity!
All would be friends, without a foe,
And form a paradise below.

WATTS, 38, *B. I.*

MATTHEW VII.

Divine Counsels.

JUDGE not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye: and, behold! a beam *is* in thine own eye?
5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9 Or what man is there of you, whom, if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
12 Therefore all things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets.
13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat:
14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
29 For he taught them as *one* having authority, and not as the scribes.

REFLECTIONS UPON MATT. VII.—We should ever be more concerned to judge ourselves than to judge others, remembering we are under God's eye, who judgeth the heart. How important!—reformation should begin at home. Lord deliver us from sin, which has rendered the wicked more degraded than dogs and swine! Let us rejoice that prayer and promise are inseparably connected. The prayer of faith is a tree of life, which bears the most precious and abundant fruit. The love even of the best of earthly parents can bear no proportion to the compassion of God, our Father in heaven. If we are born again, we will show that kindness to others which we wish them to show unto us. We should often seriously ask, whether we have passed through the gate of conversion, which leads to the joys of heaven, and by which alone we can escape from the miseries of hell. Are we building our hopes upon the Rock Christ?—then we are truly wise; but infinitely foolish are they who prefer their own works before the righteousness of Christ, for at death their hopes perish.

PRAYER.

ADORABLE Lord God, the Father, Son, and Holy Ghost, we desire to present our evening sacrifice, in the name of Jesus, the Lamb who taketh away the sin of the world. O Lord, thou reignest upon the throne of universal dominion. We confess with shame that we have often opposed thy divine authority. Thou art clothed with power; thou hast girded thyself with strength. Though we are insignificant worms of the dust, we would lament that we have often presumptuously opposed thy justice, which is armed with thy power. O teach us to stand in awe of thy majesty, and to confide in thy mercy.

Father of mercies, we thank thee for the renewed and increasing instances of thine undeserved goodness we have experienced during the past day. We praise thee that thou hast preserved our lives, while others this day have drawn their last breath. May thy providential care be extended to us during another night. O thou who never slumberest nor sleepest, be our gracious guardian while we are asleep on our beds. We commit ourselves, O Jesus, to thy gracious bosom.

Holy Spirit, thou who art promised as an instructor and comforter to the saints, we humbly supplicate thy blessing on the divine ordinance of the reading of the Scriptures, in which we have now been permitted to engage. May we find Jesus in thy Word, since it testifies of him. O may we find life, life eternal, when we read the sacred pages, seeing they contain the words of eternal life.

Sanctify the wise and gracious precepts we have now read. In obedience to our Lord, suffer us not to sit in judgment on others, but may we sit in judgment upon ourselves, and impartially examine ourselves whether we be in the faith. O deliver us from a censorious spirit, and inspire us with a spirit of love and forgiveness toward our offending brethren. O make us more concerned to find out and avoid our own faults, than to seek out and expose the blemishes of others. We bless thee our God for the unspeakable encouragement thou hast given to approach thy throne of grace in prayer, to seek thy mercy. O Lord, we ask salvation; for thou hast said, Ask: and thou hast promised we shall receive. We now seek the rich blessings of a Saviour's purchase; for thou hast said, Seek: and thou hast promised we shall find. We now, most gracious Father, knock at mercy's door; for thou hast said, Knock: and thou hast promised the door shall be opened. Glory, glory to our God, for those kind commands, and for these gracious promises. O what shall we render to thee for such encouraging words, which are sweeter than the honey which droppeth from the comb!

O teach our children to pray; and till the close of life, may they continue humble and earnest suppliants at mercy's door.

Heaven grant that all our hopes may be firmly built on Jesus, the only Rock of Ages. O hear us, for Jesus' sake; while we ascribe to Father, Son, and Holy Spirit, everlasting praises. Amen.

JESUS THE TRUE ARK.

Doversdale. Nailsworth. L. M.

1 SO may I sing, in Jesus safe,
While storms of vengeance round me fall;
Conscious how high my hopes are fix'd,
Beyond what shakes this earthly ball.

2 Enter thine ark, while patience waits,
Nor ever quit that sure retreat;
Then the wide flood which buries earth
Shall waft thee to a fairer seat.

3 Nor wreck, nor ruin there is seen;
There not a wave of trouble rolls;
But the bright rainbow round the throne
Seals endless life to all their souls.

DODDRIDGE.

GENESIS VIII.

Going out of the Ark.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

REFLECTIONS UPON GEN. VIII.—Saints ever live in the remembrance of God, whose over-ruling and restraining power none can resist. At his command, the floods of tribulation are dried up. What is our rest? Is it Jesus, the Rock of Ages? Then, at death, we shall joyfully behold the celestial hills; and we shall see through the window of divine promises the glories of heaven. The raven is a figure of sensual minds, while the dove is an emblem of the renewed heart. True saints seek and find rest in Jesus, and faithful ministers wait his will, and go at his command. Lord hasten the day when the floods of impurity and sin shall be dried up from the face of the earth! Blessed day! when God calls his people from their earthly tabernacle to their heavenly home. God cares for all his creatures, more especially for his saints. A family, *one* in Christ, is a sight which angels admire. Irrational creatures are *passive* agents, but believers are *active* servants. Angels guard those habitations where altars are reared to the honour of God.

PRAYER.

O LORD, we adore thee in the name of Jesus, as very great, as clothed with honour and majesty. Thou alone art the great and mighty God; the Lord of Hosts is thy name. O how infinitely glorious is thy name, for it is exalted above all blessing and praise! Mercifully teach us to rejoice that thy grace is equal to thy greatness, and thy mercy to thy majesty. Thou art ready to pardon, slow to anger, and of great kindness. Holy Spirit, inspire us with faith; then shall we claim an interest in God as the Lord our God. Hast thou not said, O God of our salvation, I am the Lord your God? We now take encouragement and say, Thou art the Lord our God; whom have we in the heavens but thee?

Thou holy, thou heart-searching God, we confess that we are sinners, and are no more worthy to be called thy children. O forgive us through our Saviour's blood. Let our personal sins, our family sins, our congregational sins, our national sins be blotted out, and remembered no more. Behold our atoning sacrifice, and remember them no more.

We thank our Father and God for the sleep and protection afforded us during another night; and we would rejoice that in the beginning of another day we enjoy an opportunity of encompassing the domestic altar. O may we enter upon a new day, under the encouraging smiles of thy gracious providence. We implore the direction of thy wisdom, and the assistance of thy grace, both in our religious duties, and in our lawful secular engagements. O let all our actions show that our affections are warmed with thy love, and that thy law is written upon our hearts.

May the dew of divine influence descend upon the portion of the sacred history we have now read. As thou didst mercifully remove the flood of waters from the face of the earth, do thou graciously take away our sins, which, alas, have overspread our nature like a mighty flood, and removed from our souls the lovely traces of thy moral image. As thou didst restore the earth to beauty and fruitfulness, adorn our souls with the verdure of holiness, and enrich them with the fruitfulness of grace. We mourn, O Lord, over the flood of sin, of paganism, and idolatry, with which so great a proportion of our world is overspread. Holy Spirit, breathe upon our world, and cause these desolating floods to disappear for ever. O teach us to resemble the piety and thankfulness of Noah, who built an altar, and sacrificed to his God. O may we ever have in the midst of us a domestic altar; and throughout our whole lives may we never cease to present our morning and our evening sacrifice. Blessed Lord God, as thou didst mercifully accept the sacrifice of Noah, let this our family ever enjoy thy smiles, and may our persons and sacrifices be accepted in the Beloved.

O remove from our children and domestics the flood of sin with which their nature is covered, and adorn them with the verdure of grace.

Lord, hear our prayers, for the sake of our divine Intercessor. And to the Father, Son, and Holy Spirit we ascribe unceasing honour and praises. Amen.

THE LEPER HEALED.

Egypt. Orange. Simon's. S. M.

1 BEHOLD the leprous Jew,
Oppressed with pain and grief,
Pouring his tears at Jesus' feet
For pity and relief.

2 O speak the word, he cries,
And heal me of my pain:
Lord, thou art able, if thou wilt,
To make a leper clean.

3 Compassion moves his heart;
He speaks the gracious word;
The leper feels his strength return,
And all his sickness cured.

RIPPON, 102.

MATTHEW VIII.

Miracles of Mercy.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him.

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

REFLECTIONS UPON MATT. VIII.—We are followers of Christ in name, are we in heart? God speedily and effectually answers the prayer of earnestness and of faith. Our sacrifice of praise can never bear any proportion to the abundance of God's mercies. Blessed are those men of power, and of wealth, who are men of prayer, and who make their servants the subject of their earnest intercessions. Jesus kindly teaches, and Jesus mercifully answers the prayer of faith. Strong faith and great humility are always united. Afflictions are God's servants, who come and go when he pleases. Jesus is the Author of faith, and the Donor of faith, and he admires and honours the faith he gives. Are we the children of the kingdom by faith in Christ? then heaven will be our blessed and eternal home. Lord Jesus, heal the maladies of our souls. Disease is the fruit which sin produces, but Christ's *touch* can heal the one, and remove the other. Blessed Jesus, have mercy on the multitude of nations, which never knew, nor ever heard thy gracious name. They who trust in their own strength can never faithfully follow Christ. Lord give us thy Spirit; then we will be faithful unto death.

PRAYER.

GLORIOUS Jehovah, the Father, the Son, and the Holy Ghost, thou alone art worthy of the adorations of men and angels. O teach us as a family to adore thee in the name of our blessed Jesus. Holy Spirit, inspire us with a portion of that adoring reverence and that exalted love which angels feel. O Lord, who can by searching find thee out? None can find out thee, the Almighty, unto perfection. In thy works of creation and providence, but more especially in thy redeeming works, thou art past finding out. In thyself thou art infinitely higher than the heavens; what can we do? The mysteries of thy providence are deeper than hell; what can we know? Thy matchless perfection is longer than the earth and broader than the sea. Thou art the unsearchable, the incomprehensible Lord God.

We present before our God and Father in Christ the sacrifice of our thankfulness for the mercies of the past day. We thank thee that thou hast continued to crown us with thy goodness, and to fill our cup with the blessings of thine abundance. Lord, we praise thee that, while we deserve to drink wrath, thou art causing us to drink mercy.

We seek thy gracious protection this night. Give us the soothing refreshment of sleep; and on the morning of another day may we awake invigorated for thy service. O comfort those who are laid upon the bed of languishing. Give them thy prospect of the sweet rest of heaven.

Holy Spirit, bless what we have now read of the mercy, the skill, and the power of Jesus, the divine physician. Blessed Jesus, we adore thee as the physician of the souls of men. Thou art as able and as willing to heal the diseases of the soul, as those of the body. When in our world, in thy humbled humanity, thou didst never refuse to heal the bodily diseases of those who came unto thee; and we rejoice that thou wilt *by no means* cast out those who come unto thee groaning under the diseases of their souls, and crying to be healed. There is balm in Gilead. O Jesus, thy blood, thy righteousness, and thy spirit, are the precious, the healing balm. There is a physician there, O Jesus; thou art the physician, the only physician.

We place ourselves before thee, polluted with the leprosy of sin. We acknowledge there is no disease like this, there is no pollution like this. If thou wilt, thou canst make us clean. O make us clean. Say to us as a family, I will, be thou clean.

Merciful Jesus, deliver our dear children from the disease of sin. Open their eyes, that they may see the diseases of their souls, and that they may see thyself as the only physician. O take from them the disease of thoughtlessness, enmity, and pride.

Blessed Saviour, as thou didst restore the servant of the centurion to natural life, O show thy gracious power in delivering each one of us from spiritual death, and most mercifully breathe upon us that life which is heavenly and divine. As an evidence of this life, give us large measures of the spirit of prayer. O hear our supplications, for Immanuel's sake. And to the Father, Son, and Holy Ghost be ascribed majesty and power, for ever and ever. Amen.

PRAISE TO GOD FOR REDEMPTION.

Lydia. Doxology. C. M.

1 LET them neglect thy glory, Lord,
Who never knew thy grace,
But our loud songs shall still record
The wonders of thy praise.

2 We raise our shouts, O God, to thee,
And send them to thy throne,
All glory to the united Three,
The undivided One.

3 'Twas he (and we 'll adore his name,)
That formed us by a word,
'Tis he restores our ruined frame;
Salvation to the Lord!

WATTS, 35, *B. II.*

GENESIS IX.

The Rainbow and Covenant.

AND God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

REFLECTIONS UPON GEN. IX.—Jesus! thou art the divine fountain from whence all blessings flow. All creatures are rendered subservient to man's happiness; may he exercise his authority with wisdom, thankfulness, and mercy. If the blood of beasts is precious, how infinitely more precious is the blood of Christ! Affecting truth! the blood of Christ was shed, and his incarnation murdered! In the millennium great will be the increase of our species, and great the increase of piety. Holy families are within God's covenant, and enjoy his fellowship. Living creatures are preserved by God to serve the purposes of his wisdom, sovereignty, and goodness. Have we entered into covenant with Christ? then we are safe from the flood of divine wrath; we have the earnest of the Spirit, the token of divine love that God is ours, that we are his. Does God look upon the cloud, and remember his covenant with Noah? let us look upon the rainbow, and remember Christ's covenant with us. Let us earnestly pray that our hearts may be inclined to enter into covenant with Christ, and may we be made the heirs of that heaven, from which we shall go no more out. Amen.

PRAYER.

O THOU omnipresent Jehovah, we desire in the name of Christ, and in dependence upon thy promised Spirit, to approach thy throne, and to present our morning sacrifice. Blessed Jesus, clothe us with thy righteousness; Holy Spirit, enrich us with thine influences. O thou Hearer of prayer, fill our souls with joy, that thou art everywhere present to hear prayer. While thine *omnipresence* is a cause of alarm to thine enemies, make this glorious perfection of thy nature a source of consolation to our souls. Glory to thy name, that thou art a very present help to us in time of trouble. Alas! O Father of mercies, that we have so often been insensible to the truth of thine omnipresence, and that we have deprived ourselves of the animating consolation flowing from a lively faith in thy gracious presence. O Lord, lay not this sin to our charge! We confess that, in the hour of affliction, we have not drawn from the doctrine of thy gracious omnipresence that help and comfort which it is always calculated to afford to thy believing people. O Lord, lay not this sin to our charge! We acknowledge with shame that in our affliction we have mourned as if there were no Saviour near to soothe our sorrow, and as if there were no comforting Spirit near to sanctify our affliction. O Lord, for the sake of a Saviour's righteousness, lay not this sin to our charge!

We thank thee, O Lord, for thy watchful and gracious care over us during the past night. O preserve us from the snares and temptations of this day. Assist us in the faithful discharge of duty, and in the diligent observance of ordinances.

We thank thee, O God of salvation, for those manifestations of thy faithfulness and mercy to Noah of which we have now read. Thy mercy is higher than the heavens, and thy truth reacheth to the clouds. We praise thee for the fulfilment of thy covenant with Noah, in removing the flood of waters from the face of the earth. We thank thee that, as individuals, and as a family, thou hast in thy great mercy delivered us from many floods of affliction. O may all of us, by the righteousness of Jesus, be preserved in time and eternity from the floods of divine wrath. Glory to God in the highest, if any of us are the subjects of thy saving and redeeming mercy! When we were ready to perish, thine eye looked upon us with pity, thy mercy came to our relief; we cried unto thee, thou didst hear our prayer, and deliver us.

Glory to our God, for the covenant of grace! We thank thee that, in the covenant with Noah, thou didst secure the earth from being ever visited again with a flood of waters. More especially we thank thee that, in the covenant of grace, thou hast eternally secured thy Church from being visited with a flood of divine vengeance.

O clothe our children with the robe of righteousness, that they may be defended from thy wrath; and give them thy grace, to defend them from ten thousand snares.

Hear our feeble prayer, for Jesus' sake, to whom, with the Father and the Holy Ghost, be endless praises. Amen.

PARDON SPOKEN BY CHRIST.

Carr's Lane. Laodamia. C. M.

1 MY Saviour, let me hear thy voice
Pronounce the words of peace;
And all my warmest powers shall join
To celebrate thy grace.

2 With gentle smiles call me thy child,
And speak my sins forgiven:
The accents mild shall charm mine ear
All like the harps of heaven.

3 Cheerful, where'er thy hand shall lead,
The darkest path I'll tread;
Cheerful I'll quit these mortal shores,
And mingle with the dead.

DODDRIDGE. FLETCHER'S COLL., 68.

MATTHEW IX.

The Diseased healed.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith saith unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee: or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

18 While he spake these things unto them, Behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

REFLECTIONS UPON MATT. IX.—A palsied body is grievous, but infinitely more calamitous is a palsied soul. How often Jesus, the perfection of mercy, met the perfection of enmity! Blessed Saviour, take from us the deformity of sin, and give us the beauty of ho ness. Lord, give the word, and instantly the spiritual diseases our soul shall depart, and instantly spiritual health will be restore If we are the subjects of grace, God's acts of grace will excite wonder, love, and praise. Lord, draw us, and we will run aft thee. Is the health of the body so precious? then how precic the health of the soul! and with what earnestness we should pr for this blessing. Sin is an old, deep-rooted, wasting disease, but we look to Jesus, we shall be healed. Faith is the grace which Jes freely gives, and greatly honours. He is the light of the worl "Sun of Righteousness, shine upon us in all the brightness of th grace! say unto our souls, let there be light, and may it be o privilege to know and to say, once we were blind, now we see!"

PRAYER.

O LORD, thou dost mercifully hear the prayers of th people, and we therefore desire in the name of Jesus, as worshipping family, to encompass thine altar, and, before w retire to rest, to glorify and magnify thy gracious name. O Saviour, we would rejoice because of those animating display of thy power, compassion, and mercy, of which we have no read. Thou art good and upright, thou wilt teach sinners i the way. Thy goodness endureth continually. Teach us t rejoice that thy goodness is as abundant now, as in the days c thy humbled flesh, when thou didst heal the sick, and wee over the miseries of men. Enable us to rejoice exceedingly that thou art good, and ready to forgive, and plenteous i mercy to all who call upon thee.

We desire, with unfeigned hearts, to confess our transgressions, and to implore pardon through a Saviour's blood. W confess our spiritual lethargy and cold indifference. Alas, we often show symptoms of spiritual palsy, by our inactivity as to the things of God, the soul, and eternity. Mighty Saviour as thou didst heal and comfort the man sick of the palsy, C touch us by thy divine power, and then our spiritual palsy and cold indifference will be exchanged for loveliness and activity in thy service, thy cause, and thy kingdom. Suffer none c us to resist the invitations of thy Gospel. As Matthew rose and followed Jesus, when he called, may we rise up, and leave all, and promptly hear and obey the kind and gracious invitations of our redeeming God.

We thank a gracious God for preserving, during another day, our unworthy and our forfeited lives. Thou hast swelled the amount of thy mercies, and increased the amount of our obligations. O Lord, cover us this night with the shadow of thy wings. Pity, O pity those for whom sorrowful days and nights are appointed, and in thy great mercy show them the joys of thy salvation.

We affectionately commend the children of our family to thy care. Are they spiritually diseased? O heal them. Are they spiritually dead? O raise them to newness of life.

O Lord, show us thy salvation, and teach us with the Church to sing, He hath clothed us with the garments of salvation, and covered us with the robe of righteousness. Our sins are innumerable: O say to us, Be of good cheer, your sins are forgiven you. Say with divine and irresistible efficacy to us, our relatives, and to those who regularly worship with us in thy house of prayer, Follow me. Lord, give us faith. As the diseased woman was enabled by faith to touch the hem of our Saviour's garment and be healed, enable us by faith to touch the righteousness of our Lord, that all our spiritual diseases may be healed, and the guilt of all our sins forgiven. If any of us are spiritually blind, open the eyes of our understanding, that we may behold the glory of thy perfections shining in the person and righteousness of Christ.

O lend an ear to the voice of our supplications, through the merit of our exalted Saviour, for thine is the kingdom, the power, and the glory, for ever. Amen.

THE GOD OF ABRAM.

Wrotham. Leoni. P. M.

1 THE God of Abram praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of love!
Jehovah, Great I AM!
By earth and heaven confessed,
I bow and bless the sacred name,
For ever blessed.

2 The God of Abram praise,
At whose supreme command,
From earth I rise, and seek the joys
At his right hand:
I 'd all on earth forsake,
Its wisdom, fame, and power;
And him my only portion make,
My shield and tower.

OLIVER. FLETCHER'S COLL., 262.

GENESIS XII.

Abram leaving his Country.

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife; and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

REFLECTIONS UPON GEN. XII.—They who prefer Jesus to kindred and country shew they are heirs of heaven. None are truly great but those who are truly gracious. The righteous are surrounded by a divine impregnable wall, and no enemy can touch them with impunity. They are only blessed, who, under divine direction, pursue their course to heaven. If we are bound for Canaan, we will wish to be accompanied by our relatives and friends. Believers, during all their pilgrimage, find spiritual enemies to try their faith, and oppose their progress, but their hearts are comforted by God's gracious omnipresence. Unspeakable consolation! wherever the believer is, there is the throne of grace. Happy are we, if we are daily drawing nearer and nearer the heavenly Zion. A famine of the bread which perisheth *is* a great calamity, but nothing compared with a famine of the bread of life. God gives beauty to the countenance, but sin makes it a snare to the soul. How affecting to see an experienced saint staggering through sinful fear; and how grievous when he listens to the dictates of unbelief! May the eyes of our understanding be opened to see the loveliness of Christ, the perfection of beauty.

PRAYER.

O GOD of Abraham, of Isaac, and of Jacob, thou art our God, and early will we seek thee. Encouraged by the intercession of Jesus, we would draw near to thy throne of grace with humility and boldness. Hearken unto us, our God and our King, for unto thee alone would we direct our prayer and look up. Give us grace to admire and follow the example of Abraham, in rearing an altar and calling on the name of the Lord. O may the altar of family worship be constantly maintained in our abode; and, to the close of our mortal career, may we call on the name of our God with constancy and joy.

We thank thee, O Lord, that for the advancement of thy glory, and for the purity of thy worship, thou didst call thy servant from the land of graven images. Praise to thy name, that thou didst inspire him with lively faith, and didst enable him at thy command cheerfully and readily to turn his back on the place of his nativity, which was polluted and degraded by the worship of false gods. O we thank thee that our land, which was once *pagan*, is now no more the land of graven images, and that as a family we are honoured and blest by prostrating ourselves in divine worship before the Father, Son, and Holy Spirit, as the only, the living, and the true God. For ever blessed be thy name, that thou hast given us the knowledge of thyself, thine attributes, and thy prerogatives, as the God of creation, of providence, and of grace. May that glorious, that joyful day soon arrive, when gods of gold and silver, of brass and iron, of wood and stone, which neither see, nor hear, nor know, shall be completely and for ever banished from the face of the earth. We rejoice that the day will come, when all the nations of the earth *shall* know that this is life eternal, to know thee the Lord, and Jesus Christ whom thou hast sent.

O Lord, we confess the idolatry of our hearts. Though we have not fallen down to worship idols, we acknowledge with shame that we have loved and followed many idols, and have given rivals that place in our affections which is due to Jesus alone. We confess that we have been guilty of making idols of relatives, of friends, of worldly objects, and of carnal pleasures: O forgive this our sin. As we have done this iniquity, may we do so no more, for ever. O preserve us from idols! Come, O Jesus, and reign supreme on the throne of our love.

We thank our God for that promise given unto Abraham: In thee shall all families of the earth be blessed. We rejoice that millions of families have already been blessed in Jesus, who descended from thy faithful servant after the flesh.

O may our children be blessed in Jesus, the child of promise, and may they call him blessed.

We present our thanksgivings for preserving us through the night season, and restoring to us the cheering light of a returning day. May we this day be accompanied by thy guidance, thy favour, and thy smiles. Like Abraham, may we enjoy thy presence while journeying to the promised land. All we ask is for Jesus' sake. And to the triune Jehovah be ascribed eternal praises. Amen.

CHRIST AND MOSES.

Bethel. Sutton Coldfield. C. M.

1 THE law by Moses came,
But peace and truth, and love,
Were brought by Christ, a nobler name,
Descending from above.

2 Amidst the house of God
Their different works were done;
Moses a faithful servant stood
But Christ a faithful Son.

3 Then to his new commands
Be strict obedience paid;
O'er all his Father's house he stands
The Sovereign and the Head.

WATTS, 118, *B. I.*

MATTHEW X.

The Twelve Disciples called.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And, as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

REFLECTIONS UPON MATT. X.—The Gospel is the rod of Christ's strength, by which he subdues the hearts of sinners, and restrains Satan's power. To be a disciple of Christ is a greater honour than to rank among earthly princes. May our names be written among the living in Jerusalem! Holy Spirit, prevent that we should ever deny or betray our Lord! The faithful ministers of the Lamb will go when and where their Saviour sends. Their language is, "Here am I, send me!" Great was Christ's mercy to lost Israel; great is his compassion to a lost world. Now we have the kingdom of grace, and hereafter may we be admitted into the kingdom of glory. May the Gospel prove spiritual balm to heal our wounded souls. While the Gospel is the greatest blessing, to reject it is the greatest curse. Serious thought! the aggravation of this sin far surpasses the sins of the ancient cities of the plain. Do we prefer the life of the soul before that of the body?—then we have committed it to the care of Jesus. May personal disgrace and danger never tempt us to deny Christ! To confess Christ is the greatest gain, but to deny him is the greatest loss. Do we love Christ?—we will then love his messengers, his Gospel, and his ordinances. We will love his faithful ministers for their Master's sake; and we will consider his saints clothed with his righteousness, as the excellent of the earth, in whom is all our delight.

PRAYER.

GOD of our salvation, thou alone art the most high God, the possessor of heaven and earth. Thine is the kingdom, O Lord, and thou art exalted as head over all. Riches and honour, wisdom and holiness, come from thee, thou fountain of excellence and source of perfection.

What shall we render unto thee for the renewed, the continued, and the increased mercies of another day! We thank thee that thou hast not withdrawn from us either our temporal or our spiritual blessings. Holy Spirit, teach us to praise the Lord for his goodness.

O make us sensible of the sins we have committed this day, and graciously remove our guilt. Lord, we acknowledge that we require every day to be washed in the fountain of a Saviour's blood. O wash us in that fountain!

Make the sacred Word we have now been privileged to read profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Let not thy Word be to us a dead letter or a sealed book. Holy Spirit, send thy power; then it will be spirit and life.

Holy Lord God, we confess the diseases of our soul. We acknowledge our pride, carnality, and unbelief. May the blessed Gospel be applied with power to our heart; then, and not till then, shall our maladies be healed, and our souls be animated with all the loveliness of spiritual life. We confess with shame that we have often lent a deaf ear to thy ministering servants. When thou hast counselled us by their voice, we have rejected thy counsel. O Lord, this sin is great; mercifully forgive this our sin. While with justice thou mightest have rejected us for rejecting thee, we bless thy name that thou art continuing to be gracious. Enable us highly to value our privileges as a family, as a congregation, and as a nation. Lord, we have sinned greatly in our deficiency of thankfulness. Alas, that we have so much neglected, and that we have so little improved, this great talent—the gospel—with which we have been mercifully and undeservedly entrusted! Suffer none of us to die despisers of Christ or of his salvation. Convince us the doom of Sodom and Gomorrha will be much less severe than ours, if we perish under the awful guilt of refusing redemption through Jesus' blood. O Lord, preserve us and our relatives from this most aggravated of sins, and from the dreadful doom which such a sin deserves.

Open the eyes of our children and domestics to see the excellence of the Gospel and the loveliness of Christ. O suffer none of them to die despisers of him who died to save.

May the everlasting Gospel ever be proclaimed to all the inhabitants of the world. Wherever it is preached, may its blessed influence be universally experienced. Holy Spirit, descend upon the churches, like the rain upon the mown grass: and then great will be the company of them who believe. O increase our love to the saints, to Christ's little ones, knowing that in receiving them we receive Christ.

O give us the protection and the sleep of thy beloved this night. Graciously hear and answer us, for Jesus' sake. Amen, and amen.

PRAYER TO THE SPIRIT.

Bradley. Eaton. L. M.

1 GREAT Spirit of immortal love!
Vouchsafe our frozen hearts to move;
With ardour strong these breasts inflame
To all that own a Saviour's name.

2 Still let the heavenly fire endure,
Fervent and vigorous, true and pure;
Let every heart and every hand
Join in the dear fraternal band.

3 Celestial Dove! descend and bring
The smiling blessings on thy wing:
And make us taste those sweets below
Which in the blissful mansions grow.

DODDRIDGE.

GENESIS XIII.

Lot's Choice.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered everywhere, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

REFLECTIONS UPON GEN. XIII.—Let it be our constant, earnest prayer to be removed from temptations to sin, and to be made rich in grace. If our abode be a Beth-el, it will contain an altar for the worship and praise of God. While many boast that they are rich in gold, may it be our joy to be rich in faith. Great wealth is often accompanied with much inconvenience, and often gives occasion to the indulgence of the most discordant passions. Unity and love are the distinguishing ornaments of the sons of God, who rejoice to sacrifice temporal profit for spiritual peace. We cannot too carefully guard against the sinful love of earthly things. "Lord, teach us, like Mary, to choose that good part which shall never be taken from us; Lord, hear our prayer!" Let us constantly cherish and feel a sense of the divine omniscience. Fellowship with God is the choicest blessing, and infinitely makes up for the loss of the fellowship of earthly friends. Blessed day! when the children of God on earth shall resemble the dewdrops of the morning. "Lord hasten that day—that glorious day! Let all the people praise thee. Hallelujah!"

PRAYER.

FATHER, Son, and Holy Ghost, one Jehovah, in the name of Jesus we approach thy throne, and we praise thee for thy goodness, which endureth continually. We thank thee that, as a family, we have found this morning the undeserved renewal of thy mercies; and that, during the darkness and silence of another night, thou hast covered us with the protecting shield of thy providence, and encompassed us with the arms of thy mercy. May we enter upon another day under thy smiles. Holy Spirit, preside over our thoughts, our words, and our actions. While diligent in business, may we be fervent in spirit, and keep God, salvation, immortality, and heaven, constantly in view.

We would earnestly supplicate thy blessing on what we have now read. We thank thee for the Bible, and that we have eyes to look upon its sacred, its blessed pages. O Lord, may we ever rejoice in thy testimonies, more than in all riches. Thou didst give to Abraham thy servant wealth and piety; O may we never possess wealth without piety! We pray that our portion may not consist of the things of time; but, above everything else, give us the treasures of godliness, the riches of faith, that heavenly inheritance which endureth for ever. O deliver us from the sin of loving earthly treasures, which so often prove an overwhelming load to the soul, and sow the seeds of family discord and tumultuous strife. Sanctify to us the remembrance of the contention which was between the herdsmen of Lot and Abraham; and may we be enabled ever to exemplify before a carnal world the heavenly-mindedness and the lovely peacefulness of our holy religion. May we imitate the example of Abraham, and rather prefer being losers of temporal advantages than engage in sinful strife for their enjoyment. As Abraham considered himself a possessor of immense wealth, in having received from his God the promises, may we look on thy promises as infinitely more precious than thousands of gold and silver. O Lord, remember thy promise to thy servant respecting the immense multitudes of his spiritual seed. We thank thee that thou hast said, If a man can number the dust of the earth, then shall thy seed also be numbered. Glory to thy name, thou everlasting Father of thy Church, that this promise *shall* be accomplished. Hasten, O hasten its fulfilment!

Make our dear children the spiritual offspring of Abraham thy servant. As thou didst guide thy servant in all his journeyings, O do thou lead them safely through the wilderness of this world, and at last conduct them in triumph to heaven.

We pray for aged, afflicted travellers. O Jesus, be thou their strength, their consolation, and their joy. May Abraham's God be their God, and Abraham's heaven their home. May we and all our relatives sit down with Abraham, Isaac, and Jacob, in the kingdom of our God. We present this our morning prayer, in Jesus' name. And now to the adorable, triune Jehovah, we ascribe glory, honour, and power, for ever and ever. Amen.

INVITATIONS OF MERCY.

Kemsey. Campbell.

1 COME, sinner, all ye weary souls,
Ye heavy laden sinners, come;
I'll give you rest from all your toils,
And raise you to my heavenly home.

2 They shall find rest that learn of me;
I'm of a meek and lowly mind;
But passion rages like the sea,
And pride is restless as the wind.

3 Blest is the man whose shoulders take
My yoke, and bear it with delight;
My yoke is easy to his neck,
My grace shall make the burden light.

MATTHEW XI.

Jesus the true Messiah.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and *he* to whomsoever the Son will reveal *him*.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

REFLECTIONS UPON MATT. XI.—Our Lord has left us an example of holy activity, that we should follow his steps. On earth, faithful saints have inhabited dungeons, but thrones await them in heaven. If we know Christ, we will encourage others to know and love Christ. Jesus most readily accepts, and answers those who come to him for salvation, counsel, and comfort. Great is his power to save; let us therefore earnestly pray, that his Gospel may be effectual in the cure and salvation of diseased and perishing myriads. Blessed are they who are confirmed in divine truth; what guilt they escape here, and joys they shall inherit hereafter! Affecting truth! impenitence leads to hell, but evangelical repentance leads to heaven. Are we arrayed in the robe of a Redeemer's righteousness?—then we shall stand acquitted at the solemn judgment-day. We should often ask, Have saving effects been produced in our hearts by the great and glorious truths of the Gospel of Christ? Great will be the condemnation of those who die despising gospel light. Are we babes in Christ? Do we desire the sincere milk of the Word? Let us adore that gracious sovereignty which has made us the children of God. "O Jesus, thou art Lord of all, we would bow before the sceptre of thy grace. Lord Jesus, deliver us from the burden of guilt!" Blessed are they who flee to Jesus, for they find rest in his covenant, his bosom, and his love. Satan's service is the greatest oppression and bondage, but the service of Christ the greatest liberty and peace.

PRAYER.

OD of our salvation, we adore thee in the glorious and incomprehensible mysteries of thy threefold personality, as the Father, Son, and Spirit, one Jehovah. Thou art the Alpha and the Omega, the beginning and the ending: which is, which was, and which is to come, the Almighty. We adore thee in thy providential care of all thy creatures. Thou art as really engaged in maintaining the life of an insect as thou art in supporting the existence of an archangel.

We thank thee for thy paternal protection during the past day. We acknowledge that day unto day uttereth speech, and proclaims the riches of thy goodness. Bless the various duties in which we have engaged, and forgive the blemishes and imperfections which cleave to all we do. We thank thee that our eyes are not closed in death, and that we have enjoyed another opportunity of reading the pages of eternal truth. May we ever look on that sacred volume as the food of our souls. O affect us more and more with the value of the ordinance of *reading* the Word of life. O that by its observance we may be made wise unto salvation. As a family may we meditate on thy precepts, and have respect to thy ways. Ever may we delight in thy statutes, and not forget thy Word. May the conclusion of another day teach us the measure of our days, and to remember how frail we are. We seek thy guardian care this night, and may we receive that rest, sleep, and repose, by which our mortal bodies shall be invigorated and refreshed.

Blessed Jesus, thou art the divine, the only Redeemer, and to whom can sinners go, but to thyself? O thou who openedst the eyes of the blind deliver us from spiritual blindness. Open our eyes to see our guilt and thy righteousness, our helplessness and thy sufficiency, our maladies and thy skill, our misery and thy mercy. O Jesus, we adore thee as the Lamb of God, who taketh away the sins of the world. Mercifully take ours away. Remove our spiritual lameness, and teach us the *walk* of faith and obedience. Wash away the leprosy of sin, and adorn us with the beauties of holiness.

We thank our God for the sublime doctrines and glorious discoveries of thy Gospel. Eternal praises to thy name, that to the *poor* the Gospel is preached. O, we adore thy sovereignty, that while the glorious realities of salvation are hid from the eyes of multitudes who pride themselves in the learning of men, thou hast revealed them to the obscure, the poor, and the illiterate, who are comparative babes. Even so, Father, for so it seemeth good in thy sight. O extend this blessed gospel to all the poor, and wretched inhabitants of the world.

Have mercy on our children, compassionate Jesus, and open their eyes to see thy loveliness, and may their hearts be captivated with

Divine Jesus, we thank thee for thy tenderness and compassion to those who labour with affliction, and are heavy laden with a sense of guilt. Comfort them and comfort us with the promises of thy truth. When we are afflicted, may we ever apply to thee, the consolation of Israel. O Lord, accept our evening sacrifice, for Jesus' sake. Amen.

JESUS OUR MELCHISEDEK.

KING of Salem, bless my soul!
Make a wounded sinner whole!
King of righteousness and peace,
.... not thy sweet visits cease!
2 Come, refresh this soul of mine
With thy sacred bread and wine!
All thy love to me unfold,
Half of which cannot be told.

FLETCHER'S COLLECT. 197.

GENESIS XIV.

Abram and Melchizedek.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son (who dwelt in Sodom), and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

REFLECTIONS UPON GEN. XIV.—Short and uncertain is the reign of earthly kings, and their furious battles are soon followed by the silence of the tomb. How insecure are the despotic governments of man! but the loving, paternal government of Jesus continues like the sun, and lasts for ever. Are the wicked closely confederated in covenants of blood? Oh, how closely should saints be confederated in schemes of piety and love! What a corrupted fountain is carnal ambition! Its streams are carnage, desolation, and death. May we unite in the honourable warfare of fighting with the corruptions of our nature, and may we never desist until all our spiritual enemies are laid prostrate at our feet. May our love be placed on heavenly treasures, which can never take to themselves wings and flee away, like the golden treasures of this changing world. Evil tidings may reach the believer's ear, but still his heart is fixed, trusting in the Lord. If we fight our spiritual battles under Christ's direction, and in dependence on his grace, our victory is sure, and angels will join in our triumphant song.

PRAYER.

O LORD, thou art God, the only Jehovah in heaven above and upon the earth beneath; there is none else. Thou art one Lord, thou art the Father of all. O God of grace, before thee there was no God, neither shall there be after thee, for thou art eternal.

O thou who art the Holy One of Israel, whose name is holy, we confess our sinfulness and unworthiness before thee. To us and to our fathers belongeth confusion of face, for we have sinned against thee. Thou didst make man in his original innocence upright, but he hath sought out many sinful inventions. Our race is fallen, apostate, and depraved. Woe unto us, for we have sinned! Heavenly Father, we pray that, by the righteousness of Jesus our surety, the guilt of all our transgressions may be taken away; and, by the powerful influences of thy Spirit, may our souls be regenerated, our hearts purified, and thus the ruins of our fallen nature repaired, and in thy due time raised to the glories of immortality.

We present before thee, O Lord, as the God of providence and of grace, the sacrifice of our thanksgiving, for the mercies of another night. We thank thee that we did not open our eyes in the abodes and amid the miseries of the lost. As we are in the land of the living, O make us by thy grace the living to praise thee. Deeply affect us with this truth: The dead cannot praise thee, and there is no remembrance of thee in the grave.

Since thou hast graciously permitted us to enter upon another day, enable us with cheerfulness and activity to go forward in thy strength, in the performance of duties, in the resistance of temptation, and in the observance of ordinances. Every day may we live as if it were our last, may we live with the solemnities of eternity before our eyes. O may we live as those who wish and hope to live in heaven eternally with thee.

We implore the blessing of the Spirit on what we have now read. May thy word impress our heart, and prove as a nail fastened in a sure place. O Lord, thou art righteous and sovereign in all the calamities which have befallen guilty nations and cities. Affect us with a sense of thy holiness and justice, in allowing armies to come from distant lands to punish the cities of Sodom and Gomorrah for their abominable and long-continued iniquities. O deliver us as a nation from national sins, and preserve us from national judgments. As a family, as a church, and as a nation, enable us to bow down before Jesus, our divine Melchizedek, and acknowledge *him* as our Lord, as the true King of Salem, and the true Prince of peace. Jesus, thou art the only priest of the most high God. By faith, may we look to thy sacrifice alone as the sure foundation of our hope and our acceptance with God. Blessed Jesus, thou art a priest for ever. O teach all of us to say, Thou art our priest for ever. Give us a token for good, that we are clothed with thy righteousness, and interested in thine intercession.

Teach our children to fight the good fight of faith, and make them conquerors over all their spiritual enemies.

May this our morning prayer ascend with acceptance before the throne of our God, through the merits of our Saviour. And to the Father, Son, and Spirit be glory and dominion, for ever. Amen.

JESUS OUR HIGH PRIEST.

Arabia. New Oxendon. C. M.

1 WITH joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bowels melt with love.

2 Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same.

3 But spotless, innocent, and pure,
The great Redeemer stood,
While Satan's fiery darts he bore,
And did resist to blood.

WATTS, 125, *B. I.*

MATTHEW XII.

Christ's Mercy and Wisdom.

AND when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen: my beloved, in whom my soul is well-pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

REFLECTIONS UPON MATT. XII.—Christ's presence makes his sanctuary glorious, and diseased souls who frequent his courts find that he is ready, with his gracious balm, to heal all the maladies of their heart. Alas! many are more merciful to their sheep than to their souls. "Jesus, at thy command we come to thee to save us!" They are wise who prefer their immortal souls before their dying bodies. May our spiritual diseases be exchanged for spiritual health! May love to Jesus shine where enmity against him reigned. The mercy of Christ is boundless; he *can* cure all who come; he *does* heal all who apply. Serious question!—have we applied? Old Testament prophets have delighted to foretel Christ's mercy and proclaim his glory: may we delight to think on his excellence and proclaim his praise. They are greatly blessed and honoured who breathe Christ's spirit, who walk in his footsteps, who resemble him in meekness, gentleness, compassion, and grace. His name is above every name; may it be our joy, our confidence, our trust. A heart blaspheming the Spirit of God is an epitome of hell; a heart loving and adoring the Spirit is an emblem of heaven. What a change, when a heart is changed from a fountain of enmity and pollution into a fountain of holiness and love! It is wise and profitable to keep the judgment-day constantly in view, as a salutary check upon the words of our mouth and the actions of our life.

PRAYER.

MERCIFUL Father, we bow before thy throne in Jesus' name. Glory to God in the highest, that we are not prostrating ourselves in false worship, before false gods. We would mourn, O Lord, over the millions of our race who worship gods which can neither see nor hear, nor help their ignorant, deluded, miserable votaries. Truly, they who make them are like unto them; so is every one who trusteth in them. O Lord, have mercy upon them; and soon reveal thy being, attributes, and grace to blinded, idolatrous nations.

We praise thee, O Lord, for the mercies of another day, and of another week. We thank thee for continuing with us a rich supply of thine unmerited mercies, and for causing our cup to overflow with thy temporal and spiritual blessings. O preserve us from a spirit of ingratitude. Bless the Lord, O our soul, and forget not all his benefits. Affect us deeply with a sense of thy sovereignty, in preserving our lives during another week, while many who were alive at its commencement are now numbered with the dead, and, it is to be feared, not a few of them numbered among the lost. O teach us with our whole heart to bless thee, that we are in the land of the living, and in the place where the joyful accents of redeeming love salute our ears.

O Lord, we are unworthy petitioners, and in ourselves polluted and guilty. During the past week, we have added to the number of our iniquities. Thou who delightest to forgive, we lay down at thy feet the sins of the past week, the sins of our past lives; yea, we lay down before thee all our sins, and pray, Lord, be merciful to us sinners; hide thy face from our sins, and blot out all our iniquities.

Mercifully watch over us this night. May our sleep be sweet; and suffer none to make us afraid. Lord of the Sabbath-day, we would rejoice in our near prospect of that holy, hallowed day. Holy Spirit, graciously prepare us, and our relatives, and the congregation to which we belong, and thy beloved ministers, and the whole household of faith, for the solemnities of thy Sabbath, and for the services of thy sanctuary.

Sanctify to us, O Lord, the sacred truths we have now read. We bring to thee, our Saviour and physician, our diseased souls. Alas, the faculties, gifts, and talents thou hast given us, in consequence of our sinful carelessness and indifference, too much resemble the withered hand of which we have now read. We seek from our God holy zeal and lively activity in thy service. O may we resemble the meekness and the gentleness, the tenderness and the mercy of Jesus, who never broke the bruised reed, nor quenched the smoking flax. Suffer us not to resist the Holy Ghost. O when the divine Spirit strives with us, may we lovingly and obediently submit to his influence. Make us fruit-bearing trees in the garden of thy Church.

And may our beloved children and servants be trees of righteousness, the planting of the Lord's right-hand.

Jesus, our kind Intercessor, give efficacy to this our prayer. To the Father, Son, and Holy Ghost we ascribe infinite glory and praise. Amen.

Waltham Abbey. Irish. C. M.

1 WITH my whole heart I 'll raise my song,
Thy wonders I 'll proclaim;
Thou, sovereign Judge of right and wrong,
Wilt put my foes to shame.

2 I 'll sing thy majesty and grace;

To judge the world in righteousness,
And make his vengeance known.

3 Then shall the Lord a refuge prove
For all the poor oppress;
To save the people of his love,
And give the weary rest.

WATTS, *Ps 9, p. 1.*

PSALM IX.

God's Judgments.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion.* Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

REFLECTIONS UPON PSALM IX.—As sacred fire continually burnt upon the altar, may joyful praises continually ascend from our hearts to our compassionate Saviour, for his distinguished mercies! Blessed Friend! for at once he destroys the enemies of his people, and vindicates their cause against every accuser. Where are the heathen persecutors of ancient days? They have perished before the breath of Zion's King. Let the Church rejoice, for Jesus her Saviour for ever dwells in the midst of her. Saints proclaim his praise! for he will silence and confound your foes—for your names are engraven on his heart, and he will mercifully answer your prayers. O how superior the reign of Christ to that of the rulers of the earth! It is imperishable, adorned by righteousness and mercy, and the defence of afflicted saints, who shall never be forgotten or [illegible] deliverances encourage believers to flee to the bosom of mercy, and also animate them in proclaiming their Redeemer's praise. The impenitent prepare for themselves the miseries of hell, and their punishments declare the righteous judgments of heaven. God affectionately remembers his people, though covered with the darkest clouds; he will cause his Gospel to triumph over every obstacle, and by his judgments will make his enemies sensible of their weakness and insignificance.

* Meditation.

PRAYER.

LORIOUS Jehovah, thou art the Lord of the Sabbath-day.

As a family, we would now humbly, reverently, and joyfully prostrate ourselves before the throne of thy grace, on the morning of this thy sacred, hallowed, blessed day. Holy Spirit, breathe upon us thy gracious influences. We rejoice, O Lord, that in the inspired song we have now read we are instructed to adore thee. Thou, O Lord, shalt endure for ever; thou hast prepared thy throne for judgment. O prepare us for judgment, by clothing us with the righteousness of Christ; then shall we appear with acceptance before thee on that day, when thou wilt judge the world in righteousness. Teach us to praise thee with our whole heart, and to the close of our mortal lives to show forth thy marvellous works. O cause us to be glad and rejoice in thee; then will we sing praise to thy name, O most High.

We present before thee, O Lord, the tribute of our gratitude, for preserving us during the past night, for refreshing us with sleep and repose, and for permitting us, under thy fatherly smiles, to see the cheering light of another Christian Sabbath, another hallowed day of the Son of man. Mercifully prepare us for the religious and important services of this day. Holy Spirit, the preparation of the heart is alone with thee. O give us the preparation of the heart. May the prospect of entering thy courts fill our hearts with gladness, thankfulness, and joy. Go forth with thy beloved ministering servants, the heralds of the cross and the ambassadors of salvation. May they be delivered from the fear of man, and proclaim the gospel message with affection, boldness, and fidelity. May they ever feel the awful responsibility of their commission, and the peculiarly solemn importance of the work in which they are eng[illegible] Impress them with the conviction that they are standing between the living and the dead. May they dispense the oracles of truth in such a way, that the blood of their people shall not be required at their hands. Glorious King of Zion, let multitudes flock to Jesus this day, as doves flee to their windows. O that many hearts now cold and hard as ice, may be warmed and softened this day by the superlative love of Christ being shed abroad in the midst of them. Blessed Jesus, cause them to see the loveliness of thy grace, and captivate them with the comeliness of thy mediatorial beauty.

O have mercy on our children and domestics, and may they never be among the number of the wicked, who shall be turned into hell, with all the nations that forget God.

Merciful God, bless thine universal Church. Enlarge the boundaries of the Mediator's kingdom, and soon may all the rulers, princes, and monarchs of the earth fall down before him and worship him.

Graciously hear our prayer, for Jesus' sake. We ascribe to Father, Son, and Holy Ghost the power and the glory, for ever and ever.

Our Father which art in heaven, &c.

PRAYER HEARD.

Highbury College. Walsal.

1 WHY doth the Lord stand off so far?
And why conceal his face,
When great calamities appear,
And times of deep distress?

3 They put thy judgments from their sight,
And then insult the poor;
They boast in their exalted height,
That they should fall no more.

WATTS, *Ps.* 10.

PSALM X.

The Wicked Man.

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God:* God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it;* for thou beholdest mischief and spite to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

REFLECTIONS UPON PSALM X.—When God hides his face from his people, they ardently long for the smiles of his countenance. The malignity of the wicked against the saints will bring upon their own heads everlasting destruction. Appalling depravity! the wicked man glories in his own corruption, delights in those who are the objects of divine abhorrence, refuses to become acquainted with Jehovah, and disdainfully expels him from his thoughts! While his actions are most depraved, he is ignorant of his danger, he boasts of his false security, and shuts his eyes from impending calamities. His words are a stream of blasphemous pollution, flowing from the [illegible] a depraved heart. At one time he lies in the ambush of concealment, and at another he assumes the garb of humility, that he may more effectually destroy the unsuspecting victims of his rage. For this end he plunges into the depths of atheism, and forgets the all-seeing eye of God.—In answer to the prayers of his people, God kindly remembers them in their affliction, while he beholds and punishes the blasphemous wickedness of their enemies, and spreads his shield over the helpless and the fatherless. O [illegible] privilege of the humble, for they know their interest in the love of a prayer-hearing God, who will avenge his oppressed children, and destroy their oppressors.

PRAYER.

OUR Father who art in heaven, we are encouraged to draw near thy throne of grace, because thou dost constantly fill thy mercy-seat, waiting with tenderness and compassion to hear and answer the supplications of thy people. O Lord, thou art King for ever and ever. There is none in the heavens to be compared with thee, and none among the sons of the mighty can ever be likened unto thee. O how great is thy majesty! for all nations before thee are as nothing—they are less than nothing, and vanity. O how great is thy glory! for they are as a drop of a bucket, and as the small dust of the balance. May we as a family be ever impressed with a sense of thy majesty, glory, and grace. We desire, O Lord, most sensibly to feel thy great kindness, during the sacred day which has come to a close. Accept of our unfeigned thanks for those temporal and spiritual mercies thou hast so graciously bestowed. We thank thee that our bodies have been fed, in common with millions, at the table of thy providence; and that our souls have been refreshed, in common with thousands, at the gospel table of thy grace. By the rich provision of thy house, may we be nourished, invigorated, and refreshed. As the honey from the rock revived the fainting heart of Jonathan, may our hearts be greatly animated and revived with the delicious honey of the word of thy grace which has dropped this day from the rock of Christ. O let multitudes be blessed who have heard the joyful sound, and may it be made to thousands a saving sound. May joy be excited in the hearts of many which will last for ever; and may the precious seed which has been sown on our hearts, and on the hearts of the congregation with which we are connected, spring up into everlasting life. May an abundant harvest be reaped on earth, and a plentiful harvest be gathered in heaven. Show thy most gracious pity, O Lord, to Abraham's race. Are they not, O Jesus, thy kindred after the flesh? O may they soon be delivered from their unbelief, and be engrafted into thee, the true vine.

Bless, O Lord, a preached gospel, to the conversion of our children, and may our hearts soon be filled with spiritual joy, by seeing in them the satisfying evidences of a saving change.

O Lord, enter not into judgment with us for the great and numerous imperfections which cleave to all our religious services, and which deface our most sacred engagements. For Jesus' sake blot out all our iniquities. O we rejoice that thou wilt never refuse that mercy which is sought through the merit of our Saviour's blood.

Fill us with abhorrence of sin in every shape, and with a holy disgust at those passions, vices, and crimes delineated in the character presented before us in the sacred song we have now read. O let us turn with delight and admiration from the vileness of depraved man, to the matchless loveliness of Jesus, the brightness of the Father's glory!

O Lord, we supplicate thy gracious care this night. May we lie down upon our beds in peace, under the impression of what we have heard this day in thy public courts. Mercifully hear our prayers, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

PROMISE TO ABRAHAM.

Worcester. New York. C. M.

HOW large the promise, how divine,
To Abra'm and his seed!
I'll be a God to thee and thine,
Supplying all their need.
The words of his extensive love
From age to age endure;
The angel of the covenant proves,
And seals the blessing sure.
3 Jesus the ancient faith confirms,
To our great father given;
He takes young children to his arms,
And calls them heirs of heaven.

WATTS, 113, *B. I.*

GENESIS XV.

Abram encouraged.

AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, he drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

REFLECTIONS UPON GEN. XV.—The believer is strongly defended and greatly enriched, and he has a name better than that of sons and of daughters. Important question! Are we heirs of God? If we trust God he will overrule all events for our good and his glory. Faith sees a glorious future day, when believers on earth shall be countless as the stars. Are we the subjects of grace? We are then brought from a kingdom of darkness and death, and have obtained a title to a rich inheritance beyond the skies. The clean animals which were offered in sacrifice should remind us of Jesus, the spotless Lamb, sacrificed for us. Let us cultivate watchfulness against all which may interrupt our fellowship with God. The sorrows of saints on earth enhance their joys in heaven. They who injure the people of God heap up for themselves accumulated wrath. May our death be peaceful, may we fall asleep in Jesus! While the wicked are presumptuously filling up their cup of sin, God is justly filling up his cup of vengeance. Let us therefore stand in awe and sin not.

PRAYER.

LORD our God, we desire, as a portion of thy rational and accountable subjects, to bow the knee before thee, and in the name of Christ to adore thy sovereign majesty, and praise thee for thy providential and redeeming goodness, which endureth continually. We would rejoice in the fountain of thy kindness and mercy, which, like thyself, is infinite and inexhaustible. O what streams of blessings thou hast sent forth from this fountain, which have gladdened from age to age the hearts of thy people!

We thank thee that thou hast answered our prayers, and continued with us thy mercy during the past night. We committed ourselves to thy preserving care, and we bless thy name that thou hast cared for us. Thy mercies are new unto us every morning: how great is thy faithfulness!

Let thy precious word we have now read be light to our benighted minds, and balm to heal the maladies of our diseased souls.

We are permitted in thy mercy to enter upon another day; give us grace to discharge its duties with diligence, to receive its blessings with thankfulness, to meet its obstacles with fortitude, and to resist its temptations with triumphant success. May our conduct in every part of this portion of time plainly testify that we have been with Jesus; that we have seen his beauty in the closet of secret prayer, and enjoyed his fellowship while surrounding the domestic altar.

Preserve our children from the snares and temptations to which they may be exposed this day, and may they be more than conquerors through Christ that loved them.

May Abraham's God be our God. When we look upon the multitude of our sins, which are like the stars, and upon their magnitude, which resembles the great mountains, comfort us with thy pardoning mercy, and say, Fear not, your sins are all forgiven you. When we think of the number and strength of our spiritual enemies, say unto us in thy great mercy, I am your shield. Blessed Jesus, be unto us our shield; then who can make us afraid? who can endanger our safety? Divine Saviour, if we may be called upon in this vale of tears to sustain the loss of health, or substance, or friends, O say unto us, I am your exceeding great reward. Holy Spirit, we long, we pray for that faith which will teach us to say with humility, confidence, and joy, O Jesus, thou, and thou alone, art the strength of our heart, and our portion for ever.

We praise thee for the blessings of thy providence and thy grace, which are more than can be numbered. As thy servant the father of the faithful was made the heir of a great inheritance, give us the pleasing evidence that, through Christ, we are heirs of God, and of an eternal inheritance beyond the grave. O teach us to say with an apostle, He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? May we never forget that we are pilgrims on earth, and ever may we look for the rest which remains above. And when the time of our departure arrives, may we be gathered to our fathers in peace, and our souls meet in heaven with the myriads of the redeemed. O Hearer of prayer, mercifully accept our morning sacrifice, for our Redeemer's sake. Amen.

THE GOSPEL PROCLAIMED.

Cranbrook. Margate. S. M.

1 HOW beauteous are their feet
Who stand on Zion's hill!
Who bring salvation on their tongues,
And words of peace reveal!

2 How charming is their voice,
How sweet the tidings are!
Zion, behold thy Saviour King,
He reigns and triumphs here.

3 How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!

WATTS, 10, *B. 1.*

MATTHEW XIII.

Parable of the Sower.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

REFLECTIONS UPON MATT. XIII.—Most diversified were the scenes of the usefulness of Christ. Hallowed spectacle! when multitudes are gathering to Jesus. How precious is the incorruptible seed of the word of life! Satan is ever on the watch to prevent the fruitfulness of the seed of divine truth. What an unfruitful, barren soil is the heart of man! alas! how many hopeful blossoms, have withered and died! It should be our constant prayer that God would destroy in our hearts the thorns of sinful cares. May we ever devoutly listen to God's voice in providence and grace, and often ask counsel of Jesus, the Wonderful, the Counsellor. Most earnestly we should seek faith to believe, and grace to enjoy the mysteries of revelation; then our gospel privileges will never rise up against us to condemn us. Oh! what a calamity is a blinded understanding, and a hardened heart! Blessed are they whose hearts are melted by conviction, and quickened by conversion; for they see Jesus as their divine Saviour, and hear and know his voice as their loving Shepherd. What reason have we to rejoice, that we live amid the splendours of New Testament days!

PRAYER.

O THOU, whom angels and archangels adore, we approach thee in the name of our exalted Immanuel. Look not on us as we have sinned, a company of unworthy petitioners; but graciously behold us in the face of thine Anointed, in whose righteousness we desire to be clothed.

We thank thee that thou hast brought us in safety to the conclusion of another day, that thou hast continued our lives, preserved our health, supplied our wants, and defended us from those dangers and temptations to which we have been exposed. What shall we render unto thee, for all the mercy and the goodness which thou art constantly making to pass before us! For all thy mercies, merciful God, we present the sacrifice of thanksgiving and of praise.

O Lord, deeply impress our minds with the solemn thought, that since the beginning of this day not a few are silent in death! O affect us with the conviction, that many are dying every day who are destitute of the means of grace, and are not comforted with the hopes of heaven. We thank thee that we are on this side eternity, and that another opportunity has been afforded us of looking upon the pages of that sacred book which points to Jesus, to heaven, and to immortality.

May our minds be impressed by the lamentable description we have now read of professors in the days of Isaiah, and in the time of our Saviour's humbled humanity. O suffer not our ears, like theirs, to be dull of hearing, but may we listen with faith and joy to the proclamations of divine love. By faith may we see Christ's glory, that every one of us may be converted and healed. Merciful God, are there any among us spiritually deaf and blind? Open their eyes to see Christ's loveliness, and their ears to hear the sweet accents of his mercy.

Convince our beloved children that by nature their hearts are hard as adamant; by grace do thou make them soft as flesh. O touch them savingly by thy gracious power.

Holy Spirit, teach us to take heed *how* we hear. When we hear thy word, suffer not the wicked one to catch that which is sown, and take it away. Let not thy precious word resemble the seed sown on stony places, but may it sink deep into our hearts. O prevent the cares and anxieties of the world from choking the precious seed; but, under the quickening light of the Sun of Righteousness, may it spring up, and bring forth an abundant harvest of the fruits of grace, in time and in eternity. Holy Spirit, grant this, the desire of our souls.

May the liveliest gratitude inspire our minds for what our eyes have seen and for what our ears have heard of Jesus and his salvation, of the glorious perfections of the divine nature, and of the blessedness of that state which is heavenly and immortal. What are we, that our eyes have seen what the eyes of prophets and righteous men did not see, and that our ears have heard what their ears were not permitted to hear? O how great is thy goodness! Suffer us not to abuse thy kindness.

In thy mercy, give us sleep, repose, and protection this night. We ask every blessing, for Jesus' sake. To the Father, the Son, and the Holy Ghost be ascribed honour, glory, and power, for ever and ever. Amen.

REFUGE OF GOD.

Shields. St. Mary's. Bangor. C. M.

1 TO God I made my sorrows known,
From God I sought relief;
In long complaints before his throne
I poured out all my grief.

2 My soul was overwhelmed with woes,
My heart began to break;
My God, who all my burthens knows,
He knows the way I take.

3 On every side I cast mine eye,
And found my helpers gone,
While friends and strangers passed me by
Neglected or unknown.

4 Then did I raise a louder cry,
And called thy mercy near;
Thou art my portion when I die,
Be thou my refuge here.

WATTS, *Ps.* 142.

GENESIS XVI.

Hagar cast out.

BUT Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi;* behold, *it is* between Kadesh and Bered.

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

REFLECTIONS UPON GEN. XVI.—How unseemly are severity, harshness, and cruelty in the conduct of the followers of the lowly Jesus. Do we need the visits and the help of angels?—then we must be found near the wells of salvation. Are we persecuted by men?—it is our privilege to flee to Jesus, who is ready to hide us in the bosom of his love. If some duties are mortifying to our corruptions, they will prove profitable to our souls. In the dark night of affliction, God's promises shine like sparkling stars. God knows the sorrows of his people; he counts their tears, and hears their prayers. How miserable is a life of constant enmity and strife, and how blessed shall our race be when the reign of Christian love shall universally prevail! If we are Christ's we will look to him with the eye of faith, believing that he is ever looking on us with the eye of love; and we shall draw water with joy from Jesus, the fountain of mercy. Are we the regenerated sons of God?—we are then heirs of God, adorned with the divine likeness, and fellow-heirs with Christ. How interesting the history of those nations which are descended from Ishmael! consisting of myriads of Arabs of various tribes, scattered over Asia and extensive portions of northern Africa. Ales! the greater numbers are under the power of Mahometan delusions,—the blinded votaries of a false faith. Let us pity their degradation, and earnestly pray that they may soon be added to the Christian Church, and become the ornaments of the Gospel of Jesus. We hail the day, predicted by the oracles of eternal truth, when the following promise, which respects the Arab tribes, shall have received a full and blessed accomplishment: "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

* The well of him that liveth and seeth me.

PRAYER.

O LORD, we desire, with humble, filial confidence, to approach thy presence in the name of Christ, and to adore thee as the God of our salvation. What are we, and what is our Father's house, that thou shouldst look upon us in mercy and grace? How incomprehensible thy majesty! how inconceivable thy condescension! Who is like unto the Lord our God? who is high above all nations, and his glory above the heavens; who humbleth himself to behold the things that are in heaven, and upon the earth!

Blessed God and Father in Christ, may we now feel deeply humbled and penitent, under a sense of our manifold and aggravated sins. We confess that we have sinned against the light of reason and of conscience, and against the kind and earnest strivings of the Holy Spirit in a preached gospel. We have been long surrounded by the light of the kingdom, and yet, alas! how great is the darkness of our ignorance and folly. If we are still in the region and shadow of death, let us remain no longer in the midst of such dreary darkness, but may all of us be introduced into thy blessed kingdom of life, of light, of liberty, and peace. O may the following threatening never fall upon our head as a thunderbolt of divine vengeance: That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. May thy blessed will be our delight; and at the last and great day may we be enabled to give in our account with joy and not with grief. O Jesus, we desire to appear accepted in thy righteousness.

Blessed Jesus, mercifully reign in the hearts of our children and domestics. Say unto them with power, Give me thine heart. May they answer, Blessed Saviour, take our heart.

Holy Spirit, impress on our minds the portion of sacred history we have now read. O let no root of bitterness ever spring up in our family to disturb our domestic peace. Preserve us from a sinful love of any earthly objects; and in times of temptation let us never be blinded by circumstances and carnal expediency, but enable us implicitly, only, and constantly, to follow thy law, as our unerring counsellor and guide. God forbid that we should ever use the frailties of thy people as an encouragement to sin: but may we employ them as a solemn warning, and an affecting, humbling beacon to avoid temptation. Merciful God, as thou didst meet with Hagar in the wilderness, O give us thy presence in the desert of this world. As thou didst hear her affliction, O comfort us in all our affliction, by thy gracious promises, and thy fatherly smiles.

O prosper thy Church, extend thy mediatorial kingdom, and let all the islands wait for thy law. O when shall thy glory be revealed to all lands, and all flesh see it together!

Make us thankful, O Lord, for the continued kindness of another night; and be our guide, our defender, and our comforter this day. May we live this day, and every day, by the faith of the Son of God.

Greatly bless our relations and friends, and let all of them be the sons and daughters of the living God.

O hear this our morning's prayer, through the merit of our dear Redeemer; while we ascribe to the three-one God, glory and honour, and power and majesty, for ever and ever. Amen.

SUMMER AND HARVEST.

Israel. Lydia. Eythorn. C. M.

1 TO praise the ever-bounteous Lord,
My soul, wake all thy powers:
He calls, and at his voice come forth
The smiling harvest hours.

2 His covenant with the earth he keeps;
My tongue his goodness sing;
Summer and winter know their time,
His harvest crowns the spring.

3 Thus teach me, gracious God, to sow
The seeds of righteousness:
Smile on my soul, and with thy beams
The ripening harvest bless.

FLETCHER'S COLLECT. 95.

MATTHEW XIII.

Wheat and Tares.

A NOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

REFLECTIONS UPON MATT. XIII.—Naturally the mind of man is a barren, uncultivated field, which Satan strives to retain in his own possession, and which eminently requires the culture and care of the Divine Spirit. Parents, teachers, and ministers should never forget that while they are diligent in sowing the good seed upon the heart Satan is active in sowing tares. But God will mercifully preserve his saints, and receive them to his heaven at last. Have we only a little grace?—though small, it shall last, and shine for ever. Our souls are by nature leavened by sin; may God mercifully leaven them by grace. May we receive the adoption of sons; then God will show us the secrets of his grace. To be the children of the kingdom is a greater honour than to possess the diadems of kings. We should daily strive to live under the impression of the prospect of the judgment-day. If Christ is ours we can anticipate, with joy, that day when assembled worlds shall appear before their Maker and their Judge.

PRAYER.

O MERCIFUL and everlasting God, we desire to rejoice with thankfulness that we are forbidden at no time to approach the throne of grace. What are we that thou art more ready to hear our prayers than we are to present them? We thank thee that, in the overflowings of thy goodness, thou art willing to grant us *even more* than we can ask or think.

Holy Spirit, we implore thy help in presenting our evening prayer, and that thou wouldst inspire us with reverence, earnestness, and faith.

We acknowledge our unworthiness of the blessings of thy providence and grace enjoyed during the past day. O receive our united thanksgiving and praise. Let the guilt of our daily sins be washed away, in the laver of our Redeemer's righteousness. May thy blessing rest upon us this night, and may we sleep secure in the arms of our merciful Saviour.

Bless to us, O Lord, the instructive parables we have now read: and may we rejoice that Jesus, who spake as never man spake, uttered things, and brought glorious truths to light, which were kept secret from the foundation of the world. Teach us spiritual watchfulness; and may we not by indolence and unconcern allow our spiritual enemies to gain over us even a temporary advantage. May we ever watch and pray, that we enter not into temptation. Lord, preserve and deliver the garden of our mind from the *tares* of corruption, and pride, and unbelief. As the wheat is collected into the barn may we at death be gathered and carried to the heaven of heavens. Lord, give us grace, even if it should resemble a grain of mustard-seed. Give us the pleasing evidence that we are indeed the possessors of grace, which resembles the extending and universal influence of leaven, which leavens the whole lump. Evermore give us that grace which beautifies every faculty and affection of the heart, and which adorns the life with the lustre of true holiness. Deliver us from Satan, who is the wicked one, who waits to blast the good seed, and who is constantly going about seeking whom he may devour. Enable us daily to anticipate the solemnities of the judgment-day, when the Son of man shall send his angels, to gather out of his kingdom all things that offend, and them that do iniquity.

On that day, that awful day, may our beloved children appear on the right-hand of the Judge.

On that day, that solemn day, may we and our household be found among thy righteous, justified ones, and may we, though the least of all thy mercies, shine forth as the sun in the kingdom of our Father. O may the blessings which we supplicate for ourselves be also conferred on our relatives and friends, on all in whom we are interested, and on those who regularly worship with us in thy house of prayer. May all of us be clothed in the comely robe of our Redeemer's righteousness; then shall we shine brighter than the firmament, for ever and ever.

We present this our prayer in Jesus' name. And to the Father, Son, and Holy Ghost be ascribed deserved homage and praise, now and for ever. Amen.

COVENANT WITH CHRIST.

Brook Street. James's. C. M.

1 THE promise was divinely free,
Extensive was the grace;
I will the God of Abra'm be,
And of his numerous race.

2 He said; and with a bloody seal
Confirmed the words he spoke:
Long did the sons of Abra'm feel
The sharp and painful yoke.

3 Till God's own Son, descending low,
Gave his own flesh to bleed;
And Gentiles taste the blessing now,
From the hard bondage freed.

WATTS, 134, *B. II.*

GENESIS XVII.

Circumcision.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

REFLECTIONS UPON GEN. XVII.—Old age, accompanied with unfeigned piety and fellowship with God, is the delightful prelude of heaven. When we worship God with holy reverence, we are prepared to hear the voice of his mercy, and to embrace the promises of his truth. Jesus is the everlasting Father of his saints, and his spiritual seed shall be countless as the stars. The true believer can say with holy triumph, "Jesus has made with me an everlasting covenant, and shall take me at last to his heavenly home." If we are Christ's seed we are circumcised by his Spirit to love him with all our hearts. If our parents have dedicated us to God in our *infancy*, have we consecrated ourselves to God in our *maturity?* How important is holiness: "for without holiness no man can see the Lord." May God give us the circumcision of the heart. Oh, how lovely is sanctified age! Oh, how lovely is sanctified youth! Children of pious parents should often remember that they have been dedicated to Jesus; and may they show by youthful piety that the dedication is accepted of God.

PRAYER.

O LORD, thou art a God of unchanging love; therefore we take encouragement, as a worshipping family, to present before thee our morning sacrifice. We adore thee as the Father of lights, with whom there is no variableness, nor shadow of turning. Before the mountains were brought forth, or ever the world was formed, thou didst exist in thyself, in the enjoyment of the same attributes which are now the unfading ornament of thy being. From everlasting to everlasting thou art God. —O fill our hearts with joy unspeakable, that thou art as unchanging in thy love as in thy nature.

We thank thee that we have enjoyed thy paternal and providential care, during the silence, the darkness, and the dangers of another night. What shall we render unto thee for all thy mercies? We would take the cup of salvation, and call upon the name of the Lord. O teach us this day to manifest the gratitude of our hearts by the holiness of our lives. We implore thy grace, that, by the diligent discharge of our spiritual duties, we may show ourselves to be living epistles, seen and read of all men. O help us to lean upon the arm of our merciful Redeemer, that we may discharge duties, observe ordinances, surmount obstacles, endure afflictions, resist temptations, and subdue corruptions, as it becometh the followers of Christ.

As Abraham devoted his sons to thee, so we would affectionately dedicate our children. O Jesus, circumcise their hearts to love thee, and graciously admit them and our household into the covenant of peace.

Most merciful Father, as thou didst comfort thy servant, O do thou comfort us. O say to us, to all our friends, and more especially to those who are bowing down under the infirmities of advanced years, I will be a God unto thee, walk before me, and be thou perfect, I am the Almighty God. Blessed Jesus, thy name is mighty to save. We acknowledge that none can save us but an almighty Saviour. Thou alone art this Saviour; thou art the mighty God; thou art willing to save; as willing as thou art able, as able as thou art willing; yea, thou art able to save to the very uttermost. Where can we go, where should we go but unto thee? Now, we would come unto thee; O suffer us not to delay another day, another hour. Now, while we address thy throne, we would commit our souls, our bodies, our all, into the arms of thy grace. O we thank thee for the encouraging accents of thy mercy: Now is the accepted time, now is the day of salvation. Compassionate Jesus, we commend our souls into thy hand, for time and eternity; and may we never, never forget the dedication of ourselves to thee, as individuals, and as a family. Henceforth, to the close of life, may we have the most encouraging evidence that we are thine, for ever thine. And when our mortal career comes to a close, may we arrive at the heavenly Canaan, where we shall for ever behold the King in his beauty. O hear our prayer, for Jesus' sake. Amen.

DOOM OF THE WICKED.

Webster's. David's. C. M.

1 WHEN Christ to judgment shall descend,
And saints surround their Lord,
He calls the nations to attend,
And hear his awful word.

2 Not for the want of bullocks slain
Will I the world reprove;
Altars, and rites, and forms are vain,
Without the fire of love.

3 And what have hypocrites to do
To bring their sacrifice?
They call my statutes just and true,
But deal in theft and lies.

4 Consider, ye that slight the Lord,
Before his wrath appear;
If once you fall beneath his sword,
There's no deliverer there.

WATTS, *Ps. 50, p. III.*

MATTHEW XIII.

Kingdom of Heaven.

A GAIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

REFLECTIONS UPON MATT. XIII.—Are we possessed of the treasure of grace, of Jesus, the pearl of great price? we shall at last receive the inheritance of glory. May we consider all but loss compared with Christ, and may we prefer Christ to all. Let it be our earnest prayer, that increasing multitudes of precious souls may be gathered into the gospel-net. How pitiful the situation of those who live under the gospel sound, without feeling its saving power! Temporary is the presence of the wicked with the righteous now, but hereafter their separation is for ever. God has given us the oracles of mercy; but they are only a dead letter without divine grace to see their beauty, and divine faith to believe their truth. May it be our privilege never to depart from Christ, and Jesus never to depart from us. It is lamentable to think that many who were astonished at Christ never loved his person, nor received his grace. They looked upon him as a root sprung out of a dry ground, without form or comeliness Infinitely vile is the human heart, which hated him for his holiness, and despised him for his wisdom. Whatever others think of Christ, may he fill the throne of our hearts; and in our estimation, may he be the chiefest among ten thousand, and altogether lovely.

PRAYER.

MOST merciful and gracious Lord, our God and Father in Christ, we would rejoice with thankfulness that we are allowed to approach thy throne at the conclusion of another day. Thou art omniscient and omnipresent, and therefore able to listen to our petitions, and near to answer our requests. O may our minds be solemnized, animated, and comforted with the believing conviction, that thine eye, thy presence, thine influence, and thy government, pervade the universe. Most glorious Jehovah, thine attention is as really directed to the meanest insect, as to the wisest, the mightiest, and most exalted of intelligent beings. Truly, O Lord, thine eyes are in every place. Thou beholdest the evil and the good, and at one moment thou seest with abhorrence the wickedness of the one, and lookest with approbation and delight upon the obedience of the other. O teach us to remember that thou art now the constant witness of the purposes and actions of men, and that a day will most assuredly arrive, when thou wilt decide upon the conduct and lives of men as an impartial and righteous Judge. Mercifully prepare us for that day, that solemn day! O sprinkle us with the blood of Jesus! O clothe us with his righteousness! O make us the subjects of his great salvation, which he purchased by the sacrifice of his humanity!—then shall we stand acquitted on that great, that awful day!

Teach our children daily to remember that there will be a judgment-day, and that they shall appear before the judgment-seat of Christ. O give them the ornaments of early piety, and then they will look forward with triumph to that great, that solemn day.

Let the blessing of the Comforter accompany the divine sayings of Jesus we have now read. O may our souls long at all times for the words of him who spake as never man spake; and with the Psalmist may we acknowledge, under the influence of adoring admiration, Thou art fairer than the children of men; grace is poured into thy lips.

Holy Spirit, teach us at this time to lift up the voice of thanksgiving and praise, for the invaluable treasure of the Gospel of Christ. Let each one of us look upon it as a treasure of infinitely greater value than the gold, the silver, and the jewels of the rulers of the earth. O teach us to admire the costly pearls which this divine treasure contains. Give us grace greatly to value and admire the pearl of thy law, the pearl of gospel-doctrine, the pearl of the promises; but, above all, to admire with superlative delight our exalted, our adorable, our most merciful Redeemer, Jesus Christ, the PEARL OF GREAT PRICE. O Jesus, thy worth is incalculable. Convince us, that if we have thee in possession, even though poor in this world, we have ALL.—Convince us that to possess the treasures of time without thee, is abject poverty and want.

We present our thanksgivings for the mercies of the past day, and implore thy watchful care this night. O accept our evening sacrifice, for Jesus' sake. Amen.

GOD'S JUSTICE AND MERCY.

Oldford. Charmouth. C. M.

1 ADORE and tremble, for our God
Is a consuming fire;
His jealous eyes his wrath inflame,
And raise his vengeance higher.

2 Almighty vengeance, how it burns!
How bright his fury glows!
Vast magazines of plagues and storms
Lie treasured for his foes.

3 Those heaps of wrath, by slow degrees,
Are forced into a flame,
But kindled, O how fierce they blaze!
And rend all nature's frame.

4 Yet, mighty God, thy sovereign grace
Sits regent on the throne,
The refuge of thy chosen race
When wrath comes rushing down.

WATTS, 42, *B. I.*

GENESIS XVIII.

Destruction of Sodom foretold.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

REFLECTIONS UPON GEN. XVIII.—God graciously appears to his people in the chambers of his ordinances, and comforts them by the visits of his mercy. Grace shows itself in Christian hospitality, and in manifesting a lively sense of the wants of others. It is only the bread of life which can strengthen us in our journey to heaven. With great mercy Christ has prepared for us a gospel-feast of spiritual dainties. Do we hunger after the bread of his mercy, and thirst after the wine of his love? Happy are Christ's people; he guides them in the way, and reveals to them his will. His grace teaches them every duty, and enables them to honour every relation. Loud is the cry of sin; but loud, awful, and overwhelming is the cry of justice. Is God's eye constantly upon us? How presumptuous, then, to dare omniscience to the face! How awful, when the messengers of God's justice receive their commission to destroy! Not even the prayers of saints can prevent the execution of his vengeance.

PRAYER.

OUR Father who art in heaven, we adore thee as the boundless fountain of all wisdom and knowledge. In the name of Jesus, we draw near thy throne on the morning of another day. O let the renewed mercies with which we find ourselves surrounded, awaken in our minds emotions of thankfulness, love, and praise.

O Lord, thine understanding is infinite. Known unto thee are all thy works, from the foundation of the world. Thou knowest every particle of matter composing the earth; every particle of vapour wafted through the skies. Thou numberest the stars, and thou callest them all by name. Oh, we rejoice that thou knowest every member of thy Church, and that thy love is equal to thy knowledge. Thou art light, and in thee there is no darkness at all.

When we think of our feeble faculties, our sinfulness, our ignorance, our folly, we desire to be humbled before thee, the Father of lights; and before thee, O Jesus, the brightness of the Father's glory, in whom are laid up all the treasures of knowledge and of wisdom.

May the words of divine truth we have now read be deeply and permanently impressed on all our hearts. Ever may thy testimonies, God of mercy, be our counsellors and delight.

We pray, most merciful Father, that as thou didst honour Abraham with miraculous visits of kindness, do thou honour us, thine unworthy servants, with visits of mercy and salvation. As thou didst enrich thy servant with faith, O inspire us with saving faith. As thou didst often strengthen and confirm his faith, may we be strong in the faith, giving glory to God. With the disciples we would pray, Lord, increase our faith. As thou didst communicate to Abraham the secret of thy purpose in reference to those judgments about to descend in awful vengeance upon the heads of thine impenitent enemies, O communicate to us the secret of thy covenant, and of thine unchanging love; and give us the pleasing tokens that we are thine, and shall enjoy the smiles of thy countenance, for ever and ever. As a family may we resemble the household of thy servant. May we keep the way of the Lord, and do mercy and judgment. Lord, we seek not for ourselves family wealth, but we seek family piety.

Show pity to our children and household, and give them an interest in the intercessory prayers of Jesus. Lord, save them; O save them from the lowest hell.

Gracious God, we acknowledge that we are deeply indebted to thee for thy providential care over us during the past night. Let our preserved life, and health, and reason, be devoted to thy glory. May we show ourselves this day, by thy grace, lively and faithful in thy service. O preserve us from the infection of sin and the influence of temptation, to which we are constantly exposed. May we enjoy this day, and every day, the unspeakable benefit of the intercessory prayers of our merciful advocate. And may our persons and sacrifices be accepted in our beloved Saviour. Amen.

THE GOSPEL-TABLE.

Jerusalem. Broomsgrove. C. M.

1 THE King of Heaven his table spreads,
And dainties crown the board:
Not Paradise, with all its joys,
Could such delight afford.

2 Pardon and peace to dying men,
And endless life are given:
Through the rich blood that Jesus shed
To raise the soul to heaven.

3 Ye hungry poor, that long have strayed
In sin's dark mazes, come!
Come from your most obscure retreats,
And grace shall find you room.

DR. DODDRIDGE.

MATTHEW XIV.

Death of John the Baptist.

AT that time Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

REFLECTIONS UPON MATT. XIV.—Many have heard of Christ's fame, who were never captivated with his glory, nor beautified by his grace. If faithful saints are called to wear chains on earth, they shall for ever wear robes in heaven. They are sunk in depravity who are restrained from outward crimes, not by the fear of God, but by the fear of man. In wicked kings are often seen the union of licentiousness, cruelty, and murder. The rash purposes of princes have caused frequently to flow streams of innocent blood! A woman abandoned to uncleanness and cruelty is the perfection of wickedness. They are truly blessed who follow Jesus, and who apply to him in all their bereavements; for his love is boundless, and, though in heaven, his compassion is as tender as ever. In providence and in grace Christ is the provider of his saints, and abundantly supplies all their wants. Unbelief fills the heart with fear, but Christ's fulness and promise animate the heart with confidence and peace. As the God of providence, Christ delights to feed his creatures with the bread that perisheth; but, as the God of grace, he delights to feed his people with the bread of life.

PRAYER.

O LORD, enable us to approach thy mercy-seat this evening, under a deep and solemn impression that thou art an heart-searching God, and that no prayers can be acceptable to thee which are not presented in spirit and in truth. From eternity, O Lord, thou didst possess a perfect knowledge of all the purposes which in time are formed in the hearts of the children of men. Thou didst foresee the murderous design of Herodias to take away the life of John, the forerunner of Christ. But we rejoice that though in many instances the plans of the wicked are accomplished, thou dost control all events, and overrule even the vilest actions of thine enemies, for advancing thy glory, and furnishing displays of thy perfections.

Lord, we confess the depravity of our hearts, and the transgressions of our lives. O grant that our confessions may be the expressions of genuine evangelical repentance! If thou shouldst enter into judgment with us for one of the ten thousand of our sins, we could not stand in thy presence. Gracious and forgiving God, look not on us as we have sinned, but look upon us in the face of Jesus thine anointed Son; then the clouds of our guilt shall disappear, and the firmament of our soul shall shine gloriously with the beams of thy pardoning mercy.

We supplicate the blessing of the Spirit upon the affecting narrative we have now read of the sensuality and cruelty of Herod. We would mourn over the selfishness, carnality, and vileness of our fallen nature, and must acknowledge that, if we had been left without the restraints of thy preserving mercy, we would have imitated the cruelty and the crimes of the worst of men. Not unto us, not unto us, but unto thy name, unto grace alone, be all the praise.

O preserve our beloved children from the malignant passions of the mind, and from the polluted lusts of the flesh. While many children are filled with cruelty, may ours be adorned with mercy.

We praise thee that we have heard the fame of Jesus. While his fame excites the hostility of his enemies, O may it ever excite in our minds admiration, love, and joy. Let thy fame, O Immanuel, overspread the world; and may the nations of the earth soon enjoy the unspeakable benefits of thy mediatorial dominion. We adore thy sovereignty, O Lord, in the sufferings, pains, and martyrdom which thy beloved servants have for many ages endured at the hands of their enemies. Teach us to rejoice that the blood of the saints has always proved the seed of the Church.

We thank thee, O Jesus, for thy compassion to the myriads of our race, in providing for them the bread of life, the feast of salvation. Teach us by faith to eat, and then we shall be filled with thy goodness.

We thank thee for the hand of thy providence, which has guided and defended us this day. Give us the sleep, the repose, and the protection of thy beloved, this night. Mercifully hear our petitions, and forgive our sins for our dear Redeemer's sake. Amen.

SINNERS WARNED AND INVITED.

St. Mary's. Marylebone. C. M.

1 SINNERS, the voice of God regard;
'Tis mercy speaks to-day;
He calls you by his sovereign word,
From sin's destructive way.

2 Like the rough sea that cannot rest,
You live devoid of peace;
A thousand stings within your breast
Deprive your souls of ease.

3 Your way is dark and leads to hell;
Why will you persevere?
Can you in endless torments dwell,
Shut up in black despair?

FLETCHER'S COLLECT. 46.

GENESIS XIX.

Lot's Departure from Sodom.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night?

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

REFLECTIONS UPON GEN. XIX.—The righteous men of a city God prefers before the rich, the great, and the mighty. God honours them with his presence, his fellowship, and his blessing. Oh, with what earnestness we should supplicate the Holy Spirit to take up his residence in our heart! Blessed prospect! in heaven the redeemed shall be for ever beyond the annoyances of the wicked. Let us pray with David, "Oh! when shall the wickedness of the wicked come to an end!" Strong are the bonds of sin, which no power but that of Omnipotence can break. Here the eyes of the ungodly are blinded by sin, but at death they shall open amid the agonies of endless despair! It is of infinite importance to remove the young from the corrupting atmosphere of the example of ungodly men, which is filled with deadly pestilence. How distressing, when the young show that they are deaf to warning and counsel; but how encouraging and delightful, when they hearken to the invitations of mercy. The salvation of the soul is a case of urgency, let us therefore attend to it with all our might. "Lord we come, we come at thy command!"

PRAYER.

O LORD our God, we desire, with solemnity and confidence, to approach thy sacred throne in the name of Jesus, our exalted Mediator. We adore thee as a God of holiness and of justice. Thou art the Holy One, whose name is holy, and thou dwellest in the high and holy place. Righteous art thou, O God, and upright are thy judgments. Thou hast said, and may we rejoice that what thou hast said thou wilt do: I will make my name holy in the midst of my people, and I will not let them pollute my name; and the heathen shall know that I am the Lord, the Holy One of Israel. Holy Spirit of the living God, bless to our souls what we have now read of the displays of divine justice and wrath, in the destruction of the abandoned and impenitent cities of Sodom and Gomorrah. O let this memorial of thy righteous vengeance never be forgotten by us, and never cease to impress the minds of future generations.

Lord, we would confess with grief that many of the towns and cities of our land, and of surrounding nations, greatly resemble the iniquities and abominations of those ancient cities which were consumed by brimstone and fire. O reform and sanctify our cities; let their crimes be exchanged for virtues, and their vices for the comely graces of the Holy Spirit. We thank thee, O Lord, for the manifestations of thy mercy in the preservation of Abraham and Lot. Truly thou art merciful as well as righteous. We thank thee that such is thy delight in mercy, that thou hast said and promised, I am merciful, and I will not keep anger for ever. Fill our hearts, and the hearts of all our beloved friends and relatives, with joy that thy name and memorial is this to all generations: The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands: for thou delightest in mercy.

We thank thee, as a family, that we have been mercifully preserved during the past night; that we are not, as we deserve, the monuments of thy vengeance; that our abode has not been destroyed by fire; and that we have not opened our eyes amid the devouring flames of Tophet. Merciful Father, what shall we render to thee for thy goodness!

O teach our children to be afraid of thy judgments. May they be unwilling to sin against thee, because thou art a merciful God; and afraid to sin against thee, because thou art a just God.

O Lord, we bless and adore thee, that thou hast provided a place of refuge from the miseries of hell. We thank thee that, as thou didst provide a cave in the rock for the protection of Lot, thou hast most mercifully provided a glorious place of safety for us in Jesus, the Rock of Ages. Convince us that there is safety *there*, and nowhere else. May we, our friends, and those who are associated with us in church fellowship, flee, and flee now, to that refuge, that only refuge. "Hide us, O our Saviour hide us! hangs our helpless soul on thee."

Suffer us not to offend thee this day. In thoughts, words, or actions, enable us to please our Father and our God. We ask these blessings, for Jesus' sake. Amen.

FAITH FAINTING, YET PLEADING.

Burnt Ash. Uxbridge. P. M.

1 ENCOMPASSED with clouds of distress,
Just ready all hope to resign,
I pant for the light of thy face,
And fear it will never be mine:
Disheartened with waiting so long,
I sink at thy feet with my load;
All plaintive I pour out my song,
And stretch forth my hands unto God.

2 Shine, Lord, and my terror shall cease;
The blood of atonement apply;
And lead me to Jesus for peace,—
The rock that is higher than I:
Speak, Saviour! for sweet is thy voice;
Thy presence is fair to behold:
Attend to my sorrows and cries—
My groanings that cannot be told.

3 If sometimes I strive as I mourn,
My hold of thy promise to keep,
The billows more fiercely return,
And plunge me again in the deep:
While harassed and cast from thy sight,
The tempter suggests with a roar,—
The Lord has forsaken thee quite;
Thy God will be gracious no more.

RIPPON, 220.

MATTHEW XIV.

Jesus walking on the Waves of the Sea.

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

REFLECTIONS UPON MATT. XIV.—Fellowship with Christ on earth is often interrupted, but never in heaven. Let us rejoice that Jesus, who prayed in his humiliation, continues to intercede in his exaltation. Animating truth! the believer can be in no storm when Christ is not near, and in no danger when he is not ready to deliver. Is Jesus ours? he is then our Counsellor in the hour of perplexity, and our Comforter in the dark night of sorrow. When faith is strong, we can defy the raging waves, but when faith is weak, we begin to sink in the waters. However weak the grace of faith in the hour of danger the Almighty Jesus is near, who does not despise weak faith, while he readily answers earnest supplication. Jesus is present with his people in all their afflictions, and therefore, they can sing, "With Christ in the vessel we smile at the storm." Happy are they who touch Christ's righteousness with the hand of faith, for he will heal all their diseases.

PRAYER.

OUR Lord and our God, we praise thee that thou hast graciously taught us to address thee as our Father who art in heaven. Through Christ, the new and living way, we present ourselves before thy throne, to supplicate thy love and mercy. O Jesus, we acknowledge thee in thy divine nature, majesty, and power. Heaven and earth, the dry land and the watery element of the great seas, are all equally under thy control. The clouds are thy chariot, thou holdest the winds in thy fist, and thou walkest upon the waves of the sea. Blessed Jesus, thou art almighty, thy dominion is absolute and universal, none can stay thine hand, or say unto thee, What doest thou?

May the mercies of the past day, and of our past lives, inspire our souls with thankfulness and praise. Lord, enrich us with thankful hearts; convince us that no blessing rests upon temporal objects, when the possession of them is not accompanied with feelings of thankfulness. O give us hearts to praise thee, then will we praise thee all our days; and when our earthly career is finished, we will join the innumerable company of angels, and the general assembly and church of the first-born in heaven, and proclaim thy glory in accents of sweetest melody for ever and ever.

O prepare our children for the storms and tempests of human life which are before them. Give them faith in Christ; then they will cry to him in the day of trouble, and find deliverance.

Graciously accompany with the influences of thy Holy Spirit what we have now read in the volume of eternal truth. We thank thee for the consolatory truth there taught, that thou art ever present with thy people in all their afflictions. We praise thee that when the tempest of sorrow rages around them, and when they are tossed on the billows of temptation and distress, thou art near to encourage them, to hearken to their prayers, to strengthen their weak faith, to animate their fainting hopes, and to hold them up when they are ready to sink in the waves. When we may be brought to scenes of affliction, when the waves of tribulation may lift up their voice, O may our sinking spirits be revived, and may we hear the voice of our Saviour thus addressing us, Be of good cheer, it is I, be not afraid. Then do thou mercifully afford us such evidences of thy presence, compassion, and help, that we shall give utterance to the joyful language of the astonished disciples, and say, Of a truth thou art the Son of God. O allow no affliction to cast us into the deeps of doubt, despondency, or despair. Even in our darkest moments may we always pray with Peter, when he was ready to sink in the waves, Lord, save us!

We commit ourselves and our friends, this night, to the divine guardianship of our God. May he who preserved Peter, for ever preserve us; and may he who keepeth Israel, for ever keep us. May it be our blessedness, and the blessedness of all in whom we are interested, to lift up our eyes, in confidence and hope, to thee, O Lord, who made heaven and earth.

Mercifully condescend to accept of our persons and services, for Jesus' sake. And to the Father, Son, and Spirit, one God, be ascribed the glory and the power, for ever and ever. Amen.

BAPTISM.

Swanwich. George's. C. M.

1 THUS saith the mercy of the Lord,
I'll be a God to thee;
I'll bless thy numerous race, and they
Shall be a seed for me.

2 Abra'm believed the promised grace,
And gave his sons to God;
But water seals the blessing now,
That once was sealed with blood.

WATTS, 121, *B. I.*

GENESIS XXI.

Birth of Isaac.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.*

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

* Laughter

REFLECTIONS UPON GEN. XXI.—It is our privilege to trust in a faithful God, and to rejoice that his faithfulness can never fail. Did the birth of Isaac give joy? Oh what blessedness flows from the birth of the spotless Jesus! They who wait on God renew their strength, and rejoice in Christ with joy unspeakable. His mercies excite their wonder and call forth their praise. While the young grow in stature let them pray to grow in grace. Very soon is original corruption manifested, and contentions in families show the strength of that corruption. Here, believers mourn over the consequences of sin; in heaven, they mourn no more. When God commands painful duties let us never hesitate implicitly to obey. The stream of earthly comforts may evaporate, but Jesus the Fountain opened can never dry up. He sympathizes with his people in all their sorrows, hears their prayers, and dries up their tears. Promotion cometh neither from the east nor west, but from God alone. Do we know and love the wells of salvation, and draw water out of them with joy? Let it be our daily, earnest prayer that we may set God always before us, and that he may be always with us.

PRAYER.

GOD of our salvation, we praise thee that thou hast said unto us in thy Word, Wilt thou not from this time cry unto me, Thou art my Father? Lord, we desire to obey thy call. Our Father who art in heaven, we draw near to thee as thy children, though in ourselves we are infinitely unworthy of the honourable name and the sacred relation. O teach us to admire thine incomprehensible condescension and grace, in calling those the sons of God who are by nature the children of the wicked one. May we say with an apostle, in his expression of wonder and of joy, Behold, what manner of love is this, that we should be called the sons of God!

We pray that we may be made deeply sensible of thy paternal care during the darkness, helplessness, and danger of the night watches. O let thy spirit be our guide, our defence, and consolation this day; and may our thoughts, words, and actions, be constantly under its divine influence.

O thou Holy Spirit, whose work and prerogative it is to guide into all truth, we pray that thy light and blessing may accompany that portion of the Word of life to which our attention has now been directed. We commit ourselves to thy tuition, and plead that the eyes of our understanding may be opened to see wonderful things in thy law. O dispel the clouds of ignorance, error, doubt, and unbelief which darken our minds!

We acknowledge thee, O Lord, as a promising and as a promise-fulfilling God. We thank thee for the illustration we have now read of this glorious and encouraging truth. May we rejoice, in holy confidence, that though thy promises may be delayed in wisdom, they shall never be forgotten; and that though obstacles lofty as the skies may stand in the way of their fulfilment, at thy command these mountains shall disappear, like chaff before the wind. O we bless thee that as Isaac, who was long promised, was at last given, so a Saviour, who was promised for many ages to thy Church, was at last born. O what shall we render unto thee for this greatest of all mercies! that in the fulness of time thou didst send forth thy Son, made of a woman, made under the law, to redeem them that are under the law, that they might receive the adoption of sons. As Abraham and Sarah rejoiced over the birth of Isaac, the child of promise, may we rejoice with great joy over the birth of Jesus, and sing, Unto us a Child is born, and unto us a Son is given! Glory to God in the highest, on earth peace, and good will towards men.

May conviction enter the hearts of our dear children, and may their eyes be opened to see that they are by nature the children of spiritual bondage and captivity. O give them the liberty of thy sons.

O Jesus, the promised Saviour, may all the nations of the earth be soon blessed in thee; and may we be blessed with thy salvation. And let the words of our mouth and the meditations of our heart be acceptable, through Jesus Christ. Amen.

AN EVIL HEART.

Bankfield. Isaiah. Zara. S. M.

1 ASTONISHED and distressed,
I turn mine eyes within:
My heart with loads of guilt oppressed,
The seat of every sin.

2 What crowds of evil thoughts,
What vile affections there!
Distrust, presumption, artful guile,
Pride, envy, slavish fear.

3 Almighty King of saints,
These tyrant lusts subdue:
Expel the darkness of my mind,
And all my powers renew.

BEDDOME.

MATTHEW XV.

Hypocrisy.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father and mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophecy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

REFLECTIONS UPON MATT. XV.—May we be preserved from imitating the hypocritical scribes and Pharisees, who attended merely to the externals of religion, while they disregarded the religion of the heart. It is an invariable mark of a fallen church when she exalts the opinion of men above the will and authority of God. Great is the guilt of the filial neglect of parental claims when religion is employed as the sanction of such iniquity. The most gorgeous and expensive rites connected with divine worship can never be accepted in the place of the worship of the heart. May we be the true circumcision, who worship God in spirit and in truth, for God only seeketh such to worship him. Oh! may our hearts be purified from sin, and then our lives will be adorned with holiness. How very different the effects of the Gospel of Christ!—to some it is the savour of life; to many the savour of death. Divine light is the glory of the Bible, of the saints, and of the faithful ministers of Christ. Lord preserve us from spiritual blindness, and give us the light of spiritual day. Oh! cause thy light to shine. Suffer not our bodies to be made the instruments of unrighteousness, or the servants of corrupted passions. The heart is by nature desperately wicked: let us present the prayer, "Create a clean heart within us;" and let us plead the promise, "A new heart also will I give you, and a new spirit will I put within you." Amen.

PRAYER.

ADORABLE Jehovah, before thy throne spotless cherubims veil their faces with their wings, in humble adoration. We desire with reverence to approach thy sacred presence. Blessed art thou, Lord God of Israel, for ever and ever. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heaven and the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand is to make great, and to give strength unto all.

We thank our God for the mercies of the past day, and of the past week. For temporal mercies we bless thee, and for spiritual mercies we praise thee. May the sins of the past week and of our past lives be forgiven. Give us a holy sense of pardoning love. We supplicate thy gracious protection this night. We thank thee for the near prospect of another Sabbath. O may thy Gospel be preached with purity, and be accompanied with the power and unction of the HOLY ONE! May it be to us, and to thousands, the rod of the Redeemer's strength.

May the Word we have now read be sanctified. O may thy Word, read or preached, never prove to us a dead letter, or a fountain sealed. Make it, in the hand of the Spirit, the hallowed mean of communicating spiritual life to our dead souls. May we know it to be a fountain of living waters, and may we draw water with great joy out of this well of salvation.

We seek an holy respect for thy divine laws; and may none in thy Church be suffered to prefer the traditions even of the best of men before thine ordinance and laws.

Very deeply impress upon our children and domestics the importance of relative duties, and of yielding to their parents and superiors, obedience, veneration, and love.

Lord, preserve us as a family from every description of hypocrisy. O inspire us with the sincerity of unfeigned godliness. When we draw near unto thee with the mouth, and honour thee with our lips, may the fire of devotion burn with ardour in our hearts. Lord, affect us more and more with the deepest sense of the depravity of the human heart. We confess that the heart is the overflowing fountain, whence flow the polluting streams of innumerable abominations, vices, and crimes, which provoke the indignation of heaven, and entail the greatest miseries upon the fallen family of man. O Lord, we bring our hearts to thee, that thou mayst create clean hearts within us. O Jesus, we bring our hearts to thee, that thou alone may come and reign supreme, and reign for ever upon the throne of our superlative regard.

We pray for all, of every name, who sustain the office of ministers of Christ. Suffer none of them to be mere ministers in name. Alas! that so many of them are only blind leaders of the blind. May a copious effusion of the Spirit descend on those who are called the priests of God; then shall thy saints shout aloud for joy. O may we, and all our relatives and friends, be spiritual plants of our heavenly Father's planting, never to be rooted up, through Jesus our Redeemer. To the Father, Son, and Spirit, we ascribe glory and praise, for ever. Amen.

DEATH OF GODLY MEN.

Contrition. Munich. Gould's. L. M.

1 LORD, if thou dost not soon appear,
Virtue and truth will fly away;
A faithful man, amongst us here,
Will scarce be found, if thou delay.

2 But lips that with deceit abound,
Shall not maintain their triumph long;
The God of vengeance will confound
The flattering and blaspheming tongue.

3 Thy word, O Lord, though often tried,
Void of deceit shall still appear;
Not silver, seven times purified
From dross and mixture, shines so clear.

WATTS, *Ps.* 12.

PSALM. XI.

Trusting in God.

IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven; his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

Seeking Help of God.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.

6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

PSALM XIII.

Prayer to God.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD because he hath dealt bountifully with me.

REFLECTIONS UPON PSALM XI.—In times of persecution believers have no reason to be afraid, for they have a divine refuge infinitely more secure than lofty mountains. Standing upon the Rock of Ages, they can neither be driven from their confidence by the open efforts or secret plots of their enemies. Of what can they be afraid? for their defence is the holy, the almighty, the omniscient God. What a contrast! the righteous and the wicked—the former, beloved and sanctified by God, is an heir of the glories of heaven; the latter, the object of divine abhorrence, is doomed by his impenitence to endure the endless miseries of hell! Sinner—sinner, think and tremble!

REFLECTIONS UPON PSALM XII.—The life of the saints is a public blessing, and their death a public calamity. What a moral pestilence is the example of the wicked, which is composed of vanity, flattery, and deceit and pride—those passions and corruptions which render them the victims of divine vengeance. God looks with a Father's eye upon the sorrows of his people, and hides them from the insolence of their enemies. His promises shine with the glories of infallible truth, and they form around his Church a lofty wall of defence, which never can be weakened by the temporary triumph of her enemies.

REFLECTIONS UPON PSALM XIII.—It is only for a small moment God hides himself from his people. This temporary desertion is followed by permanent benefit, for it stimulates the believer to earnest and effectual prayer for help and deliverance. Then the dark night is followed by a bright day of joy, of thankfulness, and of praise.

PRAYER.

OUR Father who art in heaven, we thank thee that, on the morning of this sacred, hallowed day, we are permitted to approach thy throne of grace. Teach us to rejoice in this day, as appointed to keep up the remembrance of our Saviour's triumphant resurrection from the tomb. Most graciously cause the influences of thy spirit to descend upon us; then shall we approach thy presence with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

God of our salvation, thou art the living God, without beginning of days or end of life, and all creatures, from the insect to the angel, derive their life from thee. Thou art the unchangeable Jehovah—unchangeable in thy nature, thy purposes, and thy goodness. We would rejoice that every good and perfect gift cometh down from thee, the Father of lights, with whom there is no variableness nor shadow of turning.

Holy Lord God, humble us under a deep sense of our fall in Adam, our covenant head. O teach us to lament that, as soon as reason dawned in our bosom, we furnished melancholy evidence of our degenerate descent. Forgive the lengthened catalogue of our actual transgressions. Do thou remove our transgressions from us, as far as the east is distant from the west. O forgive us, through the merit of our Saviour's blood.

May our beloved children be made the children of the living God. O may the marks of their original depravity soon give place to the ornaments of unfeigned piety.

May the anointing and unction of the Holy Spirit accompany that portion of the word of life we have now read. Suffer not our souls to cleave to the dust, but may we be quickened according to thy Word. Increase our love to thy people. May we consider the death of thy ministers and saints as a great public loss, and may their place soon be filled up by others who shall breathe their spirit, exemplify their graces, and shine as lights in the world.

May many be added to thy Church this day, by means of the faithful preaching of thy Word. Before the natural sun sets in the western sky, may the Sun of Righteousness rise on us, on our relatives, on multitudes, with healing in his wings. Clothe thy priests with salvation, and smile graciously on those institutions which are formed for extending the fame of Jesus, and the blessings of his great salvation, throughout a benighted and a degraded world.

We thank thee for the repose and protection of the last night, and we supplicate thy presence and blessing this day. O hear us, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GLORIOUS HOPES.

Junius. Chadwell. Oxford. C. M.

1 I SET the Lord before my face,
He bears my courage up:
My heart and tongue their joys express,
My flesh shall rest in hope.

2 Thou wilt reveal the path of life,
And raise me to thy throne;
Thy courts immortal pleasure give,
Thy presence joys unknown.

3 When shall my feet arise and stand
On heaven's eternal hills?
There sits the Son at God's right-hand,
And there the Father smiles. WATTS, *Ps.* 16, *p.* 11.

PSALM XIV.

Atheism.

THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

7 Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice. *and* Israel shall be glad.

PSALM XV.

The Righteous Man.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

PSALM XVI.

God the Believer's Portion.

PRESERVE me, O God: for in thee do I put my trust.

5 The LORD *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my body in the grave; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

REFLECTIONS UPON PSALM XIV.—How is the gold become dim! Men originally formed after God's image, are found calling in question God's being! So deep and universal is their depravity, that even the eye of omniscience can detect in them no moral excellence. How is the most fine gold changed! The whole family of man is rendered loathsome by the leprosy of sin. The conduct of persecutors is marked both by ignorance and folly. Trembling saints, rejoice, for the day of your death is the day of your complete redemption, when, amidst hallelujahs of praise, ye shall enter into the joy of your Lord.

REFLECTIONS UPON PSALM XV.—Let us behold and admire the character of the heaven-bound traveller. He has the ornaments of sincerity, holiness, and truth. The law of kindness is in his lips; he shields the good name of others from reproach; he shuns the society of the wicked, and courts the fellowship of the just. His fidelity remains firm, though accompanied by loss and inconvenience; his heart soars above perishing riches, and he stands secure upon the Rock of Ages, and the gates of hell shall not prevail against him.

REFLECTIONS UPON PSALM XVI.—The believer is a blessed man. Jesus, the fountain of blessedness, is his portion. Jesus, the Wonderful, the Counsellor, is his guide, leading him to the heavenly mansions. He has the assured hopes of a glorious resurrection from the tomb, and of an eternal residence in the palace beyond the stars, where he shall for ever behold the glories of the Divinity unveiled. Oh! may such blessedness be ours!

PRAYER.

MOST merciful God, who humblest thyself to hear the supplications of men through the merits of thy son, look down upon us as a family with compassion, while we fall prostrate before thy throne of grace.

We praise thee for what our eyes have seen, and for what our ears have heard, of the things of God and of salvation in thy sanctuary this day. O enable us to praise thee for the proclamations of thy Gospel, where thy name shines with greater splendour than in the glowing firmament of the sky. Hasten, O hasten that blessed day, when thy name, as the God of salvation, shall be as extensively known as the sun of heaven, and when the shout of praise shall be heard in every nation, How excellent is thy name in all the earth!

O Lord, forgive the imperfect manner in which we have waited upon thee in thy courts. When Jesus in his loveliness and mercy was held up to our view, if our thoughts wandered upon the mountains of vanity, O Lord, forgive us this sin.

We acknowledge the depravity of the race of man, that they are universally corrupt; that there is none that doeth good, no, not one. May the gospel soon be published, believed, and felt in all nations, that the nature, character, and practice of men may be sanctified and changed. Hasten the promised day, when the descendants of Abraham shall be introduced into thy Gospel-church—when the captivity of thine ancient people shall be brought back—when Jacob shall rejoice and Israel shall sing. Soon may Mahomedan nations acknowledge Jesus as the Divine Prophet, and pagan myriads be the worshippers of the true God!

God of ordinances, we thank thee for the gracious opportunity afforded us this day of mingling with thy people, and listening to the joyful sound of salvation through the Saviour's blood. O give the blessing. May the sowing of the incorruptible seed be followed by an abundant and glorious harvest, the fruits of which shall be enjoyed for ever and ever.

We affectionately pray that thou wouldst look down in mercy upon all the members of our family, on our friends and relatives, on the aged and the young, on our congregation and our country. Be thou the portion of our inheritance. May Jesus and salvation be ours; then shall we sing, The lines have fallen unto us in pleasant places, and we have a goodly heritage.

O be the God, the guide, and the portion of our children and domestics; and teach them to say of Jesus, "He is my Lord and my God."

Watch over us this night; and when our days and nights on earth shall cease, may we be introduced into thy presence, where there is fulness of joy, and may we appear at thy right-hand, where there are pleasures for evermore, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

SUBMISSION TO GOD'S WILL.

Mulberry Gardens. Nailsworth. Stirling. L. M.

1 SAINTS, at your heavenly Father's word,
Give up your comforts to the Lord;
He shall restore what you resign,
Or grant you blessings more divine.

2 So Abra'm, with obedient hand,
Led forth his son at God's command;
The wood, the fire, the knife he took,
His arm prepared the dreadful stroke.

3 Abra'm forbear, the angel cried,
Thy faith is known, thy love is tried;
Thy son shall live, and in thy seed
Shall the whole earth be blessed indeed.

WATTS, 129, *B. I.*

GENESIS XXII.

Abraham offering up Isaac.

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

REFLECTIONS UPON GEN. XXII.—Children are God's loans; he has a right to call them back how and when he pleases. Strong faith always produces prompt obedience. Are interruptions to be found in the way of duty?—let us strive carefully to remove them. Did Isaac bear the wood for the sacrifice? Jesus bore the cross for our salvation. Affecting sight, Isaac on the altar! Infinitely more affecting, Christ upon the cross! How great God's mercy!—in one moment he removes the greatest perplexity, dispels the darkest clouds, and graciously rewards triumphant faith. Those places are made interesting and precious where God shows especial instances of his love. "King of Zion, hasten the day when all the inhabitants of the world shall become the regenerated subjects of Immanuel's reign. Hasten, O hasten the glorious, the auspicious day!"

PRAYER.

O LORD, thou art a mighty, an absolute, and a gracious King. In the name of our divine Intercessor, we desire as a family now to prostrate ourselves before thee. Enable us to behold thy sovereignty in the pleasing light of the atonement of Jesus: then will our slavish terror be exchanged for filial fear and holy confidence. O Lord, thy gracious sovereignty is the blessedness of thy people! Thou art of one mind; who can turn thee?—What thy soul desireth, even that thou dost. Thou art the sovereign proprietor of all beings and things. The righteous, and the wise, and their works, are all in thy hand. As clay in the hands of the potter, so are we in thy hands, O Lord. Thou art the great author of life, and thou hast a right to demand the life thou givest. We adore thy sovereignty in giving Isaac to Abraham as the son of promise; and we adore thy sovereign right in requiring Abraham to sacrifice his son.

Gracious Lord God, we acknowledge thy wisdom, justice, and sovereignty in all our afflictions, and in all the bereaving events of thy providence which have befallen us in this vale of tears. O may they be sanctified and blessed. Teach us to say with Job, The Lord gave, the Lord hath taken away: blessed be the name of the Lord! Holy Spirit, open our eyes to see that we not only deserve afflictions, but that we actually need them for our spiritual culture and improvement. Make us to rejoice that thou, our heavenly Father, sendest afflictions more because we need them than because we deserve them. We praise thee that, after all the storms which have threatened our destruction, we are still the living monuments of thy preserving goodness. O grant that all our afflictions may bring us to the feet of Jesus, to learn lessons of wisdom and humility of him, who is meek and lowly in heart. If we are without grace, may our afflictions be the hallowed means of arousing us to seek with earnestness the pearl of great price, even Jesus and his great salvation. If we have grace, may afflictions prove as the threshing-floor, to separate the chaff from the wheat; O let them prove as the furnace to separate the dross from the gold.

What shall we render to thee, O God, for thy love in cheerfully giving up thy Son to the death for us all! What shall we render to thee, O Jesus, thou child of promise, that thou didst most readily consent, without a murmur, to be laid upon the altar and sacrificed for us!

O may the children and domestics of our family, like Isaac, be distinguished by grace.

We thank thee for the mercies of the night. Assist us in all the duties of the day. Forgive our sins, and hear our prayers, for Jesus' sake. Amen, and amen.

I CANNOT LET THEE GO.

Humility. Stool. P. M.

1 LORD, I cannot let thee go,
Till a blessing thou bestow;
Do not turn away thy face,
Mine's an urgent, pressing case.

2 Dost thou ask me who I am?
Ah! my Lord, thou know'st my name;
Yet the question gives a plea
To support my suit with thee.

3 Thou didst once a wretch behold,
In rebellion blindly bold,
Scorn thy grace, thy power defy;—
That poor rebel, Lord, was I.

4 Once a sinner near despair
Sought thy mercy-seat by prayer;
Mercy heard, and set him free;
Lord, that mercy came to me.

MATTHEW XV.

Woman of Canaan.

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee: and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

REFLECTIONS UPON MATT. XV.—The tender compassion of the woman of Canaan for her daughter should teach parents to feel the most tender concern for the salvation of their offspring. And what a blessed example her reverence and earnestness in prayer! Such is the nature and fortitude of faith that it can turn discouragements into arguments in prayer. Christ's journeys were like the sun, diffusing blessings wherever he went. Let the spiritually diseased flee to Jesus, and he will heal them; let the spiritually hungry apply to him, and he will feed them. His skill is unlimited, and his mercy is unbounded. Jesus has most liberally furnished his gospel-table, and he delights to see multitudes partake of his bounty. Fellowship with Christ here is temporary, but in heaven for ever.

PRAYER.

O LORD our God, we desire with humility, gratitude, and praise, to thank thee for the protection of thy gracious providence during the past day, and for another opportunity of enjoying fellowship with thyself, in the pleasing and animating exercises of domestic worship. O may this fellowship on earth be followed by eternal and uninterrupted intercourse in heaven, with the Father, Son, and Holy Ghost. As we are permitted to approach the throne of grace on earth, may we appear at last before the throne of glory in the New Jerusalem, to proclaim the triumphs and sing the praises of Immanuel, for ever and ever.

O Jesus, we bless thee for the displays of thy grace, mercy, and power, we have now been privileged to read. Thy mercy is from everlasting to everlasting. In a little wrath thou mayest hide thyself from thy people for a moment, but with great loving-kindness thou wilt have mercy upon them. Thy fatherly displeasure is little, but thy fatherly compassion has no limits. Thou art slow to anger, but in thy mercy thou art swifter than the eagle's flight, than the winds of the sky. Thy wrath is but for a moment, but thy love endures to all generations, and thou wilt send forth streams of blessings for ever and ever.

We confess that as a family we are sinful, ill-deserving, and hell-deserving. Though we are unworthy of one smile of thy compassion, yet we lift up our longing eye to thy throne of grace, to implore thy mercy through the Saviour's blood. Inspire us with that earnestness which warmed the bosom of the woman of Canaan, when she prayed for her afflicted child. Like her we would say, Have mercy upon us, O Lord, thou Son of David. Have mercy on our aged, our afflicted, our dying, our graceless friends, O Lord, thou Son of David.

Have mercy upon our beloved children, and deliver them from Satan's power, O Lord, thou Son of David. O disappoint the purposes of the enemy, and save their souls.

Holy and divine Spirit, teach us to feel as the woman of Canaan felt, to pray as she prayed, and to believe as she believed. Teach us by thy wisdom to present petitions agreeable to our heavenly Father's will, and give us grace to present them with believing confidence; then, like her, we shall take no denial. O instruct us in the holy wrestling of believing, earnest prayer: then we shall come off triumphant, and obtain the blessing.

Merciful Redeemer, thou who didst miraculously feed thousands with seven loaves and a few fishes, feed us graciously with the bread of heaven. May the doctrines, precepts, promises, and histories of thy Word be to us precious and delicious food. Above all, may we feed by faith on thee, O Jesus, as the bread of life. We commend ourselves, our relatives, and friends, to thy gracious care this night. Cover us with thy wings, O Lord. Forgive our sins, and hear our prayers, for Jesus' sake, who is worthy, with the Father and the Holy Ghost, to receive all our praises. Amen.

SABBATH IN HEAVEN.

Boston. Hanover Chapel. Michael's. C. M.

1 FREQUENT the day of God returns
To shed its quickening beams;
And yet how slow devotion burns;
How languid are its flames!

2 Increase, O Lord, our faith and hope,
And fit us to ascend,
Where the assembly ne'er breaks up,
The Sabbath ne'er shall end.

FLETCHER'S COLLECT. 85.

GENESIS XXIII.

Sarah's Death.

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field: take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

REFLECTIONS UPON GEN. XXIII.—When a believer dies he only dies to live, and his grave is a bed of rest, from which he shall awake to immortality. Very lowly is the habitation of the lifeless ashes of the saints; but in the resurrection they shall be admitted into the palace of the great King, more glorious than the brightness of ten thousand suns. Abraham purchased with gold a burying-place for Sarah; but Jesus purchased with blood a heaven for his people. Gold can purchase a grave for the lifeless body, but countless millions of worlds could never purchase the redemption of the soul. The interment of believers is accompanied with tears, but their resurrection with songs of praise!

PRAYER.

O LORD our God, thou art the living and the life-giving Jehovah. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Though Abraham, Sarah, and the patriarchs are no more on earth; though our fathers and our ancestors are gone; though the place which once knew them knows them no more; yet from everlasting to everlasting thou art God. Though we are like the grass which groweth up; though man flourishes and grows up in the morning, and in the evening is withered and cut down; yet from generation to generation thou art God. When we think of our frailty, our mortality, and our approaching dissolution, O teach us to number our days, so as to apply our hearts to wisdom. O fill us with joy, that notwithstanding the ravages of death and the desolations of the grave, the Church has been enabled at all times to sing with triumph, Lord, thou hast been our dwelling-place in all generations!

Merciful God, sanctify to us the death of dear departed friends, and may we ever cleave more closely to Jesus, our best friend, who sticketh closer than any brother. O teach us to see in death the evil and the power of sin; and may we be persuaded and enabled to escape from an enemy which in all ages has spread abroad the ravages of destruction. Glory to thy name, O Jesus, that thou didst submit to die, to deprive death of its sting, sin of its dominion, and the grave of its victory. Glory to thy name, that for the sake of thy Church thou hast finished transgression, and made an end of sin, and brought in an everlasting righteousness, by which thy people are now justified, and by which they shall be for ever glorified. O give us that grace of faith by which we shall lay hold on Jesus as the Lord our righteousness, and rejoice in the prospects of immortal blessedness.

We thank thee, Father of our spirits, for the continued mercies of another night, and that we have not been called unprepared to sleep the sleep of death. Give us thy blessing this day; and may we experience, in our thoughts, words, and actions, the salutary and sanctifying influence and impression of what we have now read.

May the death of Sarah remind our children that they will die; and may the grave of Machpelah remind them of that tomb where their bodies will sleep till the loud sound of the archangel's trumpet shall awake and call them to the judgment-seat of Christ.

Teach us, O Lord, to meditate daily on death, and on the infinite importance of an interest in Christ, without which we never, never can be prepared to die. Mercifully grant that our death, and that of our beloved friends and our aged relatives, may be a passage from a sinful, miserable world, to a heaven of purity, love, and joy. In the morning of the resurrection, may we awake, amid the songs of angels, to meet the Saviour in the air, and to be ever with the Lord. Mercifully hear and accept, for Jesus' sake. Amen.

JESUS THE FOUNDATION STONE.

Carr's Lane. Wiltshire New. Greville. C. M.

1 BEHOLD the sure foundation stone,
Which God in Zion lays,
To build our heavenly hopes upon,
And his eternal praise.

2 Chosen of God, to sinners dear,
And saints adore the name;
They trust their whole salvation here,
Nor shall they suffer shame.

3 The foolish builders, scribe and priest,
Reject it with disdain;
Yet on this rock the Church shall rest,
And envy rage in vain.

WATTS, *Ps.* 118.

MATTHEW XVI.

Christ the Son of God.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

REFLECTIONS UPON MATT. XVI.—Many observe and admire the phenomena of nature who never study and admire the wonders of grace, or adore the God of salvation. How glorious is Christ! all the excellences of prophets and apostles are found in him, and he is the boundless Fountain whence all their graces flow. The knowledge of Christ, love to Christ, and faith in Christ, are essential to true blessedness. Activity, fidelity, humility, and mercy are the greatest ornaments of the Gospel ministry. Our divine Surety covenanted to die in our stead; and how steadfastly he looked forward to the fulfilment of his engagements! Have we the tokens of discipleship? Are we denied to our pride and self-righteousness? Are we willing to follow wherever our Saviour leads? Do we believe that worlds are lighter than vanity, compared with the worth and salvation of the soul?

PRAYER.

MERCIFUL Father, we desire to rejoice that thou art seated on a throne of grace, waiting to be gracious, ready to hear and answer the prayers of humble and penitent supplicants, and willing to dispense the richest blessings of our Saviour's purchase. We thank thee that we are permitted, before we retire to rest, to approach this thy gracious throne.

O Lord, thou art invisible to mortal eye, and still thou art omniscient, and all things are naked and open before thee. We adore thee as a God at hand, and as a Saviour at hand, and not afar off. None can hide themselves from thee, for thou fillest all and art in all. Thou art not unconcerned about the persons or the actions of men. Thine eyes behold and thine eyelids try the children of men. There is no creature that is not manifest in thy sight; all things are naked and open unto thine eyes, O God, with whom we have to do.

As individuals, and as a family, we have sinned greatly, in giving sinful liberty to our thoughts, words, and actions, as if we were not under the observation of thine omniscient eye. O forgive this our sin, and may we ever live under the impression that we are living under the eye of a holy and a righteous God. We would also confess and lament the hypocrisy which so often cleaves to our religious professions and observances. Lord, preserve us from hypocrisy, and let truth be written in our inward parts. If there are any hypocrites among us, in this our family-circle, we earnestly pray that thou wouldst give them unfeigned piety, that they may resemble thy servant Caleb of old, in following the Lord fully. Holy and blessed Saviour, give to all in thy presence thy good spirit; then shall we confess thee as Peter did: Thou art the Christ, the Son of the living God. O fill our minds with just and exalted views of thy person, offices, relations, character, and work. Would to God that each one of us could address thee in devout and loving accents: Whom have we in the heavens but thee? and there is none in all the earth whom we desire besides thee! O teach us with thy servant to count all things but loss for the excellency of the knowledge of Christ Jesus, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God by faith. Teach us to rejoice in the security and duration of the kingdom of Jesus, and may all nations soon enjoy the unspeakable advantages of his reign.

Make each child and domestic in this family a subject of the spiritual kingdom of Christ, and an heir of the heavenly inheritance.

O Jesus, animate us with the prospect of that period, when thou shalt come in the clouds of heaven, to be glorified in all thy saints. We thank thee for all the mercies of the past day. May we be encompassed this evening with thy special care. Hear our imperfect prayers, for our Saviour's sake. Amen.

Fotomar J C Armytage

LIVING ABOVE THE WORLD.

Arundel. Brook Street. Serenity. C. M.

1 MY soul forsakes her vain delight,
And bids the world farewell,
Base as the dirt beneath my feet,
And mischievous as hell.

2 There's nothing round the spacious earth
That suits my large desire;
To boundless joy and solid mirth
My nobler thoughts aspire. WATTS, 10, *B. II.*

GENESIS XXIV.

The Choice of Rebekah.

AND I [*Abraham's servant*] asked her [*Rebekah*], and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah is before thee, take *her*, and go, and let her be thy master's sons wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

REFLECTIONS UPON GEN. XXIV.—Pious old age resembles a sky serene, peaceful, and glorious. Holy masters consider holy servants a richer treasure than abundance of silver and gold. Godly parents are more concerned that their children, in future life, should be allied to the good and gracious, than to the great and mighty. To have pious kindred is more honourable than to belong to a line of nobles or princes. We should never enter into important engagements, without earnest prayer to our God in Christ, that we may be prepared to meet and surmount every obstacle in our way, rejoicing that there is no difficulty he cannot remove, and that no obstacle can prevent the accomplishment of his purpose. Let us rejoice, that God has the human will under his control, and will guide it for the fulfilment of his own designs. Blessed are they who vow to the Lord and who never go back! When we enter into sacred engagements, we should look up to God, who alone is able to crown our efforts with success. How gracious the condescension of God, in allowing his people holy familiarity in prayer, and in asking tokens of his favour and acceptance!

PRAYER.

O LORD, we adore thee in thy condescending willingness to hear our prayers; and we would unite in praising thee for thy faithfulness in the fulfilment of thy precious promises, in which thou hast caused us to hope. In all ages thy people have rejoiced in thee as a faithful God. Graciously convince our souls that if we implicitly confide in thee, we shall ever find what Abraham felt throughout his chequered life—that thou art true and faithful and gracious for ever, O Lord; that thy word is settled in heaven, and thy faithfulness from generation to generation.

We confess, O Lord, that we have great reason to mourn over our unbelief by refusing in many cases to confide in thy Word, and in rejecting the consolation thy Word is calculated to impart. Mercifully forgive our unbelief—mercifully destroy our unbelief. Teach us to pray with the disciples: Lord, we believe, help our unbelief.

Holy Spirit, bless to us the example of Abraham's faithful servant. Like him may we possess the gift of prayer, the spirit of grace, and the spirit of supplication. Like him, may we commit our cause into the hand of God, as our covenant God. Like him, may we rejoice in God, as a prayer-hearing, and a prayer-answering God. O may we never engage in any undertaking, in which we cannot seek the countenance of our God, or look up to him for help.

Lord, while we praise thee for earthly relations, for beloved valuable connections, we earnestly pray we may never prefer any earthly connection before Jesus, the friend who sticketh closer than a brother.

O raise the affections of our dear children and servants above this world; and now may they begin their journey to the heavenly kingdom—a land of purity, glory, and rest.

We pray that all our friends and relations, and particularly such of them as are aged or afflicted or dying, may be comforted with the animating hopes of heaven. Evermore give to us lively faith in those promises which respect the blessedness of heaven. We rejoice that thou dost peculiarly bless those who by vigorous faith give glory to the Word of thy truth. May we live by the faith of the Son of God all our days, and ever experience the consolatory truth of that saying, We walk by faith and not by sight.

Accept of our praises for the mercies of the past night—for our sleep, our repose, and our protection. O give us thy blessing and thy countenance this day in all our duties, whether spiritual or secular. Mercifully forgive our sins, and hear our prayers, for our dear Redeemer's sake. Amen.

LIVING NEAR GOD.

Kenosy. Admiration. China. L. M.

1 WHEN at a distance, Lord, we trace
The various glories of thy face,
What transport pours o'er all our breast,
And charms our cares and woes to rest!

2 With thee in the obscurest cell
On some bleak mountain would I dwell,
Rather than pompous courts behold,
And share their grandeur and their gold.

DR. DODDRIDGE.

MATTHEW XVII.

Transfiguration.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

REFLECTIONS UPON MATT. XVII.—Meditating on the transfiguration of Jesus we would say with Moses, Lord, show us thy glory! Eternally blessed they who shall see his glory unveiled upon the everlasting hills of the celestial Canaan! Jesus admits his people to the most endearing fellowship with himself, and gives them his secret. Christ's presence and smiles make the closet and the sanctuary a little heaven of joy, of triumph, and of praise. How inconceivable the love of the Father to the Son, who lay in his bosom before the morning-stars sang together! Here we are not fitted for beholding the bright displays of Christ's glory, but in heaven we shall be able to behold God face to face. Jesus is the true comforter, who can dispel every cloud, and banish every fear. Ministers should select suitable seasons for dispensing divine truths; then they will be words fitly spoken. How delightful that we find in the histories in the New Testament a literal fulfilment of the predictions of the Old! Virulent, deep, and durable is the enmity of sinners against Christ, his ministers, and his Gospel. O when will the wickedness of the wicked come to an end! What ravages sin has spread among the children of men! and with what alarming power it has invested the prince of the power of the air! Blessed are they who take themselves and their graceless relations to Christ; he can and he will destroy the despotism of Satan, and give them a glorious liberty, of which they shall never be deprived. What a kind reprover, wise counsellor, and endearing comforter is Jesus!

PRAYER.

OUR Father who art in heaven, we bow before thy sacred presence, in the name of our exalted Redeemer. We acknowledge that thou art infinitely worthy to be loved, praised, and adored. Who can conceive the splendour of that light with which thou art surrounded? for thou dwellest in light which no mortal eye hath approached or can approach! O Jesus, may we dwell for ever with thyself, to behold thy glorious light, and to enjoy thy glorious love.

In thine infinite goodness, O Lord, thou didst at our creation illuminate our minds with the brightest rays of wisdom and knowledge. Thou Sun of uncreated light, in thy great goodness thou didst cause the firmament of our soul to shine with glorious rays of unclouded intelligence. But we would confess with grief and shame, that by the fall of Adam, our covenant head, the darkest clouds of ignorance and folly have overspread the firmament of our soul. Teach us to lament that the clear sunshine of a spiritual and intellectual day, which once shone within us, is now exchanged for the gloomy darkness of spiritual night.

O enable us to rejoice with joy unspeakable, that in thy mercy and wisdom thou hast contrived a plan by which the dark night of spiritual ignorance and death may be changed into a day of spiritual glory, purity, and joy. Give us thy grace, that we may admire and adore for ever and ever the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the region and shadow of death; and to guide our feet in the way of peace; to give us the knowledge of salvation by the remission of sins.

Holy and gracious Spirit, mercifully impress on our weak and darkened minds what we have now read of the glory of Christ. O Jesus, thou art the brightness of the Father's glory; mercifully show us thy glory! Thou art the chiefest among ten thousand, and altogether lovely: graciously come and reign upon the throne of our heart.

O Jesus, let the hearts of our children be captivated with thy glory in the days of their youth, and while the evil days come not, and the years draw nigh in which they can have no pleasure.

We thank thee, O God, for the renewed mercies of the day, for preserving us from evil, and for continuing with us the necessaries and the comforts of life.

Fulfil in our experience that promise this night. The Lord is thy keeper; the Lord is thy shade on thy right-hand. He shall preserve thee from all evil; he will preserve thy soul. Teach us to consider sleep as an emblem of death; and in the prospect of our change may we flee to Jesus, the conqueror of death. For his sake, accept our evening sacrifice. Amen, and amen.

GOD'S GRACE.

New Cumnlan. Liverpool. Maidstone. C. M.

1 GREAT God, 't is from thy sovereign grace
That all my blessings flow;
Whate'er I am, or do possess,
I to thy mercy owe.

2 'T is this my powerful lusts controls,
And pardons all my sin;
Spreads life and comfort through my soul,
And makes my nature clean.

3 'T is this upholds me whilst I live,
Supports me when I die;
And hence, ten thousand saints receive
Their all, as well as I.

BADDOME.

GENESIS XXVI.

Isaac and Abimelech.

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him:

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply the seed for my servant Abraham's sake.

REFLECTIONS UPON GEN. XXVI.—Famine of bread is a great calamity, but in no respect so dreadful as a famine of the Word of God. There can be no safety except in following Christ's counsels. In every circumstance in life, may we never fail to seek and to follow the direction of his wisdom and mercy. Animating prospect! when the saints shall be countless as the stars, and when spiritual Israel shall overspread the earth,—when it shall not be *one* of a city, but when *one* shall become a *thousand!* O how profitable is God's service, and how spiritually rich are God's servants!—Look to Abraham and to Isaac. In how many instances has beauty of countenance proved a snare, disturbed the peace of families, and even placed life itself in the greatest jeopardy! Let our beauty be that of imperishable grace! Let us beware of unhallowed, unbelieving fears, and in *all cases* confidently and implicitly commit ourselves and our cause to the keeping and the management of Christ. How safe the state of the saints! Jesus keeps them as the apple of his eye. Temporal prosperity is from God, and though enjoyed with God's blessing, it exposes the gracious possessor to the envy of the wicked, who seek their portion in this life. It is dangerous to live in the vicinity of worldly, ambitious men; and, when we possibly can, we should withdraw from the presence of their carnal example, and from the reach of their malevolent envy. If I have God's fellowship and promise, I have all: what can I want beside?

PRAYER.

HOLY and divine Spirit, breathe upon us thine influences, that we may now approach the mercy-seat in the all-prevailing name of Jesus, and adore our God and Father in Christ in all the goodness of his character and perfections. O Lord, thou art good to all: for thou makest thy sun to rise upon the evil and the good, and sendest the refreshing rain of thy clouds on the just and on the unjust. Thou givest to all life and breath and all things.

O may a view of thy goodness humble us under a deep sense of our sinfulness. By thy holiness may we see the hatefulness of our own corruption: and in thy goodness may we see the loathsomeness of our own enmity. O thou pardoning God, to whom can we look for pardon but to thee? O pardon us through the merit of our Saviour's blood, and sanctify us by the influences of Jesus' Spirit.

We now present the tribute of our praise, that thou hast fulfilled in our experience thy gracious promise, during the past night: thou hast been our keeper, thou hast been our shade upon our right-hand. We still depend upon thee, and supplicate thy direction, presence, and blessing, this day. Let no snare entangle us, let no enemy conquer us, let no temptation befall us.

Mercifully impress upon our memory, our judgment, and our heart, what we have now read from the oracles of eternal truth.

We thank thee, that while thou didst deliver promises to Isaac, thou hast also given to us promises exceeding great and precious. Since thy beloved servant of old was tried by perplexities which disturbed his peace, suffer us not to be surprised or cast down that we are not exempted. Give us faith in thy promise, and implicit confidence in thy Son; then we shall be prepared for every vicissitude, and for every approaching storm. O make thy covenant with us, as thou didst with Isaac; and incline our heart to make a covenant with thee, even an everlasting covenant, which is well ordered in all things and sure. May we say of thy covenant what David said: It is all our salvation and all our desire.

O take the children of our family, and make thy covenant with them. We now earnestly commend them to thy care, and plead that thou wouldst bestow upon them the richest blessings of the covenant of grace.

Blessed Jesus, mercifully grant that the wells which Isaac digged may remind us of thee, the fountain opened for sin and uncleanness. Lead us to thee, our divine fountain, that the stain and guilt of all our multiplied transgressions may be washed away. We praise thee that the tidings have reached our ears of the fountain filled with blood drawn from Immanuel's veins. May the tidings reach our hearts. O forgive our sins and hear our prayers, for Jesus' sake; who is worthy, with the Father and Holy Spirit, to receive glory and praise, for ever. Amen.

CHRISTIAN UNITY

Margate. Matthias. Shirland. S. M.

1 LET party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their head.

2 Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crowned.

3 Let envy, child of hell!
Be banished far away;
Those should in strictest friendship dwell
Who the same Lord obey.

FLETCHER'S COLLECT. 23.

MATTHEW XVIII.

Humility.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninty and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven

REFLECTIONS UPON MATT. XVIII.—To have a place in Christ's Church and kingdom is the highest honour and the greatest blessedness. The peculiarities of *little* children furnish a most profitable lesson, even to the most aged and experienced saints. May we resemble them in their humility, their submission, obedience, gentleness, affection, confidence in their parents, docility, and contempt of the world. Jesus sensibly feels the injuries done to the least of his children, and considers acts of kindness shown to them as shown to himself. Alas! what firebrands of discord, strife, and offence, sin has scattered among the family of man! Prince of peace, sway thy sceptre over the nations of the earth. How degraded, and worse than brutal, is the slave of bodily appetites and sensual lusts! Sad spectacle!—human reason and intellect degraded and subdued by fleshly passions. May none of us be carried away by the delusion of drinking the cup of carnal pleasure, to expose ourselves to the miseries of hell. What an errand of mercy!—Christ came from heaven to save lost souls. O his assiduity in seeking them, and his joy in finding them! May it be our honour to resemble Jesus in pitying souls, and may we be wise in winning them! We require much grace to guide us in our conduct with offending brethren, in bearing with them, forgiving them, but more especially in diligently attempting to reclaim them. Jesus has given great power to believing prayer; and is never absent when Christians meet in holy fellowship.

PRAYER.

O THOU Hearer of Prayer, who sittest between the cherubim, who listenest to the songs of angels and to the prayers of saints, most deeply impress our hearts with a sense of the glory of thy wisdom, majesty, and grace, when we approach thy throne. When we think of thy plans of creation, providence, and redemption, we would say, in the words of a holy and inspired apostle, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

We unite as a family in thanking thee our God for the continued instances of thy paternal goodness during the past day, for the food which has nourished us, the water which has refreshed us, and for the kind providential hand which has led us, and comforted and defended us. Graciously bless us with sleep and rest this night; and O grant spiritual strength and consolation to those who may be visited on their beds with strong pain. Lord Jesus, have mercy upon them.

We thank our God for the gracious words of our blessed Saviour we have now been privileged to read. Ever may we be enabled to believe and enjoy thy words, most merciful Jesus, as silver tried in a furnace seven times, as more valuable than the treasures of princes, as more precious than the finest gold, as sweeter than honey, yea, even than the honeycomb.

Holy Spirit, deliver us from carnal ambition, and from the sinful love of worldly honour, power, or wealth. O let our ambition rise to heavenly treasures and spiritual blessings. Teach us the divine and blessed lesson of seeking now, and before everything else, the kingdom of Christ and his righteousness. O enable us to humble ourselves as little children. As thou hast graciously held them up, O Jesus, for our imitation, may we resemble them in contempt of the world, in tender affection, and in a forgiving spirit. As they uniformly place implicit confidence in their earthly parents, may we habitually place implicit confidence in our God and Saviour. Are there any among us in an unconverted state, or indifferent and unconcerned about the redemption of their soul? Most mercifully arouse them out of their slumbers, destroy their spiritual apathy, open their blinded eyes, and say to them with the energy of almighty and irresistible grace, Awake, thou that sleepest, and arise from the dead!

Mercifully enrol the children and domestics of our family among the number of them who love thee.

May our prayers be answered, and our multiplied transgressions forgiven, for the sake of Jesus; to whom, with the Father and Holy Spirit, be ascribed the kingdom, the power, and the glory, for ever. Amen.

BLESSING HUMBLY SOUGHT.

Humility. Cookham. P. M.

1 LORD, we come before thee now,
At thy feet we humbly bow;
O! do not our suit disdain;
Shall we seek thee, Lord, in vain?

2 In thy own appointed way,
Now we seek thee, here we stay;
Lord, from hence we would not go,
Till a blessing thou bestow.

3 Send some message from thy word,
That may joy and peace afford;
Let thy spirit now impart
Full salvation to each heart.

HAMMOND.

GENESIS XXVII.

Jacob obtaining the Blessing.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* thy father, that he may eat, and that he may bless thee before his death.

18 And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

REFLECTIONS UPON GEN. XXVII.—What a contrast! the infirmities of aged saints on earth, and their unfading beauty and perfection in heaven. *When* we must die is wisely concealed; *how* we may die is mercifully revealed. Children should embrace every opportunity of showing kindness to their parents, more especially when they are labouring under the infirmities of years, and drawing near to the tomb. Great is the sovereignty, power, and wisdom of God displayed in over-ruling circumstances trifling, or even sinful, for the accomplishment of his own purposes. Good ends can never sanction sinful means, we should therefore pray for and exercise that wisdom which invariably employs good means for obtaining good and lawful ends. There is no object more dear to the heart of a pious parent than the salvation of his children, and more especially when he is drawing near his heavenly home. Peculiarly blessed are those parents who can say, before they depart, "Our sons and daughters are born again." How distressing to see the young and hopeful Jacob, falling into temptation, deceiving an aged father, and taking advantage of his infirmities! May God preserve us from the snares of falsehood, and from lying lips! How lovely is the tender affection which warms a parent's heart; and what a blessing, when parents employ it as a stimulus to pray for the salvation of their offspring. How precious is the dew of heaven descending upon the tender herb; but infinitely more precious the dew of the Spirit's influences descending upon the heart, and changing it into a garden of gracious fruitfulness and beauty.

PRAYER.

O LORD our God, thou art infinitely worthy to be feared and to be held in reverence in all the assemblies of thy people. Holy Spirit, we would now lift up to thee the eyes of our souls, and pray that thou wouldst breathe upon us thine animating and reviving influences, that we may draw near the throne of grace in Jesus' name, with humility, reverence, and faith. O Lord, thou art a God of truth; true to thyself, to thy purposes of mercy and grace, to thy promises, and to thy people. Thou art not a man that thou shouldst lie, nor the son of man that thou shouldst repent. Thou hast said, and shalt thou not do it? Thou hast said, and shalt thou not make it good?

Lord, accept of our thanksgivings for the mercies of the past night. We thank thee that our lives are preserved, while others have slept the sleep of death. We thank thee for refreshing rest upon our beds, while others have been tried and afflicted with agonizing pain. Give us thy Holy Spirit, that we may be diligent, conscientious, and cheerful, in all the duties of this day. Ever may it be our meat and our drink to do the will of our Father who is in heaven.

We supplicate thy blessing on what we have now read. Make us to understand the way of thy precepts; then shall we talk of thy wonderful works. Bless to us the affecting account of the infirmities of the old age of thy servant Isaac. Enable such of ourselves, or of our relatives, who feel similar infirmities, to look upon them as the harbingers of death, and as sent to warn us that the earthly house of this tabernacle shall soon fall down, and our disembodied souls appear before the tribunal of the Judge of all. Blessed Jesus, clothe us with thy righteousness, and adorn us with the renovating graces of thy spirit; then shall we hail the arrival of that joyful day, and exclaim, Even so, come, Lord Jesus!

We desire to mourn over the spiritual dimness of the eyes of our understanding. Mercifully remove from us the mists of ignorance, error, and unbelief. As thy commandment is pure, enlightening the eyes, may thy Holy Spirit apply to our minds the Word of life; then the eyes of our understanding shall be opened to see, and our hearts be led to admire, thy glory shining in the person and righteousness of thy well-beloved Son.

O sanctify to us the affecting history of the temptation of deceit and falsehood, into which Rebekah and Jacob fell. Suffer us not, we beseech thee, to dishonour our profession and grieve the Spirit by falling into temptation. Hold up our goings, for we cannot stand one moment in our own strength.

Preserve our dear children from lying lips. O impress this truth upon their hearts: All liars shall have their portion in the lake that burns with fire and brimstone.

Blessed God, may all of us possess the adoption of sons, living to thy glory, honouring thy name, obeying thy laws, and believing thy promises. May the blessing of Jacob rest upon us all, and may God give us of the dew of heaven, and satisfy our souls as with marrow and fatness. Hear our supplications, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

PARDONING LOVE.

Onslow. Highbury College. Carolina. C. M.

1 HOW oft, alas! this wretched heart
Has wandered from the Lord;
How oft my roving thoughts depart,
Forgetful of his word!

2 Yet sovereign mercy calls, Return:
Dear Lord, and may I come?
My vile ingratitude I mourn,
O take the wanderer home.

3 And canst thou, wilt thou yet forgive,
And bid my crimes remove?
And shall a pardoned rebel live
To speak thy wondrous love?

4 Almighty grace, thy healing power
How glorious, how divine!
That can to life and bliss restore
So vile a heart as mine.

STEELE.

MATTHEW XVIII.

Forgiveness.

THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

REFLECTIONS UPON MATT. XVIII.—Jesus is the Wonderful, the Counsellor, whom we may consult in all circumstances, and to whose wisdom we may have access at all times. If man's counsels are often characterized by severity, Christ's are always by mercy. A forgiving spirit is a rich inheritance, and rejoices in the ready pardon even of the repeated offences of offenders, when they discover marks of humble penitence. God as a generous Creator has invested us with many talents, and as a gracious God with spiritual privileges of the most exalted order. It is wise to be impressed with the conviction that we are constantly under the eye of his observation, and that there is a day approaching when we must account for the employment of the rich talents of God's bounty. Under convictions, sinners sometimes cry for mercy, who soon show by their selfishness, injustice, and cruelty, that their alarming fears are like the morning-cloud and early dew, that passeth away. Let us war constantly against a spirit of selfishness, which hardens the heart and extinguishes all feelings of generosity, tenderness, and compassion. What a contrast!—God's mercy and man's cruelty! God's conduct to men, and men's conduct to each other! the love of the Creator, and the virulent, relentless enmity of man the creature! Let the proud, the cruel, and the unjust remember, that the day will arrive when their haughtiness shall be brought low, and when, if mercy prevent not, they must stand as terrified criminals before the judgment-seat of Christ. Holy Spirit, prepare us for that solemn day!

PRAYER.

OUR Father who art in heaven, we acknowledge thy mercy and grace in preserving us through another day, and in permitting us to draw near to thee as thy children, to supplicate the undeserved blessings of thy goodness. When we think of our long-continued and highly aggravated transgressions, and that we are still on praying ground, and listening to the sweet accents of the trumpet of salvation, we have abundant reason to acknowledge that thou art slow to anger and plenteous in mercy. We acknowledge that in all our afflictions thy chastisements are mild and thy rod light, compared with our aggravated offences. Thou wilt not always chide, neither wilt thou keep thine anger for ever. O fulfil in our experience that promise, As the heaven is high above the earth, so great is thy mercy to them that fear thee. And as far as the east is from the west, so do thou remove our transgressions from us.

Holy and gracious Spirit, bless the divine lessons we have now read, that we may not only approve of them with our judgments, but feel them with our hearts. Bestow upon us a forgiving spirit, and teach us readily to forgive those who have offended us. We have offended thee infinitely more than fellow-creatures have ever offended us; and convince us, therefore, that it is vain to expect that thou wilt forgive us the *greater* offences we have committed against thee, if we refuse to forgive men the *lesser* offences which they have committed against us. O Lord, we would now mourn with shame and humility over those unhallowed and revengeful passions which have actually led us to wish the judgments of heaven to fall upon the heads of our enemies. Let such passions be expelled from our bosoms; and where revenge prevailed, let mercy and meekness reign. Bless to us the parable we have now read of the cruel servant who was sent to the tormentors as a just punishment of his malicious and implacable spirit: and may our eyes be open to see the dreadful doom which awaits those who die impenitent, in the indulgence of the proud, malignant passions of the soul. May all of us ever breathe the divine spirit of our holy Gospel, in not only loving our friends, but loving our enemies; in not only showing grateful affection to those who pour upon our heads the oil of kindness, but also in blessing those who despitefully use us and persecute us.

Mercifully instruct our children in lessons of repentance, mercy, and love. Convince them that, though they are young, they have offended thee, and deserve to be shut out from heaven.

We thank thee for the mercies we have received this day, as a family and as individuals. We praise thee for temporal mercies, but more especially for spiritual blessings. Give us, in thy kindness, the sleep of thy beloved this night, and in the morning may we awake to praise thee. O hear us and forgive us, for Jesus' sake. We would ascribe to the Father, Son, and Spirit, dominion and power, for ever and ever. Amen.

THE FAREWELL.

Wallworth. Job. Luther's. L. M.

1 DEAD be my heart to all below,
To mortal joys and mortal cares;
To sensual bliss that charms us so,
Be dark mine eyes and deaf mine ears.

2 Lord, I renounce my carnal taste
Of the fair fruit that sinners prize:
Their paradise shall never waste
One thought of mine, but to despise. DR. WATTS.

GENESIS XXVII.

Grief of Esau.

AND it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered, and said unto Esau, Behold I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she went and called Jacob her youngest son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

REFLECTIONS UPON GEN. XXVII.—It is surprising and affecting, the deep and overwhelming hold which the love of earthly objects, and particularly of wealth and power, takes of the carnal and covetous heart of man. Often the liveliest hopes are indulged and cherished, their accomplishment has the most encouraging appearance of certainty, the mind is elevated with the near prospect of entering upon the immediate enjoyment of the much wished-for inheritance, when, lo! the gilded expectations disappear in one moment, and pass away for ever, like a dream of night. Let it be the object of my fondest ambition to seek an interest in that inheritance which is durable as the throne of God, and to obtain that HOPE which maketh not ashamed, and which entereth into that which is within the vail. How odious is sinful craft, and particularly when it stains the profession of a saint! May we ever keep our garments clean and unspotted from the world! Let us rejoice in the wealth, the honour, the stability, the future extension, and universal ascendancy of the Church of Christ. She is blessed, and shall be blessed. Let us beware of covetousness and revenge, lusts and passions, which will even tempt brothers to imbrue their hands in each other's blood.

PRAYER.

MOST merciful Father, to whom can we go but unto thee? We desire at this time, in the name of our dear Redeemer, and in humble dependence on the grace of his Spirit, to enter into fellowship with thee our God, in presenting our morning sacrifice. We thank thee for the sleep, repose, refreshment, and protection of another night. Thy mercies are new unto us every morning, and thy faithfulness every night. This day may we walk in the light of thy countenance, and exemplify in our actions the influence of Christian principle.

Let it be our delight and employment, all our days, to utter abundantly the memory of thy great goodness, and to sing of thy righteousness. *When we who are advanced in years shall be removed to the eternal world, may the dearly-beloved children, till their dying day, abundantly utter the memory of thy great goodness, and sing sweetly of thy righteousness.*

Mercifully grant that the Word we have now read may prove profitable for warning and instruction. May we feel the arguments which it furnishes for encouraging and promoting the love of truth in our hearts, and the practice of it in our lives. Ever remove from us the way of lying, and grant us thy law graciously. O affect us deeply with the remembrance of that innocence which our first parents lost, and that paradise of which they were deprived, by the deception and falsehoods of the father of lies. O teach us truth in the hidden parts.

We adore thee, O Lord, as the sovereign disposer of all events. In thy sovereignty thou sometimes dost surround one member of a family with honour, wealth, and power, while another member of the same family is left to suffer the heavy pressure of want and ignominy. Even so, Father, for so it seemeth good in thy sight! We acknowledge thy justice and wisdom in withholding from Esau what thou hadst destined for Jacob. Never, never suffer us to murmur at thy wise and sovereign arrangements, even when we may be called to suffer poverty, or to meet with the most painful bereavements. May the language of our hearts ever be, though filled with the bitterest anguish: Thy will be done; even so, father, for so it seemeth good in thy sight! May we never, like Esau, give way to the excesses of unhallowed grief, when our earthly hopes are blasted. Deliver us from the love of the world. May we receive the good things of the world as thy gifts, but may we never fall into the aggravated sin of loving the world as our god. O Jesus, reign upon the throne of our heart; and if the idol of the world occupy a place in our soul, expel it now from our bosoms, and may all our affections meet in thee alone; then we shall be heirs of an inheritance that never fadeth away.

Mercifully hear our prayer, for our dear Redeemer's sake. And to the Father, Son, and Holy Ghost be endless praises. Amen.

CHRIST THE ADVOCATE.

Penitents. Mark's. Ulverston. L. M.

1 WHERE is my God? does he retire
Beyond the reach of humble sighs?
Are these weak breathings of desire
Too languid to ascend the skies?

2 No, Lord! the breathings of desire,
The weak petition, if sincere,
Is not forbidden to aspire,
But reaches thy all-gracious ear. STEELE.

MATTHEW XIX.

Blessing little Children.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last: and the last *shall be* first.

REFLECTIONS UPON MATT. XIX.—The multitudes who followed Jesus in the days of his humbled humanity, form the fulfilment of that blessed promise: To him shall the gathering of the people be. While love is the source of social happiness, and the security of the permanence of social relations, the want of love embitters every relation, and leads to those crimes which often issue in the dissolution of the most sacred ties. Happy is that man who devotes himself wholly to Christ's service, and who prefers union to him before the most endearing of earthly connections. Christ's love to children should encourage parents to dedicate their offspring to his glory. If we are the genuine saints of God, we shall not look for salvation by the works of the law; we shall believe ourselves to be unprofitable servants, and we shall give up all for Jesus, if our Saviour require. Sad the state of that mind which cleaves to earthly things, and immense the danger of the soul, when the world reigns upon the throne of the heart. Serving Christ, even when connected with the loss of property and relatives and life, is the greatest gain, and is followed by the enjoyment of a place beside Jesus on his throne, yea, by fulness of joy and rivers of pleasure for evermore.

PRAYER.

WE adore thee, glorious Jehovah, as the ever-living and ever-blessed Lord God. Our lives are in thy hand, and their continuance is every moment dependent upon thy will. Encourage and dispose our minds, by thy good Spirit, to prostrate ourselves at this time before thy throne with loving and unfeigned hearts, to supplicate thy mercy. O thou blessed Hearer of prayer, let thine ear be graciously open to hear our prayers, and let our hearts be opened wide to receive the testimonies of thy saving goodness. Make us to rejoice exceedingly, that, while we approach thy throne of grace to supplicate blessings, thou art seated upon that throne to dispense them.

Graciously accept of our thanksgivings for the mercies of the past day and of the past week and of our past lives. Now we would desire, with humility and joy, to present before thee ourselves, our bodies, our souls, our persons, our all, a living sacrifice, holy and acceptable, which is our reasonable service. Justly thou mightest reject such a sacrifice, but we praise thee thou art willing to accept the surrender, notwithstanding all our imperfections and all our unworthiness. May the sins of the past week be forgiven through the merit of the righteousness of our Saviour; and by thy Spirit may all the events of the past week, whether prosperous or adverse, produce in our minds blessed and sanctifying effects.

We commend ourselves to thy paternal care this night. Suffer us not unprepared to sleep the sleep of death. When the solemn period of our departure arrives, may our souls awake to witness the glories of immortality in heaven. May the near prospect of the Sabbath fill our hearts with gratitude and gladness. May it prove to us, and thousands, a blessed day—may it be a prelude of that Sabbath of eternal rest, which we hope to enjoy for ever, in fellowship with God and the Lamb.

We thank thee, O Lord, for that animating and encouraging portion of thy Word we have now been permitted to read. Let it prove nourishment and comfort to our souls. May thy Word enter into our minds, and may we find that the entrance of thy Word giveth light.

Blessed Jesus, we praise thee that, in the days of thy humbled flesh, thou didst help the miserable who sought thy help, and that thou didst most readily heal the diseases of those who cried to thee for deliverance. On the approaching sacred day may great multitudes flee to thee in their miseries, and may their spiritual diseases be healed, and may their souls be adorned with the graces of the Spirit, even the ornaments of unfading beauty.

We rejoice, O Jesus, that thou hast said, Suffer little children to come unto me. We present our children to thee, and the children of our relatives and friends. Condescend to lay thine hands upon them and bless them.

Forgive our sin, and hear our prayers, for our dear Redeemer's sake. And may the grace of our Lord Jesus Christ be with us all. Amen.

Overbeck

CONFIDENCE IN GOD.

Rowles. Forest Hill. Addison's. L. M.

1 AWAY, my unbelieving fear!
Let fear in me no more take place·
My Saviour doth not yet appear!
He hides the brightness of his face:
2 But shall I therefore let him go,
And basely to the tempter yield?
No, in the strength of Jesus, no!
I never will give up my shield.

C. WESLEY.

HABAKKUK III.

The Majesty and Power of God.

A PRAYER of Habakkuk the prophet upon Shigionoth.
2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

REFLECTIONS UPON HABAKKUK III.—My soul, highly estimate and earnestly seek the spirit of prayer, as the most invaluable attainment. God's voice in creation, providence, and grace is powerful. The voice of the Lord is full of majesty. Impressed with the voice of his mercy, may the interests of religion be near my heart, and may I pray with fervour and for the prosperity of Zion. How tremendous were the manifestations of God's glory, when the laws were delivered from Mount Sinai! Were not the thunderings, the lightnings, and the earthquakes, figurative of the wrath of God, and the curses of the covenant of works? May I be hid in the righteousness of Jesus; then shall I sing triumphantly, "There is no condemnation to those who are in Christ Jesus." With what solemnity and awe we should think on the glory of God, on the inaccessible light with which he is surrounded, on his sovereignty and power, the manifestations of his dreadful wrath against his enemies, on his infinitude, and on the insignificance of mountains and nations, when compared with his majesty and might! What great and glorious things God has done for his Church! He has arrested the course of nature, made the sun and moon to stand still, and commanded seas and rivers to open a passage for their safety, deliverance, and triumph!

PRAYER.

GLORY to the Father, Son, and Holy Ghost, one Jehovah, that our lives have been graciously preserved through another night, and that we are permitted, in sovereign and undeserved mercy, to enter upon another day of the Son of man. On this sacred, hallowed day, we would make a joyful noise unto the Lord. O may we serve the Lord with gladness, and come before his presence with singing. May we enter thy gates with thanksgiving, and thy courts with praise. Thou, O Lord, art good, thy mercy is everlasting, and thy truth endureth to all generations.

When we reflect upon the sinful manner in which we have spent thy Sabbaths, and the careless manner in which we have observed its Divine ordinances, we have indeed reason to wonder that our God, whom we have so much offended, should have spared our lives to witness another day of holy rest, to hear of Christ and the joys of heaven. We have just reason to mourn, that we have not kept the Sabbath from polluting it; neither have we been truly joyful in the house of prayer. How often has thy blessed day been a weariness to us! and, like thy backsliding people of old, have not our deceitful hearts said within us, When will the Sabbath be over, that we may buy and sell, and mind our worldly business and pleasures? When we think of this, we would humble ourselves in the dust, we would wonder at thy long-suffering kindness, O God, in bearing with us and our offences, and would implore thy heavenly grace, that we may ever be prevented from thus abusing the day and the ordinances of Christ. Give us understanding, and we shall keep thy law; yea, we will observe it with our whole hearts.

Pour out thy Spirit on the ambassadors of truth. Sanctify those who bear the vessels of the sanctuary. May a preached Gospel be made mighty this day, that the corruptions of the heart and the strongholds of Satan may fall down before it, as the idol of the Philistines fell before the ark of the Lord.

May our rulers feel the power of the Word of life. O Jesus, make them bow the knee before thee, and with penitential accents supplicate thy salvation.

As a family, may we improve by the public ordinances of religion in which we are soon to engage. May our minister prove to us and to many a messenger of Christ. Enable us to hear the voice of God through the voice of man. May we hear and believe, hear and love, hear and adore. Show to us and the congregation the path of life; for in thy presence is fulness of joy, and at thy right-hand are pleasures for evermore.

When our children and domestics hear thy Gospel, may Divine truth enter their hearts.

Forgive our personal and family sins, accept of our persons, and hear our prayers, for the sake of Christ, to whom, with the Father and Holy Ghost, one God, we ascribe equal and undivided glory. Amen.

Our Father which art in heaven, &c.

PORTION OF SAINTS AND SINNERS.

Newcastle. Repose. Cricklewood. 6. 6.

1 ARISE, my gracious God,
And make the wicked flee;
They are but thy chastising rod,
To drive thy saints to thee.

2 Behold, the sinner dies,
His haughty words are vain;
Here in this life his pleasure lies,
And all beyond is pain.

3 Then let his pride advance,
And boast of all his store:
The Lord is my inheritance;
My soul can wish no more.

WATTS, *Ps.* 17.

PSALM XVII.

David's Prayer against his Enemies.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.

10 They are enclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him; cast him down: deliver my soul from the wicked, *which is* thy sword:

14 From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

REFLECTIONS UPON PSALM XVII.—The prayer of faith confidently rises from a sincere heart, and enters the ear of God. While the believer is refused justice from man, he rejoices there is a court of equity and mercy in heaven. God knows the inward piety which adorns his soul, and by his words of mercy and wisdom preserves him in safety and peace. A life of faith is a life of dependence and defence, and the experience of past mercies is an encouragement to hope for future blessings. The saint, though weak in himself, is powerful by the arm of Christ's grace; and though in himself susceptible of the slightest injury, under the fostering wings of almighty care he is perfectly safe from the malevolence of the most powerful enemies. How revolting the character of cruel persecutors! They are proud and sensual; and, like wild beasts, they watch and long for the blood of the favourites of heaven. The prayers of the saints are the precursors of the ruin of the wicked. Though God makes their wrath to praise him, though they may be surrounded by every temporal luxury, and leave behind them splendid possessions and numerous descendants, this sun of earthly prosperity shall set in the eternal darkness of hell! How different the destinies of the just!—their night of sorrow shall be followed by the glories of an unclouded and eternal day, when, beautified with the divine image, they shall for ever gaze upon the smiles of Jehovah.

PRAYER.

O MERCIFUL Father, when we think of thy glorious Gospel, thy messages of love, thine invitations of compassion, which have been proclaimed this day in the ears of thousands and tens of thousands, what reason have we as a family, in words of transport and adoration, to address thee in the language of the Church triumphant in heaven: Blessing, and honour, and glory, and power, be to him that sitteth upon the throne, and unto the Lamb, for ever and ever.

Crown with thy blessing, Holy Spirit, the services of this holy day, through all the churches. As a family and as a congregation we have, this Sabbath, in the sanctuary and in thy presence, listened to the Word of truth, for which we praise thee. O sanctify us all by thy truth; thy Word is truth.

We present our thanksgivings for the assistance afforded to thy ministers and people throughout the whole Christian world. Thy loving-kindness has been enjoyed by thy people: many of them have not only been on the mount *of* God, but they have been on the mount *with* God. Because thy loving-kindness is better than life, our lips shall praise thee. If sinners have been rescued from the power of the wicked one, if they have been born again, if the chains of their guilt have been burst asunder, and if thou hast brought forth the best robe and put it on them, we will join the angels of heaven in their songs of joyful triumph on account of the salvation of repenting sinners brought to Christ; we will praise thee with our whole heart; we will worship toward thy holy temple; we will praise thy name for thy loving-kindness and thy truth; for thou hast magnified thy Word and thy truth above all thy name.

Holy and divine Spirit, give us thy gracious help, that we may present with believing hearts the petitions contained in the portion of Scripture we have now read.

Hold up our goings in thy paths, that our footsteps slip not. We have called upon thee in the days that are past, and we now call upon thee, for thou wilt hear us. O thou that savest from sin, from Satan, and from hell, by thy right-hand, them who put their trust in thee, show unto us thy marvellous loving-kindness. Show us thy regenerating, justifying, adopting, and sanctifying mercy: then shall we ever rejoice in thine unmerited compassion.

O keep us, keep our friends and relatives, keep all of us, this night when we retire to rest, as the apple of thine eye, and hide us under the shadow of thy wings.

Lord, mercifully keep our children. Encircle them with the arms of thy power, and lay them in the bosom of thy love.

Preserve us from the temptations and from the fiery darts of the adversary of souls. Though he is like a lion that is greedy of his prey, and as a young lion lurking in secret places, yet arise, O Jesus, disappoint him, cast him down, and deliver our souls.

O blessed God, give us not our portion in this life, but mercifully make us heirs of an invaluable and an incorruptible inheritance laid up secure in heaven. While multitudes reject thy Son, and heap up for themselves wrath against the day of wrath, may we now embrace thy Son: then we shall behold thy face in righteousness; and in the morning of the resurrection, when we awake, we shall be satisfied with thy likeness. Hear, forgive, and answer our supplications, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOD OF BETHEL.

Camden Scotch Church. Harrington. Braintree. C. M.

1 O GOD of Bethel! by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led:

2 Our vows, our prayers, we now present
Before thy throne of grace:
God of our fathers! be the God
Of their succeeding race.

3 Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

SCOTCH PARAPHRASE, 2.

GENESIS XXVIII.

Jacob's Vision and Ladder.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el:* but the name of that city *was called* Luz† at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God.

* House of God. † Separation.

REFLECTIONS UPON GEN. XXVIII.—Let children who have pious parents never cease to be thankful for so invaluable a blessing, and in all their future and intended connections seek their prayers and follow their counsels. Kind earthly friends are God's gift, and he can incline their hearts to afford us effectual relief in times of perplexity and danger. Carnal and selfish men, when disappointed in their wicked purposes, to satisfy their own revenge, will inflict wounds upon their nearest relatives, even though at the expense of their own honour, and the hazard of their own salvation. Believers, when surrounded with the darkest gloom of sorrow, are often nearest the brightest manifestations of divine smiles, and the sensible enjoyment of divine fellowship. May I see in Jacob's ladder the emblem of a special providence, the proof of continued gracious communications from heaven to earth, the intimation of the guardian care of angels over the saints, but, above all, the figure of the mediation of my blessed Jesus, through whom God comes down to man on earth, and at last saints ascend from earth to heaven. Happy are they who enjoy God's gracious presence, which can change deserts, caves, dens, and dungeons into the house of God and the gate of heaven.

PRAYER.

GRACIOUS and divine Father, thou art the fountain of all being and the source of all wisdom. Thou hast measured the waters of the sea in the hollow of thine hand, and meted out the heavens with a span: thou comprehendest the dust of the earth in a measure, and thou hast weighed the mountains in scales, and the hills in a balance.

We adore thee as the God of providence, and as watching over thy people with special and paternal care. Sanctify to us the interesting accounts we have now read of the special protection thou didst graciously extend to Jacob, when he was alone, a solitary wanderer, and far distant from his father's house. Thou hast never forsaken them that seek thee. O that each one now before thee may in reality belong to the number of those who seek thee through Christ, and in the way thou hast appointed. Thy people may in thy providence be brought into great darkness and suffering, but still the truth of thy promises shall remain unchanged: He forsaketh not his saints, they are preserved for ever. The Lord will not cast off his people, neither will he forsake his inheritance.

We thank our God for pious parents and ancestors. May the prayers which they presented for us their offspring and descendants be preserved as a memorial before thee; and may we inherit the benefit of those prayers to the close of life, and through the ages of eternity.

As Isaac and Rebekah prayed for Jacob, when entering on a lengthened and dangerous journey, so we would pray for our beloved children now before thee. God Almighty, bless them, and give them the blessing of Abraham, and cause them to inherit the heavenly land for ever.

Glory to thy name, O Lord, that in Old Testament days thou didst speak and appear to thy people in dreams and visions of the night, graciously revealing to them thy will, and pouring into their wounded spirits the consolations of thy grace. May the ordinances of religion ever be to us and our beloved relatives, our minister, and the people with whom we are associated in the sacred bonds of Christian fellowship, a ladder of communication betwixt heaven and earth. May we often ascend that ladder, and survey the glory of the celestial world. Give thine angels charge over us; but above all, O Jesus, thou Lord of angels, encompass us with the arms of thy special providence and thy saving grace. Be to us and ours the God of Bethel. May our habitation be a Bethel; may the sanctuary where we publicly praise thee be a Bethel: may we find it to be nothing else than the house of God and the gate of heaven.

We thank our God for the mercies of the past night, and implore the blessing and guidance of our God through the approaching day. Hear our prayer, for Jesus our Mediator's sake. Amen.

ZEAL AND DILIGENCE.

Stratford. Chadwell. Providence College. C. M.

1 WHILE carnal men, with all their might,
Earth's vanities pursue,
How slow th' advances which I make,
With heaven itself in view!

2 Inspire my soul with holy zeal;
Great God! my love inflame;
Religion, without zeal and love,
Is but an empty name.

3 To gain the top of Zion's hill,
May I with fervour strive;
And all those powers employ for thee
Which I from thee derive!

BEDDOME.

MATTHEW XX.

Figures of the Kingdom of God.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

REFLECTIONS UPON MATT. XX.—To belong to the kingdom of God is infinitely more honourable than to occupy the first place in the mightiest empires of the earth. Do I belong to God's kingdom of grace? If so, I am actively engaged in his service; I have taken upon me his yoke, which is easy, and his burden, which is light. Jesus is condescending in his inviting idle sinners into his service, and he is liberal in bestowing on all who are faithful in his employment rich rewards of grace. It is melancholy that the great matter of salvation should be delayed till the eleventh hour of the day of human life! Though there is hope even *then*, yet how few who have reached that period in cold indifference and sinful indolence, ever turn to the faith of Jesus, and flee from the wrath to come! What a blessing, that divine grace can persuade the most obstinate and enable the most indolent to become the willing and the active servants of the Lamb of God! Let the careless remember that the day of death will prove a day of solemn settlement, when we *must* give an account of the deeds done in the body, whether they be good, or whether they be evil. Holy Spirit, prepare me for that important day! It is daring presumption in man to be dissatisfied with the arrangements of providence, for God is sovereign and will do his pleasure; and he is unerring in his wisdom, and can do nothing wrong. Ever may I stand in awe of God, as holy and just; and ever may I rejoice in him as condescending, gracious, and merciful. While few embrace the Gospel offer, O may Jesus be dear to my heart, and may I believe to the salvation of my soul!

PRAYER.

OUR God and our Father in Christ, we draw near to thy throne of grace at the close of another day, devoutly to express our thanks for the continuance of thy mercies, temporal and spiritual, personal and domestic. We are less than the least of all thy mercies which thou hast made to pass before us.

We adore thee in thy sovereign dominion, and in the absolute yet wise and gracious exercise of thine authority. Art thou not God in heaven, and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? All the inhabitants of the earth are reputed as nothing, and thou dost according to thy will in the army of heaven and among the inhabitants of the earth, and none can stay thine hand, or say unto thee, What doest thou? We rejoice for ever that the sceptre of absolute dominion is in the hand of unerring wisdom and unlimited goodness.

Thou art sovereign in the disposal of gifts and graces. On one thou bestowest eminent mental powers, on another the most humble talents; to one thou givest wealth, and another thou triest with penury and want. One thou adornest with grace, while another is left in the gall of bitterness and the bond of iniquity. Even so, Father, for so it seemeth good in thy sight. Glory to our God, that, amid all the displays of thy sovereignty, none are excluded from thy mercy who come as humble, penitent petitioners, seeking salvation through our Saviour's blood. O Lord, we come, we lay ourselves down at thy feet, and to thee we would lift our longing eyes for eternal salvation, through the righteousness of thy well-beloved Son.

We confess that too long we have been labourers in Satan's employment. We have served him as slaves, yet willingly and without hire. We have been carried captive by him at his pleasure. Now, O Lord, may we be separated from his service for ever, and no longer be under the dominion of our corruptions and lusts. Persuade and enable us to become thy servants, for thou alone art entitled to our obedience and love. By thy grace we would say, We will have thee to rule over us. Suffer none of us to refuse Jesus as our Saviour and Lord, and may we not wait till the eleventh hour.

Persuade our dear children and domestics, even now, to flee to Jesus, and embrace him as their Saviour and King. Let these words be engraven on their hearts: They that seek me early shall find me.

We have reason to lament that we have been so indolent in the service of our God, that we have allowed so much time and so many opportunities for glorifying God to pass away unimproved. Teach us, Holy Spirit, to redeem the time, seeing the days are evil: and to be diligent in business, fervent in spirit, serving the Lord. As it respects the honouring of thy name, the advancement of thy kingdom, and the salvation of our own souls, whatsoever our hand findeth to do, teach us to do it with all our might, seeing there is no wisdom, nor knowledge, nor device in the grave, whither we are going. Be our shield of defence this night, and on the morning of the approaching day may we surround the domestic altar in peace. Forgive, hear, and answer thine unworthy supplicants, for Jesus our Redeemer's sake. Amen.

Painted by Schopin Engd by Edward

DELIGHT IN GOD.

Swanwick. Sylvanus. Abingdon. C. M.

1 O LORD! I would delight in thee,
And on thy care depend;
To thee in every trouble flee,
My best, my only friend.

2 When all created streams are dried,
Thy fulness is the same;
May I with this be satisfied,
And glory in thy name!

3 Why should the soul a drop bemoan,
Who has a fountain near;
A fountain which will ever run
With waters sweet and clear?

DR. RYLAND.

GENESIS XXIX.

Jacob's Arrival at the House of Laban.

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? and they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

REFLECTIONS UPON GEN. XXIX.—Jacob's wanderings should remind us that human life is a journey, and that they are happy who, like Jacob, take God for their guide, for they shall ever enjoy the protection of his providence, and be conducted at last to the regions of the blessed. Flocks of sheep should call to our remembrance Christ's Church, his constant and loving guardianship and care over all his spiritual sheep, and the rich provision which he as the divine Shepherd has made of green pastures, of gospel-ordinances, and wells of gospel-grace, for their nourishment, consolation, and peace. Believers in Jesus, of every name, should look on each other as brethren, and ever manifest that spirit of unity and love which is the brightest ornament of the Christian name. We should take a deep interest in the temporal, but much more in the spiritual, prosperity of our relatives and friends. Ministers should feed Christ's flock with affectionate care, remembering that blessings can never flow from the well of ordinances, unless Jesus rolls away the stone of unbelief and guilt. In us may honourable industry be ever connected with fervent piety, and the culture of kind and accommodating dispositions. How endearing the tenderness of natural affection! but how noble when grafted on love to Jesus! If the meeting of pious friends on earth be an enjoyment so sweet, how ineffable the blessedness of meeting in heaven, to part no more!

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, we thank thee that, in answer to our prayer when we last met around the domestic altar, we are most graciously permitted this morning to approach thy sacred presence and supplicate thy mercy. When surrounded with the dark shades of night, thou didst preserve us within the arms of thy protection; and when fast asleep and unconscious of our existence, thine eye, which watched over us, neither slumbered nor slept.

We acknowledge thee as the Lord our God. Thou didst show thyself to be the God of Jacob; and thou didst make the children of Israel know that thou wast indeed the Lord their God. Make us to know, as a family, by the manifestations of thy saving grace in each of our souls, that thou art the Lord our God.

As thou didst conduct Jacob in safety from the house of his father to the house of Laban, O conduct us in safety through the desert of life unto our heavenly home. Though the journey be circuitous, dangerous, and rugged—though enemies, powerful and violent as raging lions, attempt to impede our way—if thou, O Saviour, be with us, we shall surmount every obstacle, trample on the neck of every foe, and at last enjoy a triumphant entrance into our heavenly home. We commend ourselves, *the dear children now before thee*, and all with whom we are connected by the ties of nature or of friendship, to thy gracious care, that we and they may be mercifully conducted by thy wisdom and protected by thy power all the journey through.

We thank God for relations and friends, and that we are not left solitary upon the face of the earth. Pious, wise, and generous friends are thy gifts. Thou settest the solitary in families. For these blessings we praise thee. May we and our relatives meet in heaven. May we all be united by the ties, the endearing, the imperishable ties of grace; then shall our intercourse be revived in more auspicious circumstances, in another and better state beyond the stars.

O Jesus, what are all our friends compared with thee; Thou art the friend who sticketh closer than a brother. How blessed thy favour! It is life; and thy loving-kindness is better than life. Suffer us not, dear Redeemer, ever to love our earthly friends more than thee, or to prefer the love of earthly friends to thine. Compared with the enjoyment of thy love in heaven, may all the hardships and difficulties of the present life appear as less than nothing, and vanity.

Assist us in all the duties of the day, preserve us from offending thee, forgive our sins, and hear our prayers, for our Saviour's sake. Amen.

THE CONDESCENDING GRACE OF CHRIST.

Waldingfield. University. Broomgrove. C. M.

1 SAVIOUR of men, and Lord of love,
How sweet thy gracious name!
With joy that errand we review
On which thy mercy came.

2 While all thine own angelic bands
Stood waiting on the wing,
Charmed with the honour to obey
Their great eternal King;

3 For us, mean, wretched, sinful men,
Thou laidst that glory by;—
First, in our mortal flesh, to serve;
Then, in that flesh, to die.

DR. DODDRIDGE.

MATTHEW XX.

Jesus going up to Jerusalem.

AND Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I should do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

REFLECTIONS UPON MATT. XX.—They who now cultivate and enjoy Christ's fellowship shall arrive at last at the Jerusalem above. Great was the malignity of Christ's enemies against his doctrine, his person, and his life; yet though they succeeded in shedding his blood unto the death, they could not prevent his triumphant resurrection from the tomb. It is a grievous stain upon the name of the professed followers, and more especially the ministers of Jesus, when they discover an unhallowed love to earthly greatness, wealth, and power. May we ever see that true honour is humility, and may our pride be subdued and extinguished by the remembrance of that cup of sorrow which our great Immanuel drank, and that baptism of suffering and wrath with which he was baptised. O with what brightness the humility and mercy of Jesus shine, in placing himself in the capacity of a servant, and even giving his life to accomplish the spiritual emancipation of his people, and to raise them to the glories of immortality! How delightful the recollection of the multitudes who flocked around Jesus in his humiliation! and how animating the prospect of the myriads who shall flock around his standard in millennial days, when the eyes of a blinded world shall be open, and when nations shall unite in singing the sweetest hallelujahs to our Redeemer's praise!

PRAYER.

HOLY Spirit, graciously breathe upon us thine influences, that we may be enabled, as a family, to pour out the desires of our heart before a prayer-hearing God. Thou knowest the deadness, the carnality, and the unbelief of our hearts, and therefore our complete unfitness without thy grace to approach the throne of God.

We adore thee, O Lord, for the displays of thy perfection in creation and providence; but, above all, for the manifestation of thy mercy and grace in the death and sufferings of thy well-beloved, thine eternal Son. In thy wisdom thou couldst find out no other plan by which our fallen race could obtain salvation, except through the sacrifice of Immanuel. In thy compassion and pity, thou didst make this unparalleled sacrifice —thou didst give up thy Son to the death for us all. Truly thou art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. Thou art good, thy mercy is everlasting, and thy truth endureth to all generations. Thou art merciful and gracious, slow to anger, and plenteous in mercy.

Eternal praises to thy name, O Jesus, that thou didst willingly consent to all the conditions in the covenant of grace which were necessary for the salvation of sinful men. Let the remembrance of the treachery of Judas in betraying thee affect our minds with godly jealousy and fear, lest, after all our professions of piety and love, we should act a treacherous, a traitorous part. Make us amazed at the cruelty and impiety of men. Thou didst come to save men, and men became thy murderers; thou didst come to show men pity, but they rewarded thy pity with cruelty and scorn; thou didst come to give them life, but they rewarded thee with crucifixion and death. O suffer us not to betray thee!

Impress the minds of our dear children with love and wonder, when they think of thy death. Convince them, O Jesus, that thou didst die for them. O take possession of the youthful affections of their bosom, and give them grace to devote their early days and life to thee.

We rejoice, O Lord, that the death of Christ was followed by his resurrection. O teach us to believe that the resurrection of Christ was the first-fruits of them that sleep, and that his resurrection is the pledge and security of ours.

Merciful God, preserve us, and all thy ministering servants, from carnal and unhallowed ambition. Instead of wishing earthly greatness and superiority, may we rather wish to be the servants of all.

Forgive the guilt we have contracted this day, and accept of the tribute of our gratitude for the mercies enjoyed. Hide us this evening under the covert of thy wings. May natural sleep remind us of the sleep of death. Those who shall sleep the sleep of death this night, have mercy upon them. O may they awake in heaven. Mercifully hear us, for our Saviour's sake. We ascribe to the Father, Son, and Holy Ghost unceasing praises. Amen.

THE WORLD NO COMPENSATION FOR THE LOSS OF THE SOUL.

Westerham. Highbury College. Ellenborough. C. M.

1 LORD! shall we part with gold for dross,
With solid good for show?
Outlive our bliss, and mourn our loss
In everlasting woe?

2 Let us not lose the living God
For one short dream of joy;
With fond embrace cling to a clod,
And fling all heaven away.

3 Vain world, thy weak attempts forbear,
We all thy charms defy;
And rate our precious souls too dear
For all thy wealth to buy.

RIPPON, 401.

GENESIS XXXI.

Jacob leaving the House of Laban.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's: and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him, as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field, unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I.

13 I *am* the God of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches that God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

REFLECTIONS UPON GEN. XXXI.—The inordinate love of the world, and grieving at the temporal prosperity of others, are among the worst passions which can pollute and degrade the nature of man. God never withdraws his presence from his people, and he will say to them at death, Return, my ransomed children, home. O how pleasing, when heads of families live in Christian fellowship, looking together to a new-covenant God! If pious and faithful servants are at any time rewarded by the moroseness and cruelty of graceless masters, let them rejoice that they are interested in a special providence, who watches over their souls, and who often, in a most remarkable manner, will preserve their temporal rights secure from the grasp of avaricious employers. What a privilege to be a saint! —angels are their guards, the Lord of angels is their God, mindful of their believing vows, and faithful to his own gracious promises. When fathers and mothers claim a mutual interest in the God of salvation, when they mutually rejoice in the possession of the same rich, spiritual, and imperishable inheritance, and when they proceed in the journey of life according to the counsel of a merciful God, their life on earth is the harbinger of the joys of heaven. May God the Spirit ever keep us from idols, and may Jesus reign triumphant in our heart! If we take God for our God, and set our face steadfastly in our journey to heaven, all the schemes of our crafty enemies will be defeated, and in defiance of their threats we shall safely reach our heavenly home.

PRAYER.

GOD of Abraham, Isaac, and Jacob, God and Father of our Lord and Saviour Jesus Christ, we draw near unto thee in the exercise of prayer. O give us the boldness and the humility of faith, that we may come boldly unto the throne of grace, because our great High Priest has gone into the heavens to intercede and to prepare mansions of glory and rest for all who love him and believe in his name.

We adore thee as the heart-searching God. Thou seest not as man seeth; man looketh on the outward appearance, but thou lookest on the heart. Thou art the Lord who searchest all hearts, and understandest all the imaginations of the thoughts. With what fervour then ought we to pray, Let the meditations of our heart be acceptable in thy sight, O Lord, our strength and our Redeemer. O that our heart were right in the sight of God. Divine Spirit, where can we look but to thee for this blessing? Graciously accomplish the promise, I will put my Spirit within you.

May practical and useful effects be produced on our mind by the Word of God we have now read. Preserve us from a worldly, sordid spirit, which was so much exemplified by Laban. May we be enabled to avoid in ourselves what appears so odious in others. May we see the emptiness and vanity of earthly treasures, when compared with treasures of grace. O give us the treasures of faith, humility, love, and zeal. Mercifully look down upon us, as a family, while we pray, The Lord bless us, and keep us; the Lord make his face to shine upon us, and be gracious unto us; the Lord lift up his countenance upon us, and give us peace. As thou didst to Israel, put thy name upon us and bless us.

Preserve us from the sin of envy, and teach us to rejoice in the wealth, prosperity, and happiness of those around us. Give us thy Spirit, that we may suppress and subdue all tempers and dispositions which are opposed to thy will and at variance with the peace and comfort of our fellow-men. Let all of us study family peace, and avoid every feeling and expression and action which has a tendency to disturb domestic tranquillity and happiness. Let Christian love reign in all our bosoms. Let our love to each other be more than natural, let it be spiritual—that divine affection which is enkindled in the heart by the Holy Spirit, which many waters cannot quench, nor floods drown.

May our children be filled with love to Christ: then they will love each other with pure hearts fervently. Teach them to walk in love, as Christ also hath loved them.

We thank thee, O God, that there is no crisis of difficulty in which thou dost not appear for thy people. Glorious promise: I will never leave thee! Thou hast fulfilled this promise in our experience last night, in watching over and preserving us. May the grace of the Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with us this day and for ever. Extend to all of us thy pardoning mercy. Hear our prayer, for the sake of Jesus our Advocate and Redeemer. Amen.

HOSANNAS OF CHILDREN.

Ringwould. Timsbury. Old Hundred. L. M.

1 ALMIGHTY Ruler of the skies,
Through the wide earth thy name is spread,
And thine eternal glories rise
O'er all the heavens thy hands have made.

2 To thee the voices of the young
A monument of honour raise;
And babes, with uninstructed tongue,
Declare the wonders of thy praise.

3 Thy power assists their tender age
To bring proud rebels to the ground,
To still the bold blasphemer's rage,
And all their policies confound.

4 Children amidst thy temple throng
To see their great Redeemer's face;
The Son of David is their song,
And young hosannas fill the place.

WATTS, *Ps. 8, p. 1.*

MATTHEW XXI.

Christ's triumphant entrance into Jerusalem.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them* and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest:

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

REFLECTIONS UPON MATT. XXI.—The mount of Olives should remind us of the numerous nights our Saviour spent in prayer. The instructions given to his disciples respecting the colt strikingly proclaim his divine omniscience. In him we see the most minute prophecies fulfilled. Christ appeared most lovely in his condescension and meekness;—like him, may we be meek and lowly in heart! His laws are wise, merciful, and just; and his loving and loyal people yield implicit and ready obedience to all his commands. If Jesus reigns on the throne of our affections, we will consider no sacrifices too great to make for his sake, or too precious to promote the interests of his kingdom. Jesus our Immanuel is Wonderful, and all nations shall hear the fame of his wonderful name, and princes pay their homage at his feet. Degraded is the heart of those where covetousness fills the throne. May our hearts be temples of the Holy Ghost, filled with divine light, and warmed with divine love. Oh! may the wonders of Christ's person fill our hearts with delight, and our mouths with praise. "Blessed Jesus! let all the people praise thee. Amen."

PRAYER.

GOD the Father, Son, and Holy Ghost, the object, the only object of religious homage and adoration, we prostrate ourselves before thee at the close of another day, in the name of Jesus, to supplicate thy salvation; we rejoice that we cannot weary thee by our continued applications. While earthly kings are approached with difficulty, and seldom, and only in one place, the way to thy mercy-seat is ever open, all impediments are removed, the gates of gospel-grace stand open night and day, and the eye of thy pity never slumbers or sleeps.

Holy and divine Spirit, bless the Word of unerring truth and wisdom we have now read. May we exercise a lively faith in thy Word; may it prove to us a quickening word, constantly working in our hearts and consciences, exciting within us unfeigned love, lively zeal, the deepest humility, persevering diligence, and patient continuance in well-doing. By this blessed guide may we be taught fidelity in our duty to God and all around us; and thus go onward in our Christian course, encouraged by the hope of being finally translated to the heavenly world, to be ever with the Lord.

Holy Saviour, we adore thee as God equal with the Father, and would ascribe to thee that divine honour and praise which the inhabitants of heaven ascribe to the Father and thyself. Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. We rejoice, O Jesus, that thou art the King of Zion. In thy divine nature, and in thy mediatorial glory, thou art infinitely exalted above all earthly princes, yea, above all the principalities and powers in the heavenly places. Thou hast a name above every name; for at thy name every knee shall bow, and every tongue confess that thou art Lord. We adore thee and acknowledge thee as the Lord our Saviour. Come, thou Prince of Peace, and reign over us.

Teach, by thy Spirit, our dear children before thee to imitate the little children in Jerusalem, who proclaimed and sung before the Saviour in the streets and in the temple, Hosanna to the Son of David; Hosanna in the highest.

Teach our rulers, and the great and mighty of our land and of the earth, to bow before thy sceptre, O Immanuel. Soon may thy mediatorial dominion extend over the whole earth. O hasten that blessed day.

We thank thee, O Lord, for the renewed and continued mercies of the past day, not only in things which concern the body and time, but also in those which concern the soul and eternity. Whatever thy pure eyes have seen amiss in our thoughts, words, or deeds, graciously forgive.

We commend ourselves, and all in whom we are interested, to thy providential care this night. Defend our souls and bodies from all those dangers to which we are constantly exposed; and may we be so invigorated and refreshed with sleep and rest, as to enter upon the duties of another day with alacrity, vigour, and joy. All we ask is in Jesus' name, to whom, with thyself and the Holy Spirit, be ascribed unceasing praises. Amen.

MAKING GOD A REFUGE.

Hanover Chapel. Quebec Chapel. Brighton. C. M.

1 DEAR refuge of my weary soul,
On thee, when sorrows rise,
On thee, when waves of trouble roll,
My fainting hope relies.

2 To thee I tell each rising grief,
For thou alone canst heal;
Thy word can bring a sweet relief
For every pain I feel.

3 But, O! when gloomy doubts prevail,
I fear to call thee mine;
The springs of comfort seem to fail,
And all my hopes decline.

STEELE

GENESIS XXXI.

Covenant of Jacob and Laban.

THEN Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captive *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid; for I said, Peradventure thou wouldest take by force thy daughters from me.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen my affliction and the labour of my hands, and rebuked *thee* yesternight.

43 And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

REFLECTIONS UPON GEN. XXXI.—Close relationship is no security against the most malevolent corruptions. Unprincipled, covetous men, while themselves loaded with guilt, unscrupulously heap false accusations upon the innocent, and daringly attempt to conceal their enmity and jealousy under false professions of friendship and affection. God is the guardian of his saints, and in times of the greatest danger, lays effectual restraints upon their furious enemies. What force the history of depraved man gives to the wise counsel of God! —"Trust not in man, trust not in princes, whose breath is in their nostrils; in that very day, their thoughts perish." Attempted apologies for sinful courses only make guilt more aggravated, and the offender more odious. Differences among friends cannot be too soon healed, nor covenants of peace too soon settled. It is lovely to see the injured and the aggrieved most readily burying differences in oblivion. May it be our happiness, as it is our privilege, to enter into covenant with Christ, then we shall receive "the sure mercies of David."

PRAYER.

O LORD our God, the God of salvation and grace, encouraged to draw near unto thee in the name of the chief Shepherd and Bishop of souls, we adore thee as the Creator, the Owner, and the Disposer of all things. Thou didst make the world, and all things that are therein: thou art the Lord of heaven and earth. The sea is thine, for thou madest it, and thy hands formed the dry land. Every beast of the forest is thine, and the cattle upon a thousand hills. The earth is thine, O Lord, and the fulness thereof; the world, and all the inhabitants who dwell upon its surface. Yea, the heavens are thine, even the heaven of heavens, with all their host.

Thou hast continued thine undeserved kindness with us during another night. While the eyes of some have been closed in death during the past night, our eyes are opened to see the light of another day. Open the eyes of our soul to see wonderful things in thy laws; open our eyes to see the glorious beams of the Sun of Righteousness. We thank thee, heavenly Father, for thy mercies, temporal and spiritual, which now fill the cup of our lot. It is a good thing to give thanks unto thee, O Lord, and to sing praises unto thy name, O Most High.

What are we, that we should be allowed to approach a throne of mercy, who deserve to have been placed before a throne of judgment? Wonderful grace! that we should be permitted to touch the golden sceptre of thy grace and live, who deserve to be destroyed with the iron rod of thy vengeance. We come to thy throne, not because we are worthy, but because thou art merciful. We come because thou hast found out a ransom, even thy well-beloved Son, who died to remove our guilt, and who rose again to show that his sacrifice was accepted for this great end. We come to thy throne, for thou hast said, Behold the Lamb of God, who taketh away the sin of the world!

Take our children now before thee, and make them thine. Let them be among the number of thy jewels, and preserved safe in the cabinet of thy love from the cruel purposes of Satan the destroyer.

Merciful God, thou who didst preserve Jacob from ruin when he was exposed to the wrath of Laban, O preserve us from the wicked designs of all our enemies. Eradicate from our minds every envious and malignant passion, and preserve us from the envious and malignant passions of others. When we are exposed to the rage of men, may we be preserved as under thy gracious pavilion. Give us grace to study and seek family peace, and carefully to cultivate the affection of our relatives. May we learn from thee, O Jesus, the Christian and Divine lesson of forgiving and forgetting injuries; then shall we be able conscientiously to offer up that prayer, Forgive us our trespasses, as we forgive them who trespass against us. In all the duties and engagements of the day, may we be enabled to exemplify the Christian graces. We commend ourselves to thy guidance and care. O hear and answer our supplication, for Jesus our Redeemer's sake. Amen.

SAINTS VICTORIOUS.
Conquest. Reston. Suffolk. C. M.

1 GREAT Leader of thine Israel's host,
We shout thy conquering name
Legions of foes beset thee round,
And legions fled with shame.

2 A victory glorious and complete,
Thou by thy death didst gain;
So in thy cause may we contend,
And death itself sustain!

3 By our illustrious General fired,
We no extremes would fear;
Prepared to struggle and to bleed,
If thou, O Lord! be near.

DODDRIDGE.

MATTHEW XXI.

The barren Fig-tree and wicked Husbandmen.

AND he left them, and went out of the city, into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

REFLECTIONS UPON MATT. XXI.—Exceedingly diversified were the sufferings of Christ. How mysterious, he who giveth the lions their food, and who hears the cry of the ravens, suffered the pains of hunger for us! They who present the prayer of faith, possess the richest treasure, and have power with God. May we possess this treasure, and exercise this power The persecution of God's saints is a crime of the greatest magnitude, which God will visit with the heaviest vengeance. Though the death of Christ has proved the salvation of myriads, this in no degree diminished the guilt of his murderers. May it be our blessedness to receive Jesus as our Saviour; then we shall escape the dreadful doom of those, who impenitently reject the invitations of mercy, and despise the offers of grace.

PRAYER.

MOST merciful God, let the Holy Spirit descend upon us in his gracious influence, while we engage in the exercise of prayer. We thank thee for the promise of the Spirit given us by thy servant Isaiah: I will pour out my Spirit upon thy seed, and my blessing upon thine offspring;—and for the renewal of this most merciful and seasonable promise by thy servant Joel: I will pour out my Spirit upon all flesh. In the name of Christ, we would reverently yet confidently pray that thou wouldst fulfil this promise in our experience; then shall our prayers rise from our inmost souls; then shall we wrestle like Jacob, and obtain the blessing.

We have now been permitted to read the sacred volume: O mercifully impress on our treacherous hearts what we have now read. May the searching truths which have engaged our attention assist us in examining ourselves with impartial scrutiny and care, that we may know whether we are in reality in the faith, and have passed from death to life. We are naturally averse to this exercise; give us grace to conquer the aversion, that we may look faithfully into our hearts, and know how matters stand between God and our souls.

We have reason to lament that, notwithstanding the rich enjoyment of the means of grace, we too much resemble the barren fig-tree. Justly mightst thou have said, Cut it down; why cumbereth it the ground? Yet thou hast not cut us down; for, amid the greatest unworthiness and the most aggravated provocations, we are still preserved. We will give thanks unto the Lord, for he is good, for His mercy endureth for ever.

Make the children of our family trees of righteousness, the planting of the right-hand of thy grace, that thou mayst be glorified. Let them be olive plants in thy house, and fragrant flowers of holiness in the garden of thy Church.

Lord, teach us to value and faithfully to improve the means of grace. Thou art gracious in giving us those means, but thou wilt be just in requiring an account of the manner in which we have used them. Convince the careless among us, that to despise the means of salvation is to despise salvation itself, and to pour the greatest contempt upon the boundless mercy of God. O teach us to honour Christ. Blessed Jesus, thou art the chief corner-stone, yea, the foundation and glory of thy Church. Jewish priests rejected thee, and set thee at nought. After passing through the dreary shades of death, thou art now raised to the loftiest throne in heaven. This is the Lord's doing, and it is marvellous in our eyes.

Accept of our thanks for the mercies of the day, and let the sins we have committed be graciously forgiven. We would lie down on our beds trusting in thy promise, and wondering at thy kindness, in giving us beds on which to rest, when Jesus had not where to lay his head. We implore an answer to our prayer, for our dear Redeemer's sake. Amen.

VENTURING ON GOD'S MERCY.

Leonard's. Oakham. Stool. P. M.

1 GRACIOUS Lord! incline thine ear!
My requests vouchsafe to hear;
Hear my never-ceasing cry;—
Give me Christ, or else I die.

2 Wealth and honour I disdain,
Earthly comforts, Lord! are vain:
These can never satisfy:
Give me Christ, or else I die.

3 Lord! deny me what thou wilt,
Only ease me of my guilt;
Suppliant at thy feet I lie,
Give me Christ, or else I die.

FLETCHER'S COLLECT. 196.

GENESIS XXXII.

Jacob wrestling with the Angel.

AND Jacob went on his way, and the angels of God met him.
2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.*
3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.
6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:
10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.
11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.
12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother.
24 And Jacob was left alone: and there wrestled a man with him until the breaking of the day.
25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
27 And he said unto him, What *is* thy name? And he said, Jacob.
28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.
29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name; and he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.
30 And Jacob called the name of the place Peniel;† for I have seen God face to face, and my life is preserved.
31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

REFLECTIONS UPON GEN. XXXII.—The path of duty may be often the path of suffering; but it is always the path of safety. Unspeakably great are the privileges of God's saints: they have the protection of angels; they have the fellowship and defence of the Lord of angels. When faith is in exercise the greatest obstacles appear insignificant, and the greatest enemies seem as grasshoppers. When afflictions are sanctified they become blessings; they arouse the energy of the graces, and stimulate the believer to present before the throne those earnest supplications which secure the protection of Omnipotence, and the confusion and overthrow of all his enemies. God's promises furnish the most suitable matter for prayer, and afford the greatest encouragement to trust in God for the answer of prayer. The fulfilment of his promises depends on no peradventure; it is secured by immutable love and inviolable truth. Let us seriously inquire, Have we the spirit of grace and supplication? Do we know what it is to wrestle with God in our intercessions before the mercy-seat? In the midst of the greatest darkness and discouragements, have we poured out our supplications into our heavenly Father's ear? Have we knocked and it was opened? Have we asked and received? Have we sought and found? Then, a prayer-hearing God is our God, and he will be our guide even unto death. Those places are indeed Bethels where such prayers are offered; and they are the delightful prelude that we shall at last appear in heaven, and see our Saviour face to face.

* Two hosts. † Face of God.

PRAYER.

O LORD our God, thou art the God of all grace and of all comfort. We would earnestly supplicate thy Spirit as a Spirit of prayer at this time, that our hearts, as well as our lips, may be engaged in acts of holy devotion.

Thou art the almighty Jehovah, and thou dost mercifully exercise thy power in preserving thy people amid the dangers which assail them in their journey to their Father's house, while passing through the vale of tears. Great was the danger to which Jacob, his family, and his property were exposed, when his brother, burning with rage and revenge, came with four hundred men to destroy him. O Lord, thou didst avert the brother's rage, thou didst change the storm into a calm. At thy command fraternal affection was enkindled in the bosom, where malignant and resentful passion long reigned. O Lord, thou savest by thy right-hand them who put their trust in thee. Thou gavest to thy servant the shield of thy salvation, thy right-hand did hold him up, and thy gentleness did make him great.

Thou delightest in mercy; and may we delight to seek mercy from him who delights to bestow it. Sanctify to us the afflictions and trials of the past. May we see not only thy justice, but thy wisdom and goodness, in all that has befallen us. Jacob saw thy goodness in all he suffered—O give us Jacob's faith! then shall we glorify thee in the furnace, and acknowledge that in mercy thou hast afflicted us. Prepare us for the afflictions which are to come. Suffer us not to imagine that we are to escape from them in the path of duty. Let the words of our Saviour ever be preserved alive in our remembrance: Through much tribulation ye must enter the kingdom. Blessed Jesus, give us thy presence, counsel, and protection on our way to the heavenly Canaan. As an host of angels met and defended Jacob, O give thine angels charge over us, to hold us up in their hands.

Holy Spirit, impart thy grace in the hour of temptation. When temptations are strong, let faith be strong. The more the tempter strives the more may we wrestle in prayer.

O teach our dear children and domestics to wrestle with God in prayer betimes; then they will be preserved from ten thousand snares. All their days may they resemble wrestling Jacob.

We thank our God for the providential care of the last night, and that we are now prostrate before the throne of God, to supplicate the salvation which is in Christ. Lord, save us; save us, else we perish. Let thy grace appear this day in our lives and conversation. Teach us to watch over ourselves, to watch as under thine eye, and to watch as those who must give an account.

Forgive our sins, and hear our imperfect prayers, for our blessed Saviour's sake. Amen.

WHAT WE DESERVE.

Shields. Zebulun. Bangor. C. M.

1 LORD! when I read the traitor's doom,
To his own place consigned,
What holy fear and humble hope
Alternate fill my mind!

2 Traitor to thee I too have been,
But saved by matchless grace;
Or else the lowest, hottest hell
Had surely been my place.

3 But, lo! (what wondrous, matchless love!)
I call a place my own,
On earth, within the Gospel sound,
And at thy gracious throne. RYLAND.

MATTHEW XXII.

The Marriage of the King's Son.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

REFLECTIONS UPON MATT. XXII.—Sin has exposed our race to spiritual starvation and misery; but God, in the overflowings of his mercy, has provided a rich feast of the choicest spiritual dainties, that perishing, starving, miserable souls may freely partake of what is freely presented, that they may eat and be satisfied, and remember their sorrows no more. Though we are by nature outcasts, aliens, and rebels, he invites us to partake of his bountiful and gracious provision, in language the most condescending, persuasive, and loving. He says, "Eat, O friends! yea, drink abundantly, O beloved!" Let us greatly admire the wisdom of Christ, blended with the greatest mildness, humility, and meekness, which shone so bright in the presence of enemies, whose malicious craft was mingled with the greatest enmity and envy.

PRAYER.

O LORD our God, though we are less than the least of all thy mercies, yet we would come boldly to thy throne in the name of Christ. Thou art the God of our salvation. O say to us as a family and as individuals, O say to all our beloved relatives, I am the Lord thy God, the Holy one of Israel, thy Saviour. O for that lively, appropriating faith, which will enable us to address thee in the believing language of David! Thou art the God of our rock; in thee will we trust: thou art our shield, and the horn of our salvation; our high tower, our refuge, and our Saviour. Blessed shall we be, if we are enabled each one with Mary to exclaim, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

We acknowledge with gratitude the goodness which has passed before us this day, and at the same time our absolute unworthiness of the smallest token of thy kindness. Holy Spirit, enable us with humility to see the aggravation of our sins in the multitude and in the greatness of thy mercies. While we thank thee for daily blessings, we would confess daily sins, and implore forgiveness through our Saviour's blood. May each one of us be clad in the armour of grace; then shall we successfully contend with sin, and obtain distinguished victories over all our powerful corruptions.

Let the Word we have now read be a light unto our feet and a lamp unto our paths, and may it be profitable for correction, and for instruction in righteousness.

Enable our dear children to take thy Word for their counsellor. May they use it as a lamp to guide them safely through the dark night of human life, and by its blessed beams may they be conducted at last to the pearly gates of heaven.

Gracious Saviour, we rejoice thou hast formed and established a kingdom on earth, even thy Church, which thou hast enriched with privileges and ordinances. May we not merely be the children of the kingdom by profession, may we be its subjects in reality. Divine Redeemer, we would swear allegiance unto thee as our only Lord. We praise thee that as the King of Zion thou hast prepared a gospel-feast, to which all are invited whose privilege it is to hear the joyful sound. We would rejoice that Wisdom hath builded her house, that she hath killed her beasts, and furnished her tables, and that her ministers are charged to deliver the following gracious invitation: Whoso is simple, let him turn in hither; come eat of my bread, and drink of the wine which I have mingled. Preserve us from the sin of despising the invitations of thy mercy to partake of the provision of the gospel-feast, even the blessings of salvation. O Lord, thy wrath will burn with awful fury against those who die rejecting the offers of thy mercy. Give us, O Jesus, the wedding-garment of thy righteousness. May we live no longer without this glorious robe.

We commend ourselves, and all our friends, to thy care and mercy this night. O spread over us the blessed wings of thy gracious power. Accept our persons, and hear our prayers, through the mediation of our Lord and Saviour, who is the same yesterday, to-day, and for ever. Amen.

RESIGNATION.

Serenity. Baxter. Stamford. C. M.

1 MY times of sorrow and of joy,
Great God! are in thy hand;
My choicest comforts come from thee,
And go at thy command.

2 If thou shouldst take them all away,
Yet would I not repine;
Before they were possessed by me,
They were entirely thine.

3 Nor would I drop a murmuring word,
Though the whole world were gone,
But seek enduring happiness
In thee, and thee alone. BEDDOME.

GENESIS XXXIII.

The meeting of Jacob and Esau.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My Lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.*

18 And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

* Booths.

REFLECTIONS UPON GEN. XXXIII.—Though God promises his people protection from their enemies, the proper use of means of defence are not rendered less necessary, and it is much better to disarm an adversary by kindness, than to resist him by might. Let us implicitly rely on God in times of danger and fear, as the God of our salvation; seeing that by his great power and mercy he can level mountains of difficulties, dispel clouds the most ominous, and convert enemies the most formidable, into friends the most active, generous, and useful. Esau wished to be the breaker up of the way to Jacob; but Jesus is willing to be the breaker up of our way; let us therefore most readily embrace his guidance, and let us most confidently follow his footsteps. Then we shall go on our way rejoicing, singing as we go, "The Lord of hosts is with us, the God of Jacob is our refuge."

PRAYER.

O LORD our God, we would approach thee in the name of Christ, and draw near with confidence and love, as children draw near to their earthly parents. What are earthly parents—what are the nearest and dearest of earthly friends—compared with thee? Thy love is the most tender and compassionate, and thy mercy vast as thine infinitude and eternal as thy throne.

When we meditate on thy government over the universe, but in particular over the Church, we would take up the language of the Psalmist, and sing, Let the heavens be glad, and let the earth rejoice, and let them say among the heathen, the Lord reigneth. As a family we would rejoice because of the unspeakable benefits we have enjoyed under the reign of thy providence; but more particularly for the advantages and privileges we are enjoying under thy reign of thy grace.

We have been rebellious subjects, and have made ourselves infinitely unworthy of the blessings and privileges of thy gracious reign. As Manasseh humbled himself and prayed, and God was entreated, so may we humble ourselves and pray; then we shall find through Christ that thou our God shalt be entreated, and wilt graciously pronounce upon us a sentence of pardon and acceptance. Glory to thy blessed name, that thou art able to be just, and at the same time the justifier of those who believe in Jesus. Fulfil in us that delightful and encouraging promise. Surely shall one say, In the Lord have I righteousness and strength. It is in thee alone that all the seed of Israel shall be justified, and shall glory. In thee may we be justified, and then shall we for ever glorify thy name.

Bless to us the reading of the Scriptures. May we search them with care, that we may find the pearl of great price. By its glorious beams may we be ever guided in the way of peace. O that we could pray with the Psalmist, Make us to to go in the way of thy commandments, for therein do we delight.

Sanctify to us all the afflictions of life. When providences are dark, may we rejoice that thy promises are bright; and when all is gloomy to the eye of sense, may our eye of faith be vigorous and lively, and behold with joy the exceeding and eternal weight of glory which follows the trials of the desert.

Have mercy on our children and servants before thee; give them the shield of thy grace; then will they be prepared for the ills of human life, which none can escape.

We thank thee for all our mercies, personal, family, relative, and national. When we think on what thou hast done for us all our journey through, we have reason with thy servant to acknowledge, in accents of gratitude and praise, God hath dealt graciously with us.

We bless thee for the mercies of another night, and implore the guidance of our God in discharging the duties of another day. Hear us, for the sake of our Lord and Saviour. Amen.

LOVING GOD.

Campbell. Daventry. Rippon. Ulverston. L. M.

1 YES, I would love thee, blessed God!
Paternal goodness marks thy name!
Thy praises, through thy high abode,
The heavenly hosts with joy proclaim.

2 Freely thou gav'st thy dearest Son
For man to suffer, bleed, and die;
And bidd'st me, as a wretch undone,
For all I want on him rely.

3 In him thy reconciled face
With joy unspeakable I see;
And feel thy powerful, wondrous grace
Draw, and unite my soul to thee.

4 Whene'er my foolish, wandering heart,
Attracted by a creature's power,
Would from this blissful centre start,
Lord, fix it there to stray no more!

D. TURNER.

MATTHEW XXII.

The Resurrection.

in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any *man* from that day forth ask him any more *questions*.

REFLECTIONS UPON MATT. XXII.—Every day of our lives we should seriously remember the resurrection day, that solemn day, when the eternal destinies of men shall be proclaimed before an assembled universe. Though human and earthly relationships shall then have no existence, yet if we are now savingly related to Jesus, as our Saviour and Husband, we shall find on that day our union to him unchanging and eternal, and also our relation to all saints as brethren endless as God's throne. Is the essence of the Gospel of Christ *love?* Under its divine influence may our hearts be filled with love to its author, its doctrines, and ordinances. Is the essence of Christ's law *love?* May the Holy Spirit enable us to receive his law with love, and from a principle of love to yield a ready evangelical obedience to all his precepts. O! may our hearts breathe love, may our lips utter the expressions of holy love, and may our lives furnish the displays and illustrate the influence of divine love! Often we have read, often we have heard of Christ's excellence, Christ's suitableness, of the graces of his humanity and of the glorious perfections of his Divinity, of the merit of his righteousness and of the efficacy of his intercession. Let us ask, Are we drawn to Jesus? Has his excellence attracted us? Has his love allured us? Have we fled to his bosom for mercy? Have we surrendered to him the throne of our hearts? Lord, enable us to say, "Jesus is MY ALL and MY IN ALL."

PRAYER.

OUR Father who art in heaven, as a family we prostrate ourselves before thy throne, at the close of another week. Thy goodness and mercy have followed and surrounded us from the moment of our birth to the present time. What reason have we to praise thy name in a song, and to magnify thee with thanksgiving!

May divine light and power accompany what we have now read. While thousands and millions of our race are left in midnight darkness, without one ray of revelation to guide their steps, we bless thee for the sacred volume of inspired wisdom, which shineth as a glorious light in a dark place. Father of mercies! in thy Word of truth and love what endless glory shines! for ever be thy name adored and praised for these celestial lines of truth, mercy, and love!

We bless God for the glorious discovery of the resurrection at the last day. May our hopes of the resurrection of our bodies be placed on the righteousness of Christ alone; and may the prospect of that blessed event deliver us from the fear of death. As an evidence that we are delivered from the sting of death, may our hearts be filled with the love of God. O divine Spirit, enkindle in our souls the sacred flame; then shall we love the Lord our God with all our heart, with all our soul, and with all our mind. Convince us that, if we are without the love of our neighbour, we are without the love of God. Impress our minds more than they have ever been, that love is the essence of the Gospel, and the fulfilling of the law. May we therefore walk in love, as Christ also hath loved us.

Thou art saying to us in thy Word, What think ye of Christ? Alas, O Jesus, we have too often thought of thee with indifference! we have looked upon thee as a root sprung out of a dry ground, that had no form or comeliness. O that each one of us could reply to this most interesting and personal question, Thou art white and ruddy, the chiefest among ten thousand and altogether lovely.

Divine Saviour, appear in thy loveliness and grace to our dear children now before thee. Let thy love arise within them. Soon may thy love possess their souls; then will they enjoy the distinguished honour of having devoted to thy glory the golden period of their days.

May we remember with joy that to-morrow is the Sabbath of the Lord. To us, and to thousands, may it prove a day of rest. If we enter thy courts, may our minds receive from thee those feelings, views, graces, and affections—that hungering and thirsting after righteousness, without which we cannot properly wait upon thee in thine earthly sanctuary. On thy day may we be prepared to answer the kind and merciful question of our Lord: What is thy petition, and what is thy request? May our petition be, To receive thee into our hearts by faith, and to be filled with the Holy Ghost.

We commit our bodies and our souls this night to thy care, O Lord. Hear our prayers, and forgive our innumerable transgressions, for Jesus our Mediator's sake. Amen.

CALLING ON GOD.

Fordingbridge. Beddington. Winchester. L. M.

1 THEE will I love, O Lord, my strength,
My rock, my tower, my high defence;
Thy mighty arm shall be my trust,
For I have found salvation thence.

2 Death, and the terrors of the grave,
Stood round me with their dismal shade;
While floods of high temptations rose,
And made my sinking soul afraid.

4 In my distress I called, My God!
When I could scarce believe him mine;
He bowed his ear to my complaint,
Then did his grace appear divine.

5 Great were my fears, my foes were great,
Much was their strength, and more their rage;
But Christ, my Lord, is conqueror still,
In all the wars that devils wage.

WATTS, *Ps.* 18, *p.* 1.

PSALM XVIII.

The Majesty of God.

I WILL love thee, O LORD, my strength.

2 The LORD *is* my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

REFLECTIONS UPON PSALM XVIII.—By faith the believer can look upon the divine perfections, and see his personal interest in them all. Feeling his own ignorance, he sees his interest in the divine omniscience; feeling his own folly, he sees his interest in the divine wisdom; feeling his own weakness, he sees his interest in divine power; and feeling his own helplessness, he rejoices to see his interest in God's guardianship and defence. The elements of heaven—fire, lightning, rain, snow, hail; the waves of the sea, the raging of the winds, the tempest, the whirlwind, and the earthquake, furnish awful displays of God's power, and dreadful manifestations of his justice! How delightful!—the believer can say, in the midst of the storm, and during its desolations, I am safe; my God and Saviour controls all, and directs all, for the interests of his Church, and for the glory of his majesty. He can say, when ungodly nations quake for fear, "This God is my God, and he will be my guide, even unto death." He is my refuge and my strength, who can make me afraid? As the mountains are round about Jerusalem, I am safe in an impregnable fortress, surrounded by the perfections of Jehovah.

PRAYER.

BLESSED God, what gratitude and joy should inspire our hearts, that, in thy kind providence, we have been preserved during the past night, and that our eyes have been opened to see the light of another Sabbath-day! What reason have we to love thee, O Lord, our strength! During all the days that are past, thou hast been our rock, our fortress, and our deliverer. We adore and magnify thee as our buckler, as the horn of our salvation, and our high tower. We desire as a family to call upon thee, in the name of Christ. In our past distresses we called upon thee, and thou didst hear our voice, even in thy temple. Behold, we come unto thee, for thou art the Lord our God.

Glorious art thou in the loud voice of thy thunder: none can thunder with a voice like thine. Who can stand before thee when thou art angry? The earth shook and trembled; the foundations of the hills were moved, they were shaken because thou wast wroth. O enable us to stand in awe of thy majesty, and sin not. Preserve us from the devouring fire of thy law as a covenant of works. O Jesus, hide us in thy righteousness; then shall we be safe. When thy thunders, O Lord, shall shake the heavens and the earth at the last day, that great and dreadful day, may we be found among the number of thy people; then shall we not fear, though the earth should be removed, and though the mountains be carried into the midst of the sea. O suffer us not to delay the great matter of our salvation till the shades of death surround us! As we wish to be preserved from the thunderbolts of thine anger, may we now seek, with earnestness and faith, the things which belong to our peace, before they be for ever hid from our eyes.

Give us grace, O Lord, to sanctify thy Sabbath, and ever remember thy day to keep it holy.

Preserve our dear children from Sabbath profanation, and may they not speak their own words, or seek their own sinful pleasure, on thy holy, hallowed day.

Thou hast promised, Blessed is the man that keepeth the Sabbath from polluting it. May this blessing be ours. Preserve our neighbourhood and our land from the crying sin of profaning thy day. Make our rulers, our magistrates, and our merchants, examples of Sabbath sanctification to all the inferior ranks of men.

Holy Spirit, prepare us, and our relatives, and the congregation to which we belong, for the public services of thy house. Let the unction of the Holy Ghost rest on our beloved minister, and on all thy ministers, this day. May they preach from the heart to the heart. We pray for them, that utterance may be given them, that they may open their mouth boldly to make known the mystery of the Gospel. O that all nations may soon be blessed with mercy's joyful sound!

Pity the afflicted and the aged who love thy Gospel, but are unable to be present in thy house. Make the remembrance of thy Gospel and its promises refreshing to their souls.

Hasten the day when the Sabbath shall be established among all the nations of the earth. Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Hear us, for Jesus our Redeemer's sake. To Father, Son, and Spirit be endless glory. Amen.

Our Father which art in heaven, &c.

SINCERITY.

Latton. Athlone. Kingsbridge. L. M.

1 LORD, thou hast seen my soul sincere,
Hast made thy truth and love appear:
Before mine eyes I set thy laws,
And thou hast owned my righteous cause.

2 What sore temptations broke my rest!
What wars and strugglings in my breast!
But, through thy grace that reigns within,
I guard against my darling sin:

3 That sin which close besets me still,
That works and strives against my will;
When shall thy Spirit's sovereign power
Destroy it that it rise no more?

4 With an impartial hand the Lord
Deals out to mortals their reward;
The kind and faithful souls shall find
A God as faithful and as kind.

WATTS, *Ps.* 18, *p.* 11.

PSALM XVIII.

God the gracious Deliverer of his People.

HE delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place: he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 With the merciful thou wilt shew thyself merciful: with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all those that trust in him.

31 For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

REFLECTIONS UPON PSALM XVIII.—Our spiritual enemies are strong; in ourselves we are weak; but clothed with the whole armour of God, fighting under the direction of our wise Captain, and leaning on the power of omnipotence, though an host encamp against us we shall put our adversaries to flight, and be more than conquerors, through HIM who loveth us. Let us pray with holy fervour, "Lord Jesus, teach our hands to war, and our fingers to fight. O teach us the good fight of faith, that we may at last lay hold on eternal life!" May we be firm in our faith and constant in our obedience; may we never depart from God and he will never depart from us! May the graces of the spirit be our treasure, the wisdom of God our light, and the power of God our shield!

PRAYER.

O LORD our God, thy name is great and glorious. Thou hast encouraged thy Church by taking to thyself this glorious and joyful name, THE LORD THY GOD. With the Levites in the days of Nehemiah, we would bless the Lord our God for ever and ever. Blessed be thy glorious name, which is exalted above all blessing and praise.

We thank our God that thy gracious and merciful name has been proclaimed in our hearing this Sabbath, and in the hearing of thousands throughout the Christian world. Let the manifestations of thy mercy and love this day be followed by the salvation of multitudes. May a preached gospel be to us the savour of life unto life, and not the savour of death unto death.

O give faith to our children now in thy presence, that they may believe the Gospel report. In their early days may they, by thy gracious power, furnish pleasing evidence that they are enriched with faith in Christ.

Holy Spirit, give us earnestness and solemnity in now pleading with God. O preserve us from a spirit of hypocritical formality!

We thank thee, O Jesus, for all the deliverances thou hast wrought for us. Thou hast delivered us from strong enemies; yea, from them that hated us, and were too strong for us. Sin, Satan, and the world are powerful enemies. May each one now before thee be enabled to look on these enemies and sing, My Jesus hath redeemed me from all my enemies; for his mercy endureth for ever. O suffer not our spiritual enemies to triumph over us. Make us conquerors over them, and more than conquerors, through Christ that loved us. Amid all the calamities of life, may God be our stay; then we shall not only bear them with patience, but look upon them as preparatives for our heavenly home. Give us the pleasing token that we are the objects of thy saving love. Bring us into a large place, where we shall not be under the enslaving power of our enemies; mercifully deliver us from all their snares; then shall we conclude that thou delightest in us. O enable us, in the church and in the world, to keep clean hands, to honour our Christian profession, and never to bring a blot on the Christian name. May we not defile our garments. With David, may we keep the ways of God, and not wickedly depart from our God. O preserve us from backsliding. If any of us in thy presence are in that state, say to us, Return, ye backsliding children, and I will heal your backsliding. Give us grace to keep thy Word constantly before us, and at no time to put thy statutes away from us; then, by thy Spirit, we shall be upright before thee, and we shall be preserved from our iniquity.

We thank the God of ordinances for thy kindness to thy ministers and people this day. Greatly comfort the afflicted and aged who are deprived of our privilege of waiting on thee in thy public courts. Make their afflictions a furnace to purify them from the dross of sin, and prepare them for their Master's use in heaven.

Mercifully watch over us, and all our friends, this night. May we lie down on our beds in the exercise of a lively faith in Christ. O teach us to repose confidence in thee as the God of salvation. May our hearts be filled with all joy and peace in believing. May all of us be begotten again to a lively hope by the resurrection of Christ from the dead. Ever may our hearts be filled with love to Jesus as the great and good Shepherd of the sheep, who laid down his life for their redemption. Hear, answer, and forgive, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

BLESSED DEATH OF THE RIGHTEOUS.
Funeral Thought. St. Mary's. Hanover Chapel. C. M.

1 HEAR what the voice from heaven proclaims,
For all the pious dead;
Sweet is the savour of their names,
And soft their sleeping bed.

2 They die in Jesus, and are blessed;
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare.

3 Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward. WATTS, 18, *B. I.*

GENESIS XXXV.

Death of Rachel.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, that when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni:* but his father called him Benjamin.†

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

28 And the days of Isaac were an hundred and fourscore years.

REFLECTIONS UPON GEN. XXXV.—God shows the tenderness of his mercy in kindly giving his people the most satisfying tokens of his love, after they have been plunged into the lowest depths of suffering and woe. God is infinitely holy, let us therefore seek grace, that we may present our persons and our services, as sacrifices, holy and acceptable. God smiles on those families which unite in promoting family reformation, and in observing family worship. Have we received the Spirit, as a Spirit of supplication? Then our name is *Israel*, and our prayers shall prevail. While God in the greatness of his love makes great promises to his people, he secures them by his great faithfulness, and accomplishes them by his great power. That place is a Bethel, wherever the believer enjoys fellowship with God, even if it is a desert, a cave, or a dungeon. God has often addressed us in his providence, he has often spoken to us by his Word; but has he spoken to us savingly by his powerful Spirit? Sin has entailed great suffering on our race; and when we have been indulging the fondest expectations, how often has death come and buried in the dust our dearest hopes! May that spiritual hope be ours, which maketh not ashamed, and which is an anchor sure and steadfast, entering within the veil! Epitaphs are perishing memorials; but the righteous shall be held in everlasting remembrance.

* The son of my sorrow. † The son of my right-hand.

PRAYER.

AS Jacob delighted, O Lord, to raise altars for thy glory and thy service, while he travelled in a land of strangers, may we delight to surround the domestic altar, and worship thy great and merciful name. Thou art the Lord God Almighty, which was, and is, and is to come. Thy name alone is Jehovah, and thou art the Most High over all the earth. O Jesus, though thou art man, thou art also God, the King of kings and Lord of lords. Thou art the Father of mercies, and the God of all comfort. We would now embrace thee as the Lord our God.

We thank our gracious Father that, during the last night and this morning, we have found the truth of that promise, There shall no evil befall thee, neither shall any plague come near thy dwelling.

We supplicate thy blessing on the sacred history we have now read. As Jacob continued steadfast in thy statutes, and was not put to shame, so may we adhere firmly to thy statutes and ordinances; then shalt thou not put us to shame in the presence of our enemies. O may we ever see that it is true honour to serve thee, to remain firm to our Christian profession, and fearlessly, yet wisely, to declare thy name to all around. While we are preserved as a family, let a family altar be preserved among us to the close of our days; then shall our habitation be a Bethel, the blessed residence of our Saviour and our God. O increase our love to domestic worship, and may we never be left to abandon it, or be negligent in its observance. May that apostolical advice sink deep in our hearts, and may its influence appear in our lives: Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplications for all saints.

As Jacob called upon his family to put away their strange gods, O enable us to keep ourselves from idols. Blessed Saviour, let no object take that place in our heart which is due to thee. Thou Lamb of God, may thy Spirit sanctify us as individuals and as a family. We praise thee that there is a fountain filled with blood, drawn from Immanuel's veins, to wash away the stain of sin.

When Rachel was expiring, she named her child the son of her sorrow. O let not our dear children now before thee be to us their parents the children of our sorrow! May they not bring our grey hairs with sorrow to the grave, but live the ornaments of thy Gospel, and the children of our joy.

Sanctify to us the death of relatives near and dear. Though their bodies are removed to the land of forgetfulness, may they ever live in our remembrance. May we not mourn over those who have fallen asleep in Christ, and may we comfort ourselves with the prospect of meeting them in our Father's house; but, above all, with these words, We shall be ever with the Lord. May we be under thy direction and care this day; and may we be mercifully preserved from offending thee, or dishonouring thy name. Hear our prayer, for Immanuel's sake, our glorious Surety and Saviour. Amen.

GOD OMNISCIENT.

Orange Chapel. London. Canterbury. C. M.

1 GOD is a Spirit just and wise,
He sees our inmost mind;
In vain to heaven we raise our cries,
And leave our souls behind.

2 Nothing but truth before his throne
With honour can appear;
The painted hypocrites are known
Through the disguise they wear.

3 Their lifted eyes salute the skies,
Their bending knees the ground;
But God abhors the sacrifice
Where not the heart is found.

WATTS, 136, *B. I.*

MATTHEW XXIII.

The wicked Pharisees.

THEN spake Jesus to the multitude, and to his disciples,
2 Saying, The scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say and do not.
4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
5 But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments,
6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.
10 Neither be ye called masters: for one is your Master, *even* Christ.
11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater condemnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.
16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
17 *Ye* fools and blind: for whether *is* greater, the gold, or the temple that sanctifieth the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
21 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

REFLECTIONS UPON MATT. XXIII.—Though the humanity of Christ is in heaven, he is present on earth in his Divinity, and still speaks to the understanding, the heart, and the consciences of men; instrumentally by his Word, and effectually by his Spirit. How affecting it is to see ungodly men, animated by pride and ambition, usurping sacred offices in the Church, and pretending to show others the way to heaven, while they, alas! are rushing headlong to perdition! "Lord, remove such men from their office, or regenerate their hearts and make them the faithful heralds of the cross!" Habitual sinning, under the cloak of religion, is connected with the greatest aggravation, proves the heart to be in the gall of bitterness, and in the bond of iniquity, and is the frightful harbinger of everlasting woe! God seeks the worship of the heart, and he rejects with abhorrence the most expensive services unaccompanied with inward sincerity.

PRAYER.

O LORD, with humility, thankfulness, and praise, we would acknowledge and adore thee. Thou art the everlasting God, the Creator of the ends of the earth; thou art the God of the spirits of all flesh, and our Father who art in heaven. Thou art the hearer of prayer, who lookest down from heaven, and beholdest all the children of men, while thine eye is more especially directed toward them that fear thee, and who hope in thy mercy.

We present our thanks for the mercies and comforts of another day. Thou openest thine hand liberally, and satisfiest the desire of every living thing. Soften our hearts, and may they be deeply and savingly impressed with a sense of thine abundant and unmerited kindness.

We implore thy gracious protection this night. We are encouraged by thy promise to lift up our eyes to thee for the blessing of rest and refreshing sleep: for thou hast said, The Lord is nigh unto all that call upon him, to all that call upon him in truth.

We desire, O Lord our God, whose holiness is unspotted, even in whose sight the heavens are not clean, to be humbled in the dust because of our sinfulness and rebellion. The portion of Scripture we have now read presents before us, as in a glass, the heinous offences with which we are chargeable. We have sinned by our example; sometimes we have exhibited an actual example of sin, and have neglected to show an example of godliness, to those around us. We have manifested great indolence in thy service, blessed Saviour, and have considered thine easy yoke grievous, and thy light burden heavy. We plead forgiveness, through our Saviour's blood. We need great mercy to pardon our great and aggravated sins. We rejoice that in Christ there is great merit, and in thee great mercy. We are encouraged to seek forgiveness, for God is in Christ reconciling a guilty world unto himself, not imputing their trespasses unto them.

Holy Spirit, may we know experimental religion in our heart, and display it in our lives. O that we were enabled to show in our example the graces of the spirit!

May our dear children have constantly before their eyes that example of Christian morality which will sweetly lead them into the practice of godliness.

Preserve us from indolence in the service of our God, and may we ever look upon Christ's yoke as easy, and his burden as light. Lord, deliver us from the sin of pride, remembering that a high look is an abomination to the Lord. O for the humility of the Gospel, rejoicing in this, that God delights to dwell with those who are of an humble and contrite heart, and who tremble at thy word! To our dying day may we practice judgment, mercy, and faith. Graciously hear our prayers, for Jesus' sake, our Divine Mediator. Amen.

BROTHERLY LOVE.

Auburn. Lydia. Broomgrove. C. M.

1 LO! what an entertaining sight
Are brethren that agree,
Brethren, whose cheerful hearts unite
In bands of piety.

2 When streams of love from Christ the spring
Descend to every soul,
And heavenly peace, with balmy wing,
Shades and bedews the whole.

3 'T is like the oil, divinely sweet,
On Aaron's reverend head;
The trickling drops perfumed his feet,
And o'er his garments spread. WATTS, *Ps.* 133.

GENESIS XXXVII.

Joseph's Dream.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob: Joseph *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

REFLECTIONS UPON GEN. XXXVII.—Do we look on this life as a pilgrimage, and do we consider ourselves as pilgrims, hoping for a city which hath foundations, and longing for that rest which remains for the people of God? In all ages, the ungodly have viewed the righteous with malicious envy; and the seed of the serpent have shown the greatest enmity against the seed of the woman. If we are the beloved of God we can defy our spiritual enemies, and rest secure upon the bosom of our Saviour's love. The youthful, pious, and prophetic Joseph was faithful in proclaiming divine and inspired communications, though it exposed him to hatred, reproach, and suffering; and our Saviour, whom Joseph typified, faithfully proclaimed his Father's will to a faithless and wicked generation, though it exposed him to suffering, and brought upon him the agonies of crucifixion. Joseph faithfully obeyed his father's laws, and thus prefigured Jesus, who said, "To do thy will I take delight; yea, thy law is within my heart." May we breathe our Saviour's spirit, who showed love for hatred, who came to seek and to save those who, like Joseph's brethren, sought his life. May we be faithful in the face of every danger; may we be faithful, even unto death. Then we shall receive at last, from our Father's hand, a crown of life, the glory of which shall never fade! Amen, and amen.

PRAYER.

O LORD, our Father and our God, thou art the fountain of all being, from whom angels and men have derived their existence. As thou art the fountain of being, thou art the source of happiness. With thee is the fountain of life; in thy presence is fulness of joy, and at thy right-hand are pleasures for evermore.

Alas, how much we have degenerated from our original existence! We have lost our beauty, our glory, and our perfection. The stately palace which was built for the residence of God has become a mass of frightful ruins, where the loathsome reptiles of corruption are found to prevail. This deplorable situation had for ever remained, hadst thou not most graciously interposed. In thy boundless mercy thou didst contrive a plan by which Satan's purposes might be overturned, and wretched, sinful, fallen man be again restored to the favour and image of his God. O Lord, thou didst remember us in our low estate; for thy mercy endureth for ever.

Holy Spirit, let the ordinance of reading thy Word be accompanied and followed by thy gracious and divine light.

Never let us forget that we are pilgrims and sojourners on earth, as all our fathers were. Suffer us not to make this world our home. While we praise thee for domestic and relative comfort, and while we would feel thankful for all the peace we enjoy in this our earthly home, may our hearts be with Christ above, in the house not made with hands, eternal in the heavens.

Let harmony and peace always reign in the midst of us as a family. We have now read of the envy and jealousy which prevailed even in the family of Jacob thy servant: O suffer not these vile and hateful passions to rise up to our injury or thy dishonour.

As Joseph went to seek his brethren in a distant wilderness, we praise thee, O Jesus, that thou didst come to our distant world, to seek and save that which was lost.

Bless the children and domestics of our family with kind and affectionate dispositions, that they may love one another with pure hearts fervently.

Refreshed and invigorated by the rest and sleep of another night, we present before thee the sacrifice of thanksgivings. May we enter upon the duties of the day under the influence of a loving and thankful heart; then shall we glorify thy name, and live as thy followers and children. We would dedicate ourselves, soul and body, to thee, our God and Saviour. Preserve us from the snares and temptations which may present themselves before us this day. Holy Spirit, we would commit ourselves to thy guidance; then our goings shall be held up, and sin will not be allowed to prevail. Mercifully hear our prayers, and forgive our sins, for Christ's sake. Amen.

SAINTS JOYFUL IN GOD.

Brook Street. Cambridge New. Evans'. C. M.

1 SAINTS should be joyful in their King,
Even on a dying bed;
And like the souls in glory sing,
For God shall raise the dead.

2 Then his high praise shall fill their tongues,
Their hands shall wield the sword;
And vengeance shall attend their songs,
The vengeance of the Lord.

3 When Christ his judgment-seat ascends,
And bids the world appear,
Thrones are prepared for all his friends,
Who humbly loved him here.

4 Then shall they rule with iron rod
Nations that dared rebel;
And join the sentence of their God
On tyrants doomed to hell. WATTS, *Ps.* 149.

MATTHEW XXIII.

Destruction of Jerusalem foretold.

WOE unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify: and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

REFLECTIONS UPON MATT. XXIII.—Miserable and perilous is the state of those who indulge the vilest passions, while they outwardly and loudly profess submission to the divine will, and obedience to the divine law. May it be our most earnest desire that we may be delivered from spiritual blindness, that we may be preserved from the infatuating and fatal delusions of sin, that our souls be beautified with inward grace, and our lives with outward holiness. The ocean's bed filled with water is a correct emblem of the unrenewed heart, filled with every hateful abomination. "Lord, renew our hearts!" How grievous it is to see the wicked, the hypocritical, and profane, filling up their cup of iniquity, and provoking God to fill up the cup of his merited indignation and wrath! The desperate wickedness of the human heart has never been so fully and maliciously displayed as by the crucifixion of Christ, and the murder of his loving and faithful ambassadors. Who can conceive the misery of those persecuting murderers in the world of spirits, who died impenitent, under such a load of unpardoned guilt! May the miserable end of those who nailed Jesus to the cross teach us, without delay, to flee from the wrath to come!

PRAYER.

OUR Father who art in heaven, thou art a God of love, whose goodness and mercy flow to sinful, wretched man through the channel of our dear Redeemer's blood. He that dwelleth in love dwelleth in thee. O that we may know and believe the love thou hast to us! Blessed shall we be if we are enabled on good grounds to say, We love him, because he first loved us, and sent his only-begotten Son to be a propitiation for our sins, that we might live through him.

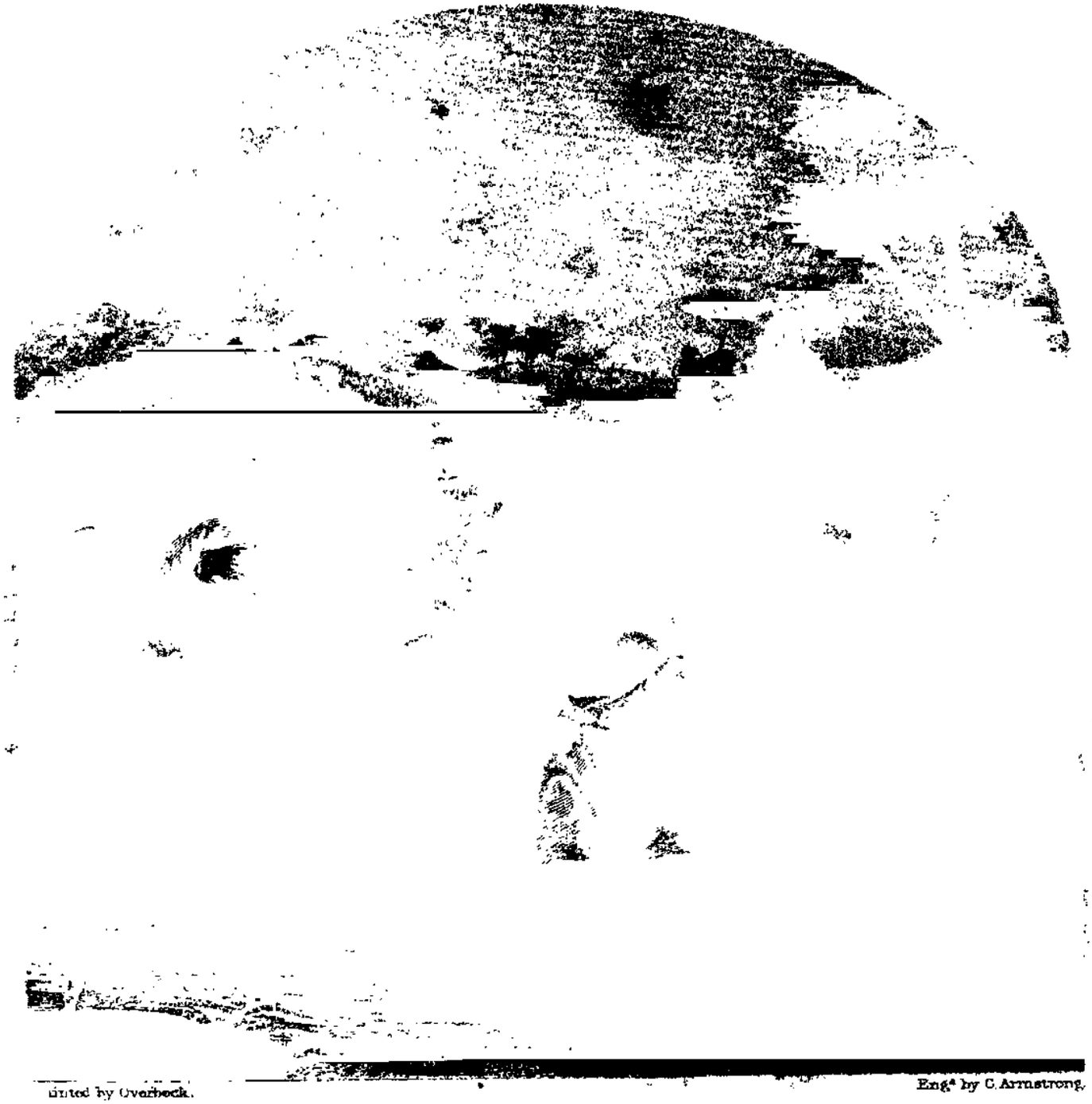
Holy Spirit, teach us now to present our evening prayer with humility, earnestness, and faith. O Lord, we come to thy throne of grace in the way thou hast graciously appointed, through the mediation of thy well-beloved Son. O that our prayer may come up before thee as incense, and the lifting up of our hands as the evening sacrifice.

Holy and heart-searching God, the Word we have now read presents our sins before us; teach us with humility and genuine sincerity to confess our sins. How often have we looked more to external appearances in religion than to that inward piety which God alone can accept! O Lord, forgive this our sin, and remember it not against us. What excesses have often marked our conduct—excessive anger, excessive pride, excessive carnality, excessive love of the world, and all this, while we professed to love thee! Mercifully forgive and wash away these foul and humbling sins. We have reason to confess our spiritual blindness and ignorance and folly. Alas, how little do we know of God and Christ, and the Divine Spirit, and our own souls, and the way of salvation through a Saviour's merit! O remove our ignorance by the power of the Holy Ghost. And with what hypocrisy and formality we have been chargeable! We have exhibited the outward sanctity of religion, while our hearts and affections have been on the mountains of vanity. We have been like painted sepulchres, fair without, but within full of everything offensive to thy pure, omniscient eye. O lay not this sin to our charge, and teach us to fear and serve the Lord in sincerity, that we may be sincere and without offence until the day of Christ.

Look down graciously upon the children of our family. As new-born babes, may they desire the sincere-milk of the Word, that they may live thereby.

We thank our God for the preservation afforded us during another day, and that the hand of affliction or of death has not prevented us from assembling in comfort and peace around the domestic altar.

The shadows of another evening are now beginning to stretch themselves over us. Blessed Saviour, we commend ourselves to thy care. As a hen gathereth her chickens under her wings, so do thou gather us, and cover us with the wings of thy watchful care. Let all our petitions, confessions, and thanksgivings be accepted, through Jesus Christ our Lord. Now to him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.



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SANCTIFIED AFFLICTION.

Claremont. Shortwood. Compassion. S. M.

1 HOW gracious and how wise
Is our chastising God!
And O how rich the blessings are
Which blossom from his rod!

2 He lifts it up on high,
With pity in his heart,
That every stroke his children feel
May grace and peace impart.

3 Instructed thus they bow,
And own his sovereign sway:
They turn their erring footsteps back
To his forsaken way. DODDRIDGE.

GENESIS XXXVII.

Joseph sold into Egypt.

AND when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, It is my son's coat; evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

REFLECTIONS UPON GEN. XXXVII.—Scarcely had our Saviour appeared on earth, when cruel plots were laid to take away his precious life. Falsehoods may conceal from men the authors of bloody deeds, which the thickest veils cannot conceal from the eye of God. Mercy, when contrasted with cruelty, shines forth in all the lustre of celestial beauty. Blessed are they who are clothed with the costly robe of a Redeemer's righteousness, for they possess a garment the beauty of which can never be defaced, and of which they can never be deprived. While it is humiliating to think of malignant and insatiable passions of men, it is delightful to know that they are under the control of God, who can instantly lay upon them the restraints of his irresistible omnipotence. Let children ardently cultivate fraternal love, when they think of the cruelty of Jacob's sons to their brother Joseph; and let them earnestly cultivate filial affection, when they reflect on the cruelty of Joseph's brethren to their aged father. Children of pious parents should never forget their loving parents' tears, and their loving parents' prayers.

PRAYER.

HOLY Spirit, breathe upon us thine influences, that we may present our morning prayer in faith, and under a deep impression of the majesty of God, and our own insignificance, unworthiness, and sinfulness.

O Lord our God, what a contrast is presented by the cruelty of man and thy mercy! Thou delightest in mercy, but depraved man takes pleasure in cruelty and works of darkness. We meditate with joy on thy mercy, flowing to man through the blessed channel of our Saviour's righteousness. When thou hidest thy face from thy people, thy mercy never ceases, thy love is strong as ever. Thy displeasure with thy people is short-lived, but thy mercy shall be built up for ever. O suffer us not to imagine that, when thy face is concealed by the clouds of our suffering, we are abandoned or cast off. We praise thee that thou hast said, For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting loving-kindness will I have mercy upon thee.

Lord, animate our hearts with merciful dispositions. O that we were merciful as our Father in heaven is merciful. May the cruelty of Joseph's brethren fill us with an abhorrence of cruelty and a love of mercy. Let that divine promise be applicable to us in all its force, and in all its richness, Blessed are the merciful, for they shall obtain mercy.

We would mourn over sin, which has corrupted and changed the nature of men, and which in some cases has filled the bosoms of brothers with dispositions more ferocious than the tiger, and more cruel than the ostrich.

Blessed Jesus, what were the cruelties shown to Joseph by his brethren, compared to the cruelties shown to thee by the Jews, thy brethren after the flesh! When thou camest unto thine own, thine own would not receive thee. Thou didst appear among the children of men as their friend, their benefactor, and their Saviour, and they rewarded thee by forming a conspiracy to take away thy life! Thou wast despised and rejected of men, a man of sorrows, and acquainted with grief. Men hid their faces from thee, and those who should have esteemed thee despised thee.

Let the pit into which Joseph was cast remind our dear children of the pit of a natural state. O divine Spirit, take them out of that pit of sin, guilt, and misery, and give them the spiritual, joyful, and exalted liberty of the sons of God.

What are we, O Jesus, that for us thou didst willingly lie down in the pit of the grave? Praise to thy name, that thou hast made the grave of thy people a bed of rest, from which they shall arise on the morning of the resurrection to enjoy the blessedness of a heavenly and eternal day.

We thank our God for the mercies of the past night. Every day we would bless thee, and praise thy name for ever and ever. Give us grace to live to thy glory this day; then shall our lives be a foretaste of heavenly joys.

We lift up our eyes to thee for pardon through our Saviour's blood, and in his name implore the answer of our prayers. Glory to the Father, Son, and Spirit, for ever and ever. Amen.

SINNERS ENTREATED.

Malmesbury. Monmouth. Tooley Street. L. M.

1 HASTEN, O sinner, *to be wise*,
And stay not for the morrow's sun;
The longer wisdom you despise,
The harder is she to be won.

2 O hasten, *mercy to implore*,
And stay not for the morrow's sun,
For fear thy season should be o'er
Before this evening's stage be run.

3 O hasten, sinner, *to return*,
And stay not for the morrow's sun,
For fear thy lamp should fail to burn
Before the needful work is done.

FAWCETT.

MATTHEW XXIV.

Destruction of the Temple.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

REFLECTIONS UPON MATT. XXIV.—The splendid and gorgeous Levitical temples are no more. Let us rejoice that there is a "house not made with hands, eternal in the heavens." The light and glory of the ancient holy temples are extinguished; but in the celestial temple the Sun of glory shall no more go down, for God and the Lamb are its everlasting light. Satan is the father of liars; his children resemble him in their falsehood; he is the crooked serpent, and his children resemble him in their enmity against the saints, and in their cruelty and persecutions. The flood of waters continued for nearly one year:—alas, the flood of sin has overspread the earth for many thousands of years! May Divine love reign in our bosoms; then we shall have the delightful evidence that we are delivered from sin's power, and that we shall at last reach the heavenly kingdom. Sin has exposed us to much danger, but Jesus is our glorious refuge; he is "a hiding-place from the winds, and a covert from the tempest."

PRAYER.

WE bless and praise our God, whose kind providence has watched over us during the past day, and has now assembled us in one of the most sacred and hallowed spots on earth, even around the domestic altar. O that we may always consider it as a little heaven here below, and esteem a day spent in thy courts better than a thousand anywhere else!

Triune Jehovah, in the name of our dear Redeemer and Divine Mediator we would adore thee. Thou art the Lord our God, the Holy One, into whose presence no unclean thing should enter. We are unclean, and yet we venture into thy presence, through the peace-speaking blood of Christ. Thou wilt not contend for ever, neither wilt thou be always wroth; thou hast no pleasure in the death of him that dieth; thou keepest mercy for thousands, forgiving iniquity, transgressions, and sin.

We are sinners by nature and practice; we have offended much, and have offended long; we have sinned against great privileges, great light, and great love. O Lord, have mercy upon us, and forgive us, through the boundless merit of the blood of Christ, which speaketh better things than the blood of Abel. O Jesus, Abel's blood cried to heaven for vengeance, but thy blood cries to heaven for pardon.

Holy Spirit, open the eyes of our dear children to see that they are sinners, and therefore that they need a Saviour to take their sins away. Soon may they be instructed to shed the penitential tear, and raise the penitential prayer.

O Lord, we have abundant reason to bless thee for innumerable mercies. We thank thee that we were created rational beings, and not formed among the brutal tribes. We thank thee for kind, valuable, and pious friends. We praise thee for the Bible and the ordinances of religion. We bless thee for the Gospel and the proclamations of mercy; but, above all, for Christ, the best friend of fallen man, the brightness of the Father's glory, and the express image of his person.

Holy and blessed Spirit, bless to us the affecting truths we have now read. Render them the powerful means of begetting in our souls an unconquerable love of holiness and hatred of sin. We would admire, O Jesus, the displays we have now read of thine omniscience and of thy divinity, in so clearly depicting the calamities which should befall the Jewish church and nation for their long-continued iniquities. We thank thee for thy kindness to us as a nation, in not bringing upon us national judgments for our aggravated national sins.

We bless thee for the promise, that the Gospel shall be preached in all nations. O hasten that blessed, that glorious day. Prepare us for that solemn day when the end of the world shall come, when all its kingdoms and thrones shall be destroyed, when earthly glory shall be put out in eternal darkness, and when the riches and pleasures of time shall for ever perish. O Jesus, hide us in the shadow of thy wings, and let thy favour surround us as a shield.

We would lie down on our beds this night, relying on the care of a special Providence. Hear our prayer and forgive our sins for Immanuel's sake, our only Saviour. Amen.

WELCOMING THE CROSS.
Leyton. Boulse. Duke Street. Newport. 7's.

1 THIS my happiness below
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss:

2 Trials must and will befall;
But—with humble faith to see
Love inscribed upon them all—
This is happiness to me.

3 Trials make the promise sweet,
Trials give new life to prayer;
Trials bring me to his feet,—
Lay me low, and keep me there.

COWPER.

GENESIS XXXIX.

Joseph resisting Temptation.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the Lord *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

In the sequel of this chapter we have an account of Joseph's triumphant deliverance from a powerful temptation.

Promises to those who are tempted; and blessed are they who pray for their fulfilment.

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.—PSALM XCI. 11—16.

For sin shall not have dominion over you: for ye are not under the law, but under grace.—ROM. VI. 14.

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.—ROM. XVI. 20.

There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. —1 COR. X. 13.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—2 COR. XII. 9.

REFLECTIONS UPON GEN. XXXIX.—It is the fixed privilege of believers that in all their wanderings they are never without God's presence, fellowship, guidance, protection, and smiles. In their journeyings to their heavenly home, they have sometimes received comforts where they least expected; and even in the night of adversity, have been surprised with glimpses of the sun of prosperity. Temptations accompany prosperity, which never can be resisted without divine grace; and great dangers are generally near, from which the greatest and most experienced saint can only be protected by divine power. Grace shines with peculiar loveliness and lustre in the young, who withstand temptation the moment it is presented, who refuse to listen to the enmaring allurements of the tempter's voice, and who flee youthful lusts, from a hatred of sin, and from a fear of the offence which it gives to God, and the injury it gives to man. Unhallowed, unlawful affection, is not far removed from passions of malignity, which breathe cruelty and death. "Lord help us with thy powerful hand!"

PRAYER.

ETERNAL Jehovah, thou art the Holy One of Israel; thou art of purer eyes than to look upon iniquity. Before thy glory the moon refuseth to shine; yea, compared with thine holiness the very stars are not clean in thy sight: how much less man, that is a worm; and the son of man, who is but a worm!

We have just reason to mourn in dust and in ashes, on account of the moral impurity and deformity of our nature. When we look to our understanding, our will, our affections, our desires, our conversation, and our lives, we have reason to acknowledge that we are altogether an unclean thing. Grant that the vile depravity of Joseph's tempter may remind us of our native corruption, which might have broken out into excesses far more dreadful, if thy restraining grace had not prevented. We would earnestly supplicate thy renewing as well as thy restraining grace. Let the love of holiness and the love of Christ reign supreme in our hearts. May Christ dwell in our hearts by faith, that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God.

Mercifully prepare us for all the events of providence which are before us in the journey of life. If we should be brought, like Joseph, to endure humiliating and unexpected sufferings, like him may we have the presence of God, which will lighten the heaviest burden, sweeten the bitterest cup, and brighten the darkest sky. Blessed Jesus, when we are passing through the floods of tribulation, and when the billows of affliction are threatening to overwhelm us, O whisper consolation, and graciously support our fainting soul.

Take the dear children of our family, and give them the armour of grace; then will they resemble the noble piety of Joseph, and say to every tempter, How can I do this great wickedness, and sin against my God? Holy Spirit, instruct each one of them to offer up this prayer with earnestness and faith.

As a family we would fervently pray for holiness. Sanctify us through thy truth; thy word is truth. Take our vile, polluted hearts, and adorn them with the beauties of holiness. Convince us that, if we are not in some measure sanctified, we are not justified. Alas, we have long lain among the pots of sin! make us by thy grace like the wings of a dove covered with silver, and her feathers with yellow gold.

Lord, have mercy on our aged friends, and be thou the staff of their old age. Have mercy on our poor friends, and make them rich in grace. Have mercy on our graceless friends, and pluck them as brands out of the burning.

We acknowledge thine undeserved kindness during the last night, and humbly implore thy blessing to attend us this day. Preserve us from the snares of the world and the corruptions of our heart, and hear our prayers, for Jesus' sake. Amen.

LAST DAY.

Timsbury. Mercy Seat. Dulwich. Sholden. L. M.

1 THE day of wrath, that dreadful day,
When heaven and earth shall pass away;
What power shall be the sinner's stay?
How shall he meet that dreadful day?

2 When, shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead!

3 O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou the trembling sinner's stay,
Though heaven and earth shall pass away!

SIR W. SCOTT.

MATTHEW XXIV.

The last Day.

AND then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

REFLECTIONS UPON MATT. XXIV.—That will be a day of unspeakable joy and triumph to the righteous, when the universal church shall be be elevated to the right-hand of Jesus the Judge of all. If we are impressed with the certainty of the judgment-day, preparation for the coming of Christ will be to us of the greatest urgency and importance. Great will be the surprise, and overwhelming the confusion of those, who shall be found unprepared when the Judge of all appears. May we be clothed in the robe of a Redeemer's righteousness, and may we have the graces of the Spirit in lively exercise, then we shall hail the approach of the Judge, and exclaim with longing, joyful hearts, "Even so, come Lord Jesus!" If we are Christ's loving children, we are his faithful servants, yielding obedience from a principle of love, impressed with the sensible conviction of being constantly under the eye of his omniscience, desirous of doing what is well-pleasing in his sight, and thus waiting for his appearance. Unspeakable is the danger of those who, in defiance of the awful realities of a judgment-day, lead lives of licentiousness and impiety!

PRAYER.

O LORD our God, breathe upon us the Holy Ghost. We cannot order our thoughts, our petitions, our feelings, or expressions aright, without the gracious influence and direction of thy Holy Spirit. Thou gavest thy Spirit to thy people in the wilderness to instruct them, and thou didst not withhold manna from their mouth. O give thy spirit to us, that we may be instructed; and feed our souls with Christ and his blessings, the true bread, the divine manna, which came down from heaven, of which if a man eat he shall live for ever. As a family may we be a spiritual garden of grace; then shall we pray, Blow upon thy garden, that the spices thereof may flow out. Holy Spirit, breathe upon us thy divine and sacred influences; then shall our souls resemble a garden enriched with flowers of greatest loveliness, exhaling perfume of greatest sweetness. O inspire us with thy grace. Lord, we would seek grace in preference to all earthly treasures.

O Lord, how infinitely worthy art thou to be praised and adored! Thou art worthy, O Lord, to receive glory, honour, and power; for thou hast created all things, and for thy pleasure they are and were created. We praise thee for all the comforts of life—for reason, health, domestic enjoyment, tranquillity, and peace, which thou hast continued with us during another day. Thou hast fulfilled in our experience that promise, Thy bread shall be given thee, and thy water shall be sure. Above all, we bless thee for continuing with us every day Jesus, thine unspeakable gift, and the glorious lamp of Gospel truth. Let the light of this blessed lamp shine around us, and shine within us, till we arrive at that glorious heaven where the sun of thy people thall no more go down.

Let each one of us be possessed of thy salvation. May the certainty of death, and the solemnities of the judgment-day, arouse our minds to seek instantly, and without delay, the things which belong to our eternal peace.

Deliver our dear children from the thoughtlessness and folly incident to youthful days, and teach them seriously to reflect on death, judgment, and eternity. O let a work of grace be begun within them, if it is not yet commenced; then they will be prepared to meet their God, whether they die in early life, or be removed when the shades of old age surround them.

Impress our minds with the prospects of the last day. Though tribes of ungodly men shall mourn, when they see the Son of man coming in the clouds of heaven with power and great glory, may that event fill our mind with ecstacies of triumphant joy. When thine angels shall be sent to the four winds of heaven, with a great sound of a trumpet, may we be among the elect who shall be gathered from one end of the earth unto the other: may we be watching and ready for that solemn event. Suffer none of us to resemble the careless servant, who prepared not for the coming of his lord; who was cut asunder, and had his portion appointed him with hypocrites, where there is weeping, and wailing, and gnashing of teeth.

May thy kind providence watch over us this night. Forgive our sins, and hear our prayer, for our blessed Saviour's sake. Amen.

VANITY OF EARTHLY THINGS.

Green's Hundred. Portugal. Meditation. L. M.

1 WHAT are possessions, fame, and power
The boasted splendour of the great?
What gold, which dazzled eyes adore,
And seek with endless toils and sweat?

2 Express their charms, declare their use,
That we their merit may descry:
Tell us what good they can produce,
Or what important wants supply.

3 If, wounded with a sense of sin,
To them for pardon should we pray?
Will they restore our peace within,
And wash our guilty stains away? BLACKMORE.

GENESIS XL.

Pharaoh's Butler and Baker.

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and show kindness I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

20 And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand.

REFLECTIONS UPON GEN. XL.—If it is so dangerous to offend an earthly sovereign, how awfully perilous must be the state of those who daringly live in a course of determined and constant rebellion against the King of kings! Earthly princes can cast their offenders into prisons and dungeons, from which deliverance is possible; but God can cast impenitent offenders into the unfathomable dungeons of Tophet, from which escape is impossible. How sad and gloomy is the situation of many who are now confined within the walls of gloomy earthly prisons; but how inconceivable the woe, how overwhelming the gloom of those who have impenitently resisted the invitations of mercy and the offers of grace, and who have plunged themselves, by their own act and deed, into those caverns of perdition where the darkness of despair eternally reigns! Our blessed Surety was cast into the prison of death and the grave. For sins not his own he was shut up within the prison of the tomb. But the great Surety having paid our debt, came from prison and from judgment the almighty Conqueror of death and the grave, and who shall declare his generation?

PRAYER.

GRACIOUS and merciful Father, we have enjoyed thy providential care during another night, for which we praise thee. We desire to address thee in the language of the Psalmist—O that we could address thee with the humility, faith, and fervour which inspired the Psalmist's heart!—O Lord, thou hast searched us, and known us. Thou knowest our downsitting and our uprising; thou understandest our thoughts afar off. Thou compassest our path, and our lying down, and art acquainted with all our ways. For there is not a word on our tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset us behind and before, and laid thine hand upon us. Such knowledge is too wonderful for us, it is high—we cannot attain it.

Holy Spirit, by thy teaching may we learn lessons of wisdom, humility, and piety, from the portion of the sacred volume we have now been permitted to consult. May the historical details which it furnishes of the vanity and uncertainty of earthly rank and greatness and power, lead us to look above this changing world, and fix our hearts on better and nobler objects, and thus pray with thine inspired servants: Incline our heart unto thy testimonies, and not unto covetousness. Turn our eyes away from beholding vanity, and quicken thou us in thy way.

What reason have we to acknowledge with shame and grief our worldly-mindedness and carnal affections! We have, times without number, loved the creature in the place of Christ; we have loved the creature more than Christ. Holy Spirit, enable us by thy gracious and promised power to set our affections on things above, where Christ sitteth at God's right-hand. Above all, let our hearts be placed on Christ. In thy person as God-man, in thine offices of prophet, priest, and king, in all thine endearing relations of father, physician, and friend, may we love thee with a superlative affection. May we testify that our affection is genuine and fervent, by a life of uniform and consistent piety.

Holy Spirit, give us the unspeakable joy of witnessing in our children the sacred flame of love to Christ. Let their affection be taken from vanity and lies, and let them be placed on him who has said, I love them that love me, and they who seek me early shall find me.

Preserve us, O Lord, from trusting in man. Teach us how uncertain and changeable is the affection of the great. Their favour, like themselves, is a fading flower. Thy favour is life, and it is life that never dies; it is like thyself, the same yesterday, to-day, and for ever. Teach us therefore by thy grace to place all our confidence in thee. May we derive unspeakable encouragement from thy Word: They that trust in the Lord are like Mount Zion, that cannot be removed, but abideth for ever.

We supplicate the guidance and blessing of our God in all the engagements of this day. Forgive our numerous and aggravated sins, and hear our feeble prayers, for the sake of our blessed Surety and Saviour. Amen.

THE MIDNIGHT CRY.

Bridge Street. Resurrection. Grove. P. M.

1 YE virgin souls, arise!
With all the dead awake,
Unto salvation wise,
Oil in your vessels take
Upstarting at the midnight cry,
Behold your heavenly Bridegroom nigh.

2 He comes, he comes to call
The nations to his bar,
And take to glory all
Who meet for glory are:
Make ready for your free reward;
Go forth with joy to meet your Lord.

3 Go, meet him in the sky,
Your everlasting friend!
Your head to glorify,
With all his saints ascend:
Ye pure in heart, obtain the grace
To see, without a veil, his face. ANON.

MATTHEW XXV.

The Parable of the Virgins.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

REFLECTIONS UPON MATT. XXV.—Striking is the outward resemblance betwixt true and nominal believers; but inwardly the difference is as great as betwixt day and night, summer and winter, health and disease, life and death. Spiritual slothfulness and indifference are the characteristic tokens of spiritual death; yet even the graces of the believer may for a season fall asleep; and when true believers are in this state of slumbering apathy, we can, at the time, observe no difference betwixt the saint and the hypocrite. We should conscientiously inquire, What are the talents given to us by our bountiful Creator?—for what purpose has he bestowed them?—are we employing them for his glory, and in promoting the great end of our existence?

PRAYER.

OUR God and Father in Christ, thou art the infinite and everlasting Jehovah. Thou fillest boundless immensity with thy presence, and art from everlasting to everlasting God. By the word of thy power thou didst call the heavens and the earth into existence, and didst create all things, visible and invisible. O with what solemnity and reverence we should bow ourselves before thee—we who are but of yesterday, who are worms of the dust, and who are unable to place our words in order before thee by reason of darkness!

We rejoice that through Christ the Mediator a way is opened up, by which such vile, polluted worms may approach the throne of the divine Majesty, and present their prayers before thee with the most encouraging hopes of acceptance. We draw near through Christ, and praise our God that, by the influence of his name we shall be received, as children are received by the parents they love.

O Lord, we are sinners: would to God we were humble, believing penitents! We lay our sins and guilt and unworthiness at thy feet, and implore pardon through our Saviour's blood. Blessed Jesus, smite our hardened hearts with the rod of thy strength; then shall the streams of repentance flow. We confess that we have too much resembled the foolish virgins: we have had the lamp of a profession, and have great reason to fear that we have been without the oil of grace. If it is the case now with any in thy presence, let it be so no longer. Evermore give us this precious treasure. Holy Spirit, under thy gracious tuition we would desire this treasure of grace before earthly wealth, honours, or pleasures. Preserve us from the extreme folly of being satisfied with the mere appearance of piety. May we never prefer the shadow of religion to the substance, nor the casket to the jewel. We have also reason to acknowledge with shame our spiritual slothfulness. With liveliness and zeal we have engaged in our temporal business, but, alas, with what backwardness we have engaged in the concerns of the soul! To obtain temporal objects we have risen up early and sat up late, while we have slumbered and slept as to the all-important matters of the soul and an eternal world.

Suffer not our dear children or domestics to follow the example of the foolish virgins. May they not delay seeking the precious oil of grace. O that they were enabled to seek it now! Blessed Jesus, who ascended up on high, and who received gifts for men, even for the rebellious, give to them the precious oil of grace.

We thank thee, O Lord, for the talents thou hast given us. Thou hast given us reason, and immortal natures; thou hast given us the Word of life, a preached Gospel, and the ordinances of religion. Holy Spirit, may we so occupy and employ and improve these talents, that, when our Lord shall come to us at death, we shall hear his welcome voice thus encouraging our hearts: Well done, good and faithful servants, enter ye into the joy of your Lord.

We thank a gracious Providence for the mercies of the past day, and we commit ourselves, soul and body, into the arms of our God this night. Mercifully hear our prayer, and blot out our transgressions, for Jesus' sake, who loved us and died for us. Amen, and amen.

HAPPY POVERTY.

Pure, Triumphant. Marlg. L. M.

1 YE humble souls, complain no more;
Let faith survey your future store:
How happy, how divinely blest,
The sacred words of truth attest.

2 When conscious grief laments sincere,
And pours the penitential tear,
Hope points, to your dejected eyes,
The bright reversion in the skies.

3 In vain the sons of wealth and pride
Despise your lot, your hopes deride:
In vain they boast their little stores:
Trifles are *theirs*, a kingdom *yours*.

STEELE.

GENESIS XLI.

Pharaoh's Dreams.

AND it came to pass, at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came out of the river seven well favoured kine, and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears, and blasted with the east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream: but *there was* none that could interpret them unto Pharaoh.

9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

REFLECTIONS UPON GEN. XLI.—Lengthened and unjust was the imprisonment of Joseph; but it was the harbinger of days of great prosperity and glory. Christ's humiliation was trying, dreary, and severe; but it was the prelude of his most glorious exaltation, and of his receiving a name above every name, and of being raised as Mediator to the loftiest throne in heaven, far above all principalities and powers. God's purposes are often accomplished by means the most unlikely. At first we can see no connection betwixt the dreams of a luxurious king, and the liberation of an innocent, injured prisoner. Fruitfulness and sterility, abundance and famine, are God's servants, and at his command; how much, then, should kings and subjects honour, and stand in awe of that God, who can bless with the greatest prosperity, or visit with the greatest adversity! who can save and destroy!

PRAYER.

WE address and approach thee, O Lord, as our covenant God in Christ. From the foundation of the world thou didst enter into covenant with the Son of thy love, for accomplishing the redemption of ruined men. We rejoice that in the day of conversion thou dost mercifully condescend to enter into covenant with thy children. Thou art a faithful God, true to thy purposes, thy promises, and thy covenant. Thou keepest covenant and mercy with thy servants. What reason have we to rejoice that, though thou dwellest between the cherubim in glorious majesty, wielding the sceptre of universal dominion, thou condescendest to hear the prayers of weeping penitents, and to pardon all their sins!

In thee, O Jesus, are laid up all the treasures of wisdom and knowledge, and thou hast been a mouth and wisdom to thy people in Old Testament times, as well as in New Testament days. From thee alone is the preparation of the heart in man, and the answer of the tongue. Thou didst inspire Joseph with wisdom, and gavest him that knowledge of future events which raised him to such honour and usefulness in the land of Egypt. We adore thee as the only wise God our Saviour.

We thank our God that we have been encompassed with thy gracious arms last night, and that another opportunity is given us to draw near to thy mercy-seat, to be encouraged with thy blessings, and comforted by thy smiles. We thank God that we have been again permitted to read the oracles of eternal truth. Holy Spirit, bless to us the Word of life, and may it prove the light and joy of our hearts. Enlarge our hearts; then shall we run in the way of thy commandments.

Like the servant of Pharaoh, we would remember our faults this day. Great and numerous and highly aggravated are our transgressions, O Lord. We have sinned against light, and against love. Secretly and publicly we have sinned, and, we have reason to lament, we have often sinned presumptuously. We seek forgiveness through our blessed Saviour's blood. Merciful father, we fall down before thy face; thy grace is our only refuge; the leprosy of sin lies so deep within us, that all the outward forms of religion are insufficient to wash out the vile, polluting stain. Such is our guilt, O Jesus, that thou alone hast power to make atonement for our sins. Glory to thy name, thy blood can make us white as snow, which never could be done by Jewish types, washings, or ceremonies.

Convince our dear children that they were born in sin, and need to be washed from their original pollution. Convince them that they have offended thee by many sinful actions, and therefore need forgiveness. O Jesus, we bring them to thee, the divine fountain. Mercifully wash all their sins away.

Lord, impart to each one of us the grace which was communicated to Joseph. Give us the patience he exemplified in affliction, and adorn us with that humility which shone with such brightness in his character. Clothe us with humility. Above all, O Jesus, may we learn of thee, who art meek and lowly in heart. Enable us this day to exercise the Christian graces. Hear, forgive, and accept, for Jesus' sake. To the Father, Son, and Spirit, one Jehovah, we would ascribe the kingdom, power, and glory, for ever and ever. Amen.

JUDGMENT.

Parting. Judgment. Helmsley. 8, 7, 4.

1 LO! he comes with clouds descending,
Once for favoured sinners slain;
Thousand, thousand saints attending,
Swell the triumph of his train:
Hallelujah!
Jesus now shall ever reign.

2 Every eye shall now behold him
Robed in dreadful majesty:
Those who set at nought and sold him,
Pierced and nailed him to the tree,
Deeply wailing,
Shall the great Messiah see!

3 Every island, sea, and mountain,
Heaven and earth shall flee away;
All who hate him must, confounded,
Hear the trump proclaim the day:
Come to judgment!
Come to judgment, come away.

OLIVERS.

MATTHEW XXV.

The Day of Judgment.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

REFLECTIONS UPON MATT. XXV.—What a contrast! our blessed Lord, in his humiliation, surrounded with the darkness of the grave, and now filling heaven with the splendour of his glory! attended on earth by a few humble and impoverished fishermen, and attended in the sky, and at the judgment-day, with an innumerable company of angels! Sovereign grace makes a marked difference betwixt the righteous and the wicked on earth, which in many instances is but imperfectly discerned; but how great shall the distinction appear when Jesus fills his judgment-seat! Now, the wicked may occupy the loftiest places on earth, but then, the righteous shall be exalted to a place beside Jesus on his throne. O how the following fact should impress our hearts, and produce in our minds the most solemnizing effects!—namely, the righteous laying up for themselves a treasure of blessedness in heaven, and the wicked heaping up for themselves wrath against the day of wrath; the righteous clothed with Christ's merit, and the wicked bound for ever with the chains of their own guilt!

PRAYER.

O LORD our God, thou art a God of glorious majesty. Thou art the omniscient witness of the purposes and actions and sins of all who are upon the face of the earth, and thou hast appointed a day in which thou shalt judge the world in righteousness by Jesus Christ. Thou art the mighty God, even the Lord, who shall call the earth from the rising of the sun unto the going down thereof. Our God shall come, and shall not keep silence; fire shall devour before him, and it shall be very tempestuous round about. He shall call to the heavens from above, and to the earth, Gather my saints together unto me. The heavens shall declare his righteousness, for God himself is judge.

Blessed Jesus, we acknowledge thy divine nature and thy divine prerogatives. As God thou shalt fill the throne of judgment, and as mediator all judgment is committed into thy hand. O prepare us for that solemn day when thou shalt appear upon the throne of judgment, when thou shalt come in thy glory, and all the holy angels with thee; yea, when thou shalt come with ten thousand of thy saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against thee. Divine Saviour, prepare us for that solemn day! Then all nations shall be gathered before thee, and as a shepherd separateth the sheep from the goats, so shalt thou separate the righteous from the wicked. May we on that day not be found among the wicked, who shall be placed in ignominy on thy left-hand; but may we be found among the righteous, arrayed in the robe of righteousness, and placed in honourable distinction on thy right-hand. Holy Spirit, prepare us for that solemn day when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves in the dens, and in the rocks of the mountains; and when they shall say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

Deeply affect the minds of our dear children with the prospect of the judgment-day, and give them grace now to embrace Jesus as their beloved Saviour.

On the morning of the resurrection may all of us awake amid the songs of angels, and hear our Lord and Saviour's loving voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

We thank our God for the mercies of the day and of the week; and this night would repose with confidence on the paternal and providential care of our God and Father in Christ.

Let the words of our mouth and the supplications of our heart be acceptable in thy sight, O Lord, through Jesus Christ, our strength and Redeemer. And may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.

THE CONQUEROR'S SONG.

Bath. New. British. Gibeah. Cambridge New. C. M.

1 TO thine almighty arm we owe
The triumphs of the day;
Thy terrors, Lord, confound the foe,
And melt their strength away.

2 'Tis by thine aid our troops prevail,
And break united powers,
Or burn their boasted fleets, or scale
The proudest of their towers.

3 How have we chased them through the field,
And trod them to the ground,
While thy salvation was our shield,
But they no shelter found!

WATTS, *Ps.* 18, *p.* 11.

PSALM XVIII.

The Triumphs of the Saint.

HE maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

REFLECTIONS UPON PSALM XVIII.—Happy are those whose feet are swift to run in the way of God's commandments. Their delight in his service on earth is an evidence that they shall live eternally in his presence in heaven. Glorious prospect! they shall be set upon the high places in the celestial Zion. Believers are warriors in Christ's spiritual army; and he gives them such instructions for the spiritual combat, that the plans of their enemies are all defeated, and their proud boasting followed by disgrace. God is the defence of his people, and in the day of danger spreads over them the powerful shield of his gracious protection. They are arrayed in the whole armour of God, and therefore able to stand in the evil day. May my soul be clad in that armour, and may a noble ambition inspire my bosom, that all my lusts and passions, and spiritual enemies, may be trampled under my feet! They who distrust themselves, and place their confidence in Christ, shall be preserved from falling into temptation. On thee, O Jesus, may my feet be placed, the only Rock of Ages! May those desired days soon arrive, when all the nations of the earth shall submit to the mediatorial sway of Christ. By the downpouring of the Spirit, when they hear of his glory, they shall bow before his sceptre.

"Fly abroad, thou mighty Gospel!
Win and conquer, never cease."

PRAYER.

GLORIOUS Redeemer, thou art the Conqueror of death, and on the morning of the first day thou didst burst asunder the bands of mortality, and thus declare to the intelligent universe that the sting of death was taken away. We bless our beneficent and gracious Father, that as a family we have enjoyed the blessed guardianship of our God during the last night, and that we are allowed so peacefully to surround the family altar on the morning of a day which commemorates the glorious victories of our exalted Lord.

Holy Spirit, may we enter on this day suitably impressed with its sacred sanctity. May these words seriously affect our minds: Verily, my Sabbaths shall ye keep, for it is a sign between me and you, that ye may know that I am the Lord which doth sanctify you. Preserve us from the profanation of thy blessed day, lest the doom which befell Israel should befall us. Thou didst say by thy servant Ezekiel, But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them. What reason have we to lament that, as families, and as a nation at large, we so much resemble Israel of old! Preserve our princes and our rulers, rich and poor, from despising and profaning thy holy day. Let the great and the mighty of our land show an example to all around them, that they fear God and respect his Sabbath.

We would now earnestly supplicate the Holy Spirit to prepare us for the important duties of this sacred day. Let the prospect of entering thy courts give us greater joy than if we were invited to the palaces of earthly princes. Let the prospect of sitting around the gospel-table afford us greater delight than if we were called to partake of the most delicious and costly feast. May each one of us say with the Psalmist, I was glad when they said unto me, Let us go into the house of the Lord.

Bless the congregation to which we belong with a copious effusion of the Holy Spirit. Sun of Righteousness, shine upon it: divine Spirit, breathe upon it; then it shall prove a garden of beauty, and exhale the fragrance of heaven. May thy servant who shall proclaim to us the peaceful message of salvation be this day a successful herald of the truth. May thy Word come from his lips with power, and may not a few be made subject to the gracious reign of Christ, and fall prostrate at his feet.

Make the children of our family to touch the golden sceptre of his love, and live for ever.

Have mercy on all the churches, and may an eminent revival of religion, of faith, humility, and love, take place among them. Remove from the descendants of Abraham their veil of unbelief and prejudice, and soon may they acknowledge Jesus to be the promised Messiah. Hasten the day when all nations shall see the glory of Immanuel.

Graciously hear our prayer, and forgive our sins, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

TRUE WISDOM.

New Sabbath. Langdon. L. M.

1 HAPPY the man who finds the grace—
The blessing of God's chosen race;
The wisdom coming from above,
And faith that sweetly works by love.

2 Happy, beyond description, he
Who knows, *The Saviour died for me*—
The gift unspeakable obtains,
And heavenly understanding gains.

3 Her ways are ways of pleasantness,
And all her flowery paths are peace:
Wisdom to silver we prefer,
And gold is dross compared with her.

ANON.

JOB XXVIII.

Wisdom.

SURELY there is a vein for the silver, and a place for gold *where* they fine *it*.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir; with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof:

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

REFLECTIONS UPON JOB XXVIII.—Gold and silver form an earthly inheritance, but grace and salvation a heavenly inheritance. The former has never satisfied the desires of men; the latter confers blessedness and joy unspeakable. The former brings many troubles, anxieties, and cares; the latter soothes the mind under every suffering, and gives the oil of joy for mourning. The former has a tendency to debase and corrupt; the latter purifies the heart, and dignifies and exalts the faculties of the soul. The former is uncertain, and proverbial for taking to itself wings and fleeing away, never to return; while the latter is an inheritance incorruptible and undefiled, and can never fade away. How infinitely privileged are we beyond the sages and pagan philosophers of ancient days! They were ignorant of true wisdom, and were without the means of becoming acquainted with its nature: we have the warning word of truth, which teaches what wisdom is. Do we savingly know that the knowledge, love, and fear of God is wisdom? "Blessed Jesus, give us this lovely jewel, this pearl of great price!"

PRAYER.

AT the close of another sacred Sabbath of rest, we would exclaim in the language of the Psalmist, The Lord liveth: and blessed be my rock: and let the God of my salvation be exalted.

We desire to be deeply sensible of the distinguished kindness, and of the great privileges we have enjoyed this day. Bless the Lord, O our soul, and forget not all his benefits. We were permitted to enter thy sanctuary and worship thee, the only, the living, and the true God, through Christ, the Mediator between God and man. What shall we render unto the Lord for all his benefits!

We acknowledge and confess with shame the careless and lukewarm manner in which we have heard the Gospel, and in which we have engaged in the other services of thy house this day. We have too much resembled ancient Israel, of whom it was said, Hear ye indeed, but understand not; see ye indeed, but perceive not. Suffer our hearts to be no more fat, nor our ears heavy. May we see with our eyes, and hear with our ears, and understand with our hearts; and may we be converted and healed.

We thank thee for thy kindness to thy ministers and people throughout the whole Christian world. The bread has been cast upon the waters; may it be found many days hence. The seed has been sown; may a rich harvest arise, and many have reason through all eternity to sing the song of Moses and of the Lamb for the blessed conquests which have been accomplished this day.

Have mercy on thine afflicted children, who were necessarily absent from thy house of prayer. May they rejoice more and more in the prospect of entering those heavenly realms where the blessed inhabitants are never interrupted in their fellowship, or disturbed in their enjoyments, by bodily pain or mortal anguish. May these words be the consolation of their hearts: And God himself shall wipe away all tears from their eyes. May the preaching of the Gospel to which we have listened be instrumental in preparing us to encounter, resist, and subdue our spiritual enemies. May we be preserved this night; and, if we enter on another day, may we show that we have the whole armour of God. Lord, give us the shield of thy salvation; help us by thy right-hand, and by the gentleness of thy grace may we be rendered formidable to our spiritual foes. May we pursue our lusts and corruptions; may we overtake them, and not return again till they are consumed. O give us that wisdom which is the fear of the Lord. Teach us to esteem it more than Ophir's gold, and to seek it as for hidden treasures.

Preserve our dear children from the enemies of their soul. At an early period may they become the soldiers of Jesus, the captain of salvation. Prepare them for the Christian warfare, make them faithful unto death; then will they receive the crown of life.

Let our persons, our services, and prayers be accepted in the Beloved. And now blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and amen.

Our Father which art in heaven, &c.

THE GOSPEL FEAST.

Jordan's Banks. Oxford. Wiltshire. C. M.

1 ON Sion, his most holy mount,
God will a feast prepare,
And Israel's sons, and Gentile lands,
Shall in the banquet share.

2 Marrow and fatness are the food
His bounteous hand bestows;
Wine on the lees, and well-refined,
In rich abundance flows.

3 See to the vilest of the vile
A free acceptance given!
See rebels, by adopting grace,
Sit with the heirs of heaven!

4 The pained, the sick, the dying, now
To ease and health restored,
With eager appetites partake
The plenties of the board. GIBBONS.

GENESIS XLI.

Interpretations of Pharaoh's Dream.

AND Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine.

21 And when they had eaten them up, it could not be known that they had eaten them: but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years; the dream *is* one.

27 And the seven thin and ill favoured kine, that came up after them *are* seven years; and the seven empty years, blasted with the east wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land, by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

REFLECTIONS UPON GEN. XLI.—The river Nile is remarkable among the most wonderful rivers on the face of the earth; but there is no earthly river worthy to be compared with the river of salvation,—"the streams whereof make glad the city of our God." Pharaoh *dreamed* he stood on the famous banks of the river of Egypt: may we enjoy the satisfying evidence that we shall walk upon the flowery banks of the river of life, which flows from the throne of God and the Lamb!

PRAYER.

GLORY to God in the highest, that, in approaching thy blessed throne, we are permitted to address thee as our God and Father in Christ. With humility and reverence we would adore thee in thy being and attributes. Thou didst derive thy being from none, while all derive their existence from thee. It is in thee we live, move, and have our being. While thou art infinitely blessed in thyself, thou art the inexhaustible source of all the blessedness with which thy loving and obedient subjects are enriched. Thou delightest in the felicity of thy creatures. The humming of insects, the singing of birds, the praises of men, and the songs of angels—all is delightful and acceptable to thee. Lord, evermore give us thy grace; then shall we celebrate thy praise with intelligent, sanctified, and happy minds, for ever and ever.

Holy Spirit, let gratitude inspire all our hearts, for the countless blessings poured into the cup of our lot. We thank our God for the providential care we have experienced during the past night, and that it has not proved to us the night of death. May all of us be impressed with the conviction of the truth, that our last day and our last night are fast drawing nigh.

Impress our dear children with this thought. May they feel convinced that every day, that every night, is bringing them nearer and nearer that solemn period, when they must exchange time for eternity. Whether they die in childhood or in advanced years, may they fall asleep in the arms of Christ.

O Lord our God, as thou didst declare thyself the God of all the families of Israel, be thou the God of our family, and of all the families with which we are connected. May all of us be endowed with the noble spirit which animated the mind of Joshua, and with him may we say, Whatever others do, we *will* serve the Lord. Let our dwelling-place be blessed. Here may we ever seek a gracious and new-covenant God, and here may God dwell. Let it be said of our abode, *Jehovah shammah*—the Lord is there.

Give us day by day our daily bread, and bestow upon us all those temporal blessings thou seest meet for us in thy goodness. May we show this day, and all the days of the week, that we were impressed with thy Word to which we listened on the past Sabbath, and that the dew of the Spirit descended and still remains on our souls.

We have now read of the famine which long since visited ancient Egypt. O Lord, have mercy on those lands where a dreadful famine of the Gospel prevails. We would mourn over the doleful circumstances of millions of our race, who never heard of Jesus, the true bread, who came down from heaven. Hasten the day, O Saviour, when the heavenly manna shall descend on those regions of idolatry, misery, and death. We have long enjoyed in these lands the feast of fat things. Be not provoked to remove from us this greatest of blessings, but may it continue with us till the close of ages; yea, till time shall be no more. Forgive our sins, and hear our prayers, for the sake of him who died for us and rose again. Amen, and amen.

CHRIST OUR PASSOVER.

Kerwell. Tunbridge. James'. C. M.

1 LO, the destroying angel flies
To Pharaoh's stubborn land;
The pride and flower of Egypt dies
By his vindictive hand.

2 He passed the tents of Jacob o'er,
Nor poured the wrath divine;
He saw the blood on every door,
And blessed the peaceful sign.

3 Thus the appointed Lamb must bleed,
To break the Egyptian yoke;
Thus Israel is from bondage freed,
And 'scapes the angel's stroke.

4 Lord, if my heart were sprinkled too
With blood so rich as thine,
Justice no longer would pursue
This guilty soul of mine.

WATTS, 155, *B. II.*

MATTHEW XXVI.

The Rulers conspire against Christ.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you: but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

REFLECTIONS UPON MATT. XXVI.—Can we say of Christ's words, They are sweeter than honey, they are more precious than gold? Happy and blessed are they who know them, value them, believe them, and obey them. God incarnate appeared on earth, and men filling the loftiest office in the Jewish church contrived to shed his blood, and to take his life. And while the inferior priests were preparing to sacrifice the typical lamb, the chief priests were preparing to shed the blood of Jesus, the Lamb of God,—our true Passover, sacrificed for us. Mary anointed Christ with perishing ointment; and may Jesus, by his Spirit, anoint us with the oil of grace, the fragrance and the influence of which shall last for ever. Let the covetous fear and tremble: they who love gold and silver more than Christ resemble Judas, who has gone to his place.

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, we would come as a family, and sing unto thee the Lord; we would make a joyful noise unto thee, the Rock of our salvation. In thine undeserved kindness to us, thy rebellious children, thou hast preserved us during the past day from the jaws of death, the king of terrors, and the terror of kings; we will therefore come before thy presence with thanksgiving, and make a joyful noise unto thee with psalms. What reason have we to adore thee, O Lord, when we think of the vast universe which thy hand hath made, and the kingdoms of providence and grace over which thou dost reign! Thou the Lord art a great God, and a great King above all gods. In thine hand are the deep places of the earth, the strength of the hills is thine also. The sea is thine, for thou hast made it, and thy hands have formed the dry land. We will therefore come, we will worship and bow down; we will kneel before the Lord our Maker. Thou art our God; make us, O Jesus, the people of thy pasture, and the sheep of thy hand.

Thou heart-searching God, when we think of our pride, our enmity, our carnality, our hypocrisy, and the length and catalogue of our sins, as a family and as individuals we have just cause to wonder that we are now prostrate before the throne of grace, where none are rejected who look to thee through Jesus Christ. Truly we are sinners; we have rendered ourselves obnoxious to thy justice, and deserve to feel the stroke of thine iron rod. But we rejoice, divine Saviour, that thou art the paschal lamb who was sacrificed for us, to take the guilt of sin away. O for a lively, vigorous faith, to believe that thou the Lamb of God hast indeed been sacrificed for us! Let each one of us have peace with God, through our Lord Jesus Christ, for thy blood speaketh better things than the blood of Abel. While his blood cried for vengeance, we rejoice that thy blood proclaims mercy for a sinful, ruined world.

We would mourn, O Jesus, over that murderous enmity which the cruel Jews manifested against thee in plotting thy death. We confess the cruelty of our hearts against thee. By nature the same enmity dwells in us which dwelt in them. Mighty and gracious Spirit, destroy the enmity of our souls, and let love to Christ, sincere, fervent, and superlative, reign within us.

Teach our dear children in thy presence to love their Saviour. May they admire the conduct of the humble penitent who took the box of precious ointment and poured it on his head. May they resemble her in the fervour of her love.

Gracious Father, bless our relatives and friends, the congregation to which we belong, and thy servant who dispenses among us the oracles of truth. Suffer none of us, like Judas, to betray our Lord. Make us faithful unto death; then shall we all at last receive a crown of life, which fadeth not away.

Give us thy paternal protecting care this night; forgive our sins, and hear our prayers, for Jesus, our exalted Mediator's sake. Amen.

DESIRE OF ALL NATIONS.

Carr's Lane. Abbott. Braintree. C. M.

1 INFINITE excellence is thine,
Thou lovely Prince of Grace!
Thy uncreated beauties shine
With never-fading rays.

2 Sinners, from earth's remotest end,
Come bending at thy feet;
To thee their prayers and vows ascend,
In thee their wishes meet.

3 Thy name, as precious ointment shed,
Delights the church around;
Sweetly the sacred odours spread
Through all Immanuel's ground.

FAWCETT.

GENESIS XLI.

Joseph raised to great Honour.

AND Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah;* and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

46 And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the firstborn Manasseh:† For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim:‡ For God hath caused me to be fruitful in the land of my affliction.

53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all the countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

* Revealer of secrets. † Forgetting. ‡ Fruitful.

REFLECTIONS UPON GEN. XLI.—The Spirit was poured out on Christ without measure, as a Spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord, to make him of quick understanding in the fear of the Lord. In the fulfilment of the functions of his mediatorial work he managed his matters with such wisdom, skill, mercy, and power, that he has made an ample provision of the bread of life for countless starving myriads of the human race. Now he has received his glorious reward; he is crowned with many crowns, he fills the throne of universal empire, he blesses the church militant on earth with his grace, and the church triumphant with his glory. All countries applied to Joseph in their necessities; let us rejoice, that all nations shall flee to Jesus for mercy.

PRAYER.

O THOU Hearer of prayer, thou art our gracious God and our merciful Father. The outgoings of the morning and evening are under thy command. Again thou hast made them to rejoice over us, who deserved, on account of our transgressions and guilt, to be the objects of thy judicial wrath. We bless thee for the return of the morning, and that we have been preserved to the close of another night, and now enjoy the unspeakable privilege and the distinguished honour of encompassing the domestic altar, and drawing near to the throne of grace.

It is good, O Lord, to draw near to thee, for in thy presence and smiles even in this life there is fulness of joys, and even here the blessed foretaste is enjoyed of that heavenly world where rivers of endless pleasures flow.

Sanctifying and enlightening Spirit, apply to all our hearts the portion of sacred history we have now read. Teach us the way of thy statutes; then, like Joseph, we will keep it unto the end of our days, and by the aid of thy grace we will resist and conquer all our spiritual enemies, and preserve the garments of our profession clean, till we fall asleep in the arms of Jesus.

What reason have we, O Lord, to be humbled in the dust, when we think upon our corruption, our ignorance, our folly, our carnality, our backsliding, and our guilt! Alas, that the leprosy of sin has rendered us so abominable, and the disease of sin has taken such deep and firm hold of our hearts! Blessed Jesus, as Joseph was raised up to be the deliverer of Egypt, thou hast been sent to be the Saviour of men. Where alone can we go for regeneration, pardon, and acceptance, but to thyself? Thou didst die to take the guilt of sin away, and thou dost live to give repentance unto Israel, and remission of sins unto many.

We would rejoice, exalted Jesus, in thine infinite fitness to manage the affairs of thy Church, and to sit upon the throne of Zion. In thee are laid up all the treasures of wisdom and knowledge.

Gracious Saviour, reign over the hearts of our beloved children, the youthful members of this family. May they and our servants resemble Joseph in piety and prudence.

We thank thee, gracious God, for Jesus, thine unspeakable gift. In sending Joseph to Egypt thou didst send a deliverer to nations to preserve them from famine, but in sending Jesus thou hast sent a Saviour to the world. Eternal praises for thine unspeakable gift!

May thy blessing and smiles rest upon us this day, that we may serve and please thee.

In the name of the divine Mediator we present our morning prayer.

Now may the God of hope fill us with joy and peace in believing, through Christ Jesus, our blessed Saviour and Redeemer; to whom, with the Father and Holy Spirit be ascribed glory, honour, and power, for ever and ever. Amen.

THE LORD'S SUPPER INSTITUTED.

Old England. Alpha. Babylon Streams. L. M.

1 'T WAS on that dark, that doleful night,
When powers of earth and hell arose
Against the Son of God's delight,
And friends betrayed him to his foes:

2 Before the mournful scene began,
He took the bread, and blessed and brake:
What love through all his actions ran!
What wondrous words of grace he spake!

3 This is my body broke for sin,
Receive and eat the living food:
Then took the cup, and blessed the wine;
'Tis the new covenant in my blood.

4 For us his flesh with nails was torn,
He bore the scourge, he felt the thorn;
And justice poured upon his head
Its heavy vengeance in our stead.

5 For us his vital blood was spilt,
To buy the pardon of our guilt,
When, for black crimes of biggest size,
He gave his soul a sacrifice.

6 Do this (he cried) till time shall end,
In memory of your dying Friend;
Meet at my table, and record
The love of your departed Lord.

WATTS, 1, *B. III.*

MATTHEW XXVI.

The Passover and the Lord's Supper.

NOW, when the even was come, he sat down with the twelve.
21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

REFLECTIONS UPON MATT. XXVI.—We are ignorant of our own hearts, if we do not believe that they contain such depravity and corruption as would lead us to deny and betray Christ and his cause, if we were not prevented by restraining or renewing grace. To confess Christ, to follow Christ, and faithfully to serve Christ, even unto the death, will be followed by the joys of heaven; while impenitently to deny and forsake Christ will be inevitably succeeded by the worm that never dies, and by the fire that shall never be quenched! Lord Jesus, make us faithful unto death; and may we be ever animated by thy promise, that we shall receive a crown of life. If we love Christ, we will manifest our love by keeping his commandments; and his dying command, his last command, we will hold in peculiar estimation: "Do this in remembrance of me," in remembrance of my death.

PRAYER.

DIVINE Spirit, mercifully breathe upon us thy sacred influences, while we enter upon the sacred duty and embrace the unspeakable privilege of drawing near the throne of grace. O Lord, thou hast promised that, if we draw near to thee, thou wilt draw near to us. Now we would draw near to thee in humble, earnest prayer; graciously fulfil thy promise, and draw near to us: heavenly Father, do as thou hast said.

We desire, O Lord, to adore and praise thee. Thou sittest in the highest heavens, on the throne of essential and universal dominion. Thou seest the actions and purposes of men. Thou art the witness of all the plans which thine enemies form against the interests of thy Church. They cannot conceal their machinations from thee. At the very moment when they expect their designs to be accomplished, thou dost confound their proud and ambitious hopes. Thou dost break them with a rod of iron, and dash them in pieces like a potter's vessel.

May the solemn and important things we have now read make the deepest impression on our hearts. May they call to our thankful remembrance what Christ the passover has done for us. We were exposed to the flaming sword of the destroying angel of divine justice. If thou, O Jesus, hadst not interposed with thy blood, we must have perished for ever. In thine abundant mercy, thou didst submit to be sacrificed as the paschal lamb; thou didst appease the Father's wrath, and thus preserve us from the awful ire of heaven.

May we be deeply affected with the depravity of the human heart, exemplified in the conduct of Judas. O Jesus, suffer us not to betray thee. Let us not betray thee with hypocritical professions, and suffer us not to betray thee by open backslidings. We would not, we dare not trust in our strength. O arm of Omnipotence, hold us up; then shall we be preserved, and the gates of hell shall not prevail against us.

We thank thee, blessed Jesus, for the sacrament of the supper. May we see in that sacred institution the representation of thyself. Give us saving knowledge therein to discern the Lord's body. Let each one of us be desirous to commemorate the death of Christ by sitting down at his table. Exalted Redeemer, may our minds be suitably impressed with thy dying command, Do this in remembrance of me.

Impart thy saving grace to our dear children. Now we present them to thee, O Jesus. May they live to present themselves to thee at thy table, and publicly to declare that they are on the Lord's side.

Give us thy Holy Spirit, that we may remember every day Christ the Shepherd was smitten by the rod of divine wrath for our offences. Since Jesus was wounded for our sins and bruised for our iniquities, we would devote ourselves to him as our Saviour and God. Give thine angels charge over us this night, and may our souls ever be bound up in the bundle of life.

Mercifully hear this our evening prayer, through the all-prevailing name of Jesus.

Now unto the King eternal, immortal, invisible, the only wise God and our Saviour, be honour and glory and majesty, dominion and power, for ever and ever. Amen.

GOSPEL INVITATION.
Zion Chapel. Romford. Milborn Port. C. M.

1 LET every mortal ear attend,
And every heart rejoice;
The trumpet of the gospel sounds
With an inviting voice.

2 Ho! all ye hungry starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind;

3 Eternal Wisdom has prepared
A soul-reviving feast,
And bids your longing appetites
The rich provision taste.

WATTS, 7, B. I.

GENESIS XLII.

Jacob's Ten Sons sent to buy Corn in Egypt.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons: we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

REFLECTIONS UPON GEN. XLII.—The constant supply of the bread which perisheth should call forth our daily expressions of thankfulness to God, as the God of Providence: but the rich supply of the bread of life, for our never-dying souls, should especially call forth our expressions of thankfulness and of praise to God, as our God, and as the God of grace and salvation. What a blessing! we may buy this heavenly bread without money and without price. We have only to ask and receive. May it be our blessedness to hunger and thirst after righteousness, rejoicing that they who feed on the spiritual manna on earth shall partake of the delicious fruit of the tree of life in heaven. God may try his people severely, but he never tries them unjustly: he never tries them unmercifully; his love is as tender, as ardent, as immutable as ever. Behind the darkest frowns he hides the loveliest smiles. God sends afflictions to try the graces of his children. He prepares the furnace, to separate the dross of corruption from the gold of grace. When we are cast into the furnace, may the Divine Refiner so purify us, by the fire of affliction, that we shall come forth like the shining gold, seven times purified!

PRAYER.

O THOU Hearer of prayer, we, the living monuments of thy mercy, would approach thy mercy-seat through Jesus Christ. Give ear to our words, O Lord; consider our meditation. Hearken unto the voice of our cry, our King and our God; for unto thee will we pray. Our voice shalt thou hear in the morning, O Lord; in the morning will we direct our prayer unto thee, and look up. For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee.

We present the tribute of thankfulness before thee, that, while enveloped in the shades of night, we have enjoyed the care of the watchman of Israel, who neither slumbered nor slept. We thank thee that our eyes are not shut in death; and that we are not only permitted to behold the light of the natural sun, but, above all, to behold the light of the Sun of Righteousness shining with such alluring brightness upon the pages of inspiration.

Thy Word, O Lord, is calculated to produce the most blessed effects; may thy Word be instrumental by the Spirit in producing effects on us for which we shall have reason to praise thee for ever and ever.

We thank thee, gracious Father, that as there was abundance of corn in Egypt for supplying the wants of famished nations, there is abundance of spiritual blessings to be found in Christ to supply the wants, the pressing wants of a ruined and famished world. May the tidings of this abundance soon be communicated by a preached Gospel to all the inhabitants of the earth. Teach us, O Saviour, to know the incalculable value of the blessings of thy purchase. May we see their worth, their necessity—their indispensable necessity.

Convince our dear children before thee that salvation is the one thing needful, that should be sought before everything else, that should be sought in preference to everything else.

O teach us, and our relatives and friends, and those who are connected with us by the ties of church-fellowship, to seek the kingdom of God and his righteousness. Blessed Saviour, we would hunger and thirst after righteousness; we would buy of thee wine and milk without money and without price. We have nothing to bring as a recompense; we come empty-handed, in ourselves wretched and poor and guilty. Glory to thy name, that we are welcome, and that we hear thy voice, He that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price.

Lord, have mercy on the aged, and on such as are in the furnace of affliction; may they come forth like burnished gold. Prepare us for the day of suffering, sickness, and pain, by imparting to us a rich store of thy grace.

Enable us to live in thy fear this day, and every day. We are under thine eyes; may we be led by thy spirit. We earnestly supplicate the forgiveness of our sins, and the answer of our prayers, for Jesus' sake, our Prophet, Priest, and King. Amen.

WATCHFULNESS AND PRAYER.

Oldford. Shields. Bath Chapel. C. M.

1 ALAS! what hourly dangers rise!
What snares beset my way!
To heaven O let me lift my eyes,
And hourly watch and pray.

2 How oft my mournful thoughts complain,
And melt in flowing tears.
My weak resistance, ah! how vain!
How strong my foes and fears!

3 O gracious God! in whom I live,
My feeble efforts aid;
Help me to watch, and pray, and strive,
Though trembling and afraid.

STEELE.

MATTHEW XXVI.

Christ's Agony in the Garden.

THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest? behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords, and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

REFLECTIONS UPON MATT. XXVI.—Earnest prayer, and intimate fellowship with God, are the best preparation for severe afflictions, and the best defence in the dark night of sorrow, and in the midst of the tempest of suffering. We should often compare our cup of sorrow with that cup of divine wrath which our loving Surety drank to the very dregs, and then exclaim with holy wonder, there was no cup like that cup, no sorrow like his sorrow, no love like his love! When we think of the treachery of Judas, may we feel the most earnest desires that we may be faithful unto death.

PRAYER.

AT the termination of another portion of our time, we desire, O Lord, reverently and joyfully to encompass thine holy altar. Behold, we come unto thee through Christ, and under the covert of his all-prevailing name, because thou art our God in whom we trust, and in whom we claim an interest, through the meritorious righteousness of the Lamb that was slain. O Lord, thou art our defence, thou savest the upright in heart; thou dost judge the righteous and vindicate their cause, while thou art angry with the wicked every day.

Blessed Jesus, we desire to be humbled by the remembrance of thy sufferings, of which we have now read. Because of the transgressions and guilt of our apostate world, thou didst appear a man of sorrows and acquainted with grief. O Immanuel, there was no sorrow like unto thy sorrow, in the day when divine justice afflicted thee, in the day of the Lord's fierce anger.

May we consider the counsel thou didst administer to the three disciples in the midst of thy humiliating anguish as delivered to us, now thou art seated on thy mediatorial throne, amid the glories of heaven: may we watch and pray, that we enter not into temptation. Our flesh is weak: enable us to watch and pray, that we may not be betrayed by the weakness and infirmities of our flesh. Our spiritual enemies are numerous, malignant, crafty, and powerful; give us grace to watch and pray, that we may resist them with steadfastness, encounter them with success, and finally be conquerors, and more than conquerors, through Christ that loved us.

O teach our children the important lesson of believing prayer and constant watchfulness. Convince them that, though young, they have enemies waiting for their destruction. All their days may they watch and pray, that they enter not into temptation.

Let the conduct of Judas prove to us a salutary warning. Suffer us not, like him, to love the mammon of unrighteousness. Never let us be bound with the fetters of avarice or covetousness. May we ever remember that, on the part of Judas, the love of money led to the betraying of the Son of God into the hands of men, who afterwards nailed him to the accursed tree. Deliver us, divine Spirit, from the love and dominion of sin. We have seen in the treacherous disciple the frightful progress of unsubdued sin. Thy power alone, almighty Saviour, can restrain, subdue, and destroy an enemy whose reign is attended by consequences so alarming and fatal. Deliver us and our relatives, and all in whom we are interested, from the dominion and guilt of this formidable foe. Surely thou art willing to give us this deliverance, for thou didst most readily deliver up thyself to death, to destroy the reign of sin. We thank thee for the mercies of the day, and we look to thee our God for thy gracious care this night. Hear and answer us, for the sake of Jesus, whom thou hearest always. Amen.

AFFLICTIONS AND DEATH UNDER PROVIDENCE.

Mehetabel. Melody. Ludlow. Burford. C. M.

1 NOT from the dust affliction grows,
Nor troubles rise by chance;
Yet we are born to care and woes,
A sad inheritance.

2 As sparks break out from burning coals,
And still are upwards borne;
So grief is rooted in our souls,
And man grows up to mourn.

3 Yet with my God I leave my cause,
And trust his promised grace;
He rules me by his well-known laws
Of love and righteousness. WATTS, 83, *B. I.*

GENESIS XLII.

Joseph trying his Brethren.

AND they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them;* for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them,* and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.

35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

REFLECTIONS UPON GEN. XLII.—Afflictions are never sanctified unless they bring past sins, impressively and penitentially, to our remembrance. God might enter into judgment with us for our sins, and require punishment at our hands; but in his mercy he has laid the weight of our guilt upon the head of our Surety, and has received his blood as a sufficient atonement for our transgressions. The love and compassion of Joseph remind us of the tenderness and compassion of Jesus. Glory to God! "we have not a High Priest who cannot be touched with the feeling of our infirmities." Great was the generosity of Joseph to his brethren; but the generosity of Jesus, our elder Brother, is boundless. What a brother!—he became poor, that we, through his poverty, might become rich. Do we value the unsearchable riches of Christ? Can we say, "Out of his fulness we have received, and grace for grace?" Diversified and severe were the trials of Jacob, while they were mingled with remarkable manifestations of Divine love, and prepared him for that heavenly kingdom, where all the days of his mourning are ended for ever.

PRAYER.

FATHER, Son, and Spirit, three Persons in one Divine essence, we adore thee as the self-existent Jehovah. Thou art infinitely blessed in thyself, and no calamitous event in thine empire can either thwart thy plans or disturb thy happiness. Thou art the inexhaustible fountain of that blessedness which is enjoyed by saints on earth, and by angels and the spirits of just men made perfect in heaven. It is our unspeakable honour that as a family we are permitted to approach thee, our unspeakable privilege that we are allowed to seek thy favour, and our bounden duty to give unto thee the glory due unto thy name. We are unworthy in ourselves of this privilege, but we come in the name of Jesus, through whose merit our acceptance is sure. We are unable of ourselves to engage in the exercise of communion with thee, but we depend upon the assistance of the promised Spirit.

What reason have we to thank God that, in the enjoyment of health and in the exercise of reason, we are permitted to encompass the family altar, while many have been tossed upon their beds with agonizing pain till the dawning of the morning's light, and while not a few have closed their eyes in death!

We thank thee for the opportunity now enjoyed of reading the inspired Word. May thy Word be increasingly precious to us. May we say of it with thy servant, This is our comfort in our affliction; for thy Word hath quickened us.

Give us grace to learn useful and experimental lessons from what we have now read. As the sons of Jacob saw their sin inscribed in legible characters on the afflictive events of providence which tried them, may all our afflictions bring our sins to our remembrance, and deeply humble us on account of our aggravated and multiplied offences. Lord, bless us with a tender conscience. As Joseph's brethren sensibly felt, at the distance of many years, the cruel crime they committed against him, so may we preserve a lively sense of the transgressions of former days. Give us peace with God and peace of conscience, through the peace-speaking righteousness of Jesus Christ. With the apostle of the Gentiles may we say, in the exercise of a lively faith, Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

O Lord, abundantly bless this portion of Scripture to our dear children. Never let them wound their parents' hearts, like Jacob's sons, by bringing down their gray hairs with sorrow to the grave. O Lord, adorn them with thy grace!

This day may we live in communion with God, and may our lives be devoted to thee the God of our life. Teach us the important and the practical lesson of setting thee, the Lord, always before us, and of making the affairs of the soul and of eternity our chief business and our greatest delight.

Merciful Father, hear our prayer, and forgive our sins, for the sake of Jesus, thy well-beloved Son, and our Saviour. Amen.

CHRIST'S PASSION.

Westerham. Webster's. Wantage. Hagnor. C. M.

1 NOW let our lips with holy fear
And mournful pleasure sing,
The sufferings of our great High Priest,
The sorrows of our King.

2 He sinks in floods of deep distress:
How high the waters rise!
While to his heavenly Father's ear
He sends perpetual cries.

3 Hear me, O Lord, and save thy Son,
Nor hide thy shining face:
Why should thy favourite look like one
Forsaken of thy grace?

WATTS, *Ps. 69, p. 11.*

MATTHEW XXVI.

Jesus before the High Priest.

AND they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely, thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

REFLECTIONS UPON MATT. XXVI.—If I possess saving and appropriating faith, I can say, with wonder, thankfulness, and love, "Jesus, my Saviour, was led as a lamb to the slaughter, bearing upon his head the weight of my guilt, and to make atonement for my transgressions. He has paid the last farthing of my debt, and the awful frowns of Justice offended are now changed into the loving smiles of Justice satisfied and appeased." From eternity our Surety covenanted to die; nothing, therefore, could prevent his death. It could not be prevented by his spotless innocence. In proportion to his immaculate excellence was the vehemence of the malice of his enemies. Because he was the *spotless* Lamb of God his adversaries were determined to imbrue their hands in his blood, and never to rest until they saw his lifeless body suspended to the tree.

PRAYER.

O LORD our God, whose throne we approach, thou art holy, blessed, and glorious. We are thine, as we are thy creatures: we are thine, as we are constantly maintained by thy providential bounty: O make us thine by thy saving grace. While we are thy creatures, may we be thy children. Blessed shall we be, if, as a family, we can say in the language of thy servant, We are not our own, we are bought with a price; we would therefore glorify thee with our bodies and our spirits, which are thine.

What reason have we to proclaim thy praise, that we have been preserved during the past day, and that we are allowed, after its engagements and temptations and cares, as a worshipping family to surround the domestic altar, and proclaim the loving-kindness of the Lord, whose mercy endureth for ever!

O that we were humbled before God on account of our sinfulness and guilt. We confess our ignorance, folly, unbelief, and carnality. By the righteousness of Jesus may our guilt be removed, and by the Spirit of Christ may our vile and hateful pollution be washed away.

Blessed Saviour, may the remembrance of thy sufferings fill our minds with wonder and our hearts with love. Unspeakable thy mercy—thou didst visit our world to save thine enemies! The very objects of thy mercy are by nature alienated from thee; and such is the enmity of their hearts, that, even now, were it in their power, they would crucify thee afresh, they would repeat the dreadful scene of Calvary, and put thee to an open shame. Deliver us from the enmity of our hearts, and may we be filled with the love of God. On good and satisfying ground may we be able with thy servant Peter to acknowledge, Thou knowest all things, thou knowest that we love thee. May we possess such degrees of love to Christ, that it shall no longer be a matter of doubt whether we love him or not.

Glory to thy name, O Jesus, that thou didst willingly submit to the greatest indignities for us. Meekly and patiently thou didst allow witnesses to appear against thee; thou gavest thy back to the smiters, and didst not even conceal thy face from shame and spitting. All this thou didst bear, when in a moment thou mightest have called for legions of angels to bind these thy cruel foes, and cast them into the lowest hell. The period of thy humiliation is now past, and there is a day very fast approaching, when thou shalt appear upon a throne of judgment, and all thine enemies shall stand before thy tribunal to receive the punishment of their cruelty and crimes. Prepare us for that solemn day. Sanctify to us the fall of Peter, and preserve us from confidence in our own strength.

Lord, affect the minds of our children and domestics with the sufferings of Christ, and may impressions be produced now which will remain for ever.

Let thy power be a hedge of protection around us this night: let no evil befall us, nor any plague come nigh our dwelling. May our putting off our raiment, and lying down to sleep remind us of putting off the body of dust and lying down in the bed of the grave. And by faith may we look onward to the resurrection of the just. Graciously do for us above all that we can ask or think, through Jesus Christ, our only Mediator. Amen.

MYSTERIES TO BE EXPLAINED HEREAFTER.

Eldon. Sand Down. Sungford. Salford. C. M.

1 GREAT God of providence! thy ways
Are hid from mortal sight;
Wrapt in impenetrable shades,
Or clothed with dazzling light.

2 Thy wondrous methods of thy grace
Evade the human eye;
The nearer we attempt to approach,
The farther off they fly.

3 But in the world of bliss above,
Where thou dost ever reign,
These mysteries shall be all unveiled,
And not a doubt remain.

BEDDOME.

GENESIS XLIII.

Benjamin sent into Egypt.

AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it again* in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

REFLECTIONS UPON GEN. XLIII.—If we compare sin to a fountain, all the calamities which affect our world are the streams which flow from this fountain. Amazing contrast, the fountain of sin, and the fountain of salvation! What an incalculable blessing!—there is an abundance of the bread of life, and it is our privilege to buy without money, and without price! Judah, as an elder brother, interceded with his father: Jesus, our elder Brother, intercedes with his Father for us. Judah interceded powerfully, and Jesus intercedes with great power on the plea of his righteousness; Judah interceded tenderly, and the heart of Jesus our Advocate overflows with tenderness and love. And let us rejoice that he pleads successfully before his Father's throne.

PRAYER.

BLESSED Saviour, thou hast said, I am the way, the truth, and the life; and no man can come unto the Father but by me. Through thee as the way we now approach the divine Majesty. Exalted and gracious Jehovah, we would now praise thee with our whole heart, and show forth thy marvellous works. We will be glad and rejoice in thee: we will sing praise to thy name, O thou Most High.

We thank thee, God of providence and grace, for the mercies of the past night. We have laid us down and slept, and awoke again, because thou hast sustained us. No evil has befallen us, and no plague has come near our dwelling.

Holy Spirit, who didst inspire the penmen of the sacred volume, when we read thy Word may the eyes of our understanding be opened to see wonderful things in thy law. May the reading of the Word prove efficacious in the conversion of those now before thee who may not yet be the subjects of grace; and may it promote the edification of such as may have tasted that God is gracious. May we learn from what we have read of the history of the church in the family of Jacob, lessons of wisdom and experience. Even the family of thy servant suffered by scarcity of bread, and were exposed to the fear of the calamities of famine. We thank thee that, to the present day, our bread has been given us, and our water has been sure. We have unceasingly drunk of the stream of thy providential goodness from our birth to the present time. As the stream followed the children of Israel through the ancient desert, the stream of thy kindness has constantly followed us, and we have lacked nothing to the present day. What reason have we to sing, O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Who giveth food unto all flesh; for his mercy endureth for ever. We praise thee for our spiritual food, our heavenly manna. We adore thee for that sovereignty which has cast our lot in a portion of the earth where there is no famine of the Word, but where the Word of God is distilled as the dew, and where there is a rich gospel-feast, enriched with the delicacies of heaven, a feast prepared for all people.

Give to our dear children and domestics a relish for the blessings of salvation. May we evidently see that they are hungering and thirsting after righteousness, and let not the corrupted allurements of an ensnaring world withdraw their heart from thee.

O Lord, we commit our souls, our bodies, our temporal affairs, our friends, and our relatives, to the care and conduct of thy good providence this day. Compass us as with a shield, and may we be preserved in our going out and coming in.

We seek the forgiveness of all our sins, through the peace-speaking blood of Christ. We plead the pardon of those sins and infirmities which cleave closely to our most solemn services. May our persons be accepted, and our prayers answered for our dear Redeemer's sake. Amen.

CHRIST'S SUFFERINGS AND ZEAL.
Athlone Rippon's. Virginia. L. M.

1 'TWAS for my sake, eternal God,
Thy Son sustained that heavy load
Of base reproach and sore disgrace;
And shame defiled his sacred face.

2 The Jews, his brethren and his kin,
Abused the man that checked their sin;
While he fulfilled thy holy laws,
They hate him, but without a cause.

3 My Father's house, said he, was made
A place for worship, not for trade;
Then scattering all their gold and brass,
He scourged the merchants from the place.

4 Zeal for the temple of his God
Consumed his life, exposed his blood;
Reproaches at thy glory thrown
He felt, and mourned them as his own.

WATTS, *Ps. 69, p. 11.*

MATTHEW XXVII.

Jesus before Pilate.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

REFLECTIONS UPON MATT. XXVII.—Jesus was scarcely born, when princes took counsel to shed his blood; and at last, priests took counsel to take his life. More bitter than wormwood and gall is that repentance which is too late. We should earnestly pray that our penitence may be repentance unto life. The despair and suicide of Judas proclaim, in accents louder, and more awful than the thunders of the heavens, "The wages of sin is death!" Christ's blood was sold for thirty pieces of silver, and the blood of Christ is the purchase of the salvation and life of a multitude which no man can number, out of all nations, and tongues, and people, and languages. Have we received Christ by faith?—Then we are among the number of his purchased and redeemed ones. As a sheep before her shearers is dumb, so Jesus opened not his mouth in the day of his great sorrow. If his silence excited Pilate's wonder, may it excite our love, and call forth the praises of our lips.

PRAYER.

WITH solemnity and faith, O Lord, we would address thee as our God and Father in Christ. The enemies of thy Son, of thy kingdom, and of thy people, may seem for a season to triumph, as they did when our Lord appeared before the unjust tribunal of wicked men; but the triumphing of the wicked is short. Thou, O Lord, shalt endure for ever; and thou hast prepared thy throne for judgment, where thy cruel and impenitent foes shalt meet their awful doom. Thou wilt judge the world in righteousness, and minister judgment to the people in uprightness. Thou art now, and wilt continue to the close of time, a refuge for the oppressed, a refuge in times of trouble. Put us among the number of them who know thy name, and who place their trust in thee; for thou hast not forsaken them that seek thee.

We desire to be humbled in the dust on account of the dreadful change sin has produced in the nature of man. O sanctify the melancholy description we have now read of the envy, malignity, and cruelty of the human heart, which were all manifested against Christ. Blessed Saviour, we would look back with joyful and grateful interest to the council of peace from all eternity, where purposes were entered into, that salvation should be provided for fallen man. This was thy love to man, O Jesus! But when thou didst appear on this errand of mercy, men took counsel to reward thy love with enmity, thy mercy with cruelty, and thy loving-kindness with death. Let the conviction of these truths sink deep into our hearts, and produce effects never to be erased. We thank thee, O Jesus, that thou didst submit to be bound for those who deserved for ever to be enslaved in the prison of hell. Amazing love! thou who bindest the furious winds, thou didst submit to be bound; yea, thou didst submit to be bound, that we might obtain eternal liberty from sin and wrath. O thou great Deliverer, set us free! We have been long bound fast by vile lusts, hateful passions, blinded prejudices, and oppressive guilt: O set us free!

Give spiritual freedom to our dear children. Deliver them from ignorance and folly. Convince them that liberty in sinning is true bondage, and that a life of sin leads to an eternity of misery. Merciful Jesus, give them the liberty of grace, and make them thy free-born children.

Holy Spirit, give us repentance unto life, and let not our repentance resemble the repentance of Judas, which was the repentance of despair and death. May we not be suffered to delay the great subject of repentance. Impress our heart with this truth, Now is the accepted time, and now is the day of salvation.

Lord, have mercy on the afflicted, whether in body or in mind. Pour the consolations of thy grace into the cup of their lot, and may they draw water with joy out of the wells of salvation.

We bless the Lord for the mercies of the day. We praise thee for daily loading us with thy benefits. This night we commit ourselves, and all who are dear to us, to the merciful and paternal care of our new-covenant God. Hear, and answer, and forgive, for Jesus' sake, who triumphed over death and the grave. Amen, and amen.

LOVE TO THE BRETHREN.

Jerusalem. Maplestead. Vermont. Horborough. S. M.

1 BLEST be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

2 Before our Father's throne
We pour our ardent prayers:
Our fears, our hopes, our aims, are one,—
Our comforts and our cares.

3 We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

FAWCETT.

GENESIS XLIII.

Joseph entertaineth his Brethren.

AND they came near to the steward of Joseph's house, and they communed with him at the door of the house.

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there:

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

REFLECTIONS UPON GEN. XLIII.—Joseph's steward was the comforter of Jacob's sons in their perplexity and affliction; and it is the commission and delight of Christ's faithful ministers to be the guides and comforters of his afflicted saints. It is an honour to have pious parents and ancestors; but it is an infinitely greater honour to be enriched with those graces which they possessed, and to enjoy that peace with which they were blessed. Jacob's sons offered presents to Joseph: have we presented ourselves to Christ living sacrifices, holy and acceptable to God, which is our reasonable service? Jacob's sons greatly honoured their brother Joseph: and let us delight to pay our homage at the feet of Jesus, our elder Brother, who has preserved us from destruction, and has provided for us the richest supplies of living, heavenly bread. May we therefore eat, and live for ever.

PRAYER.

O LORD our God, in all our approaches to thy throne of grace, may we be under the guidance of thy Holy Spirit. We thank God for the promise of the Spirit, and would now humbly pray for the fulfilment of that gracious promise. Blessed Saviour, we lay the promise at thy feet. Thou hast said, The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. We thank thee for this exceedingly great and precious promise. Mercifully fulfil it in our experience as a family, and in the experience of the church and congregation with which we are connected.

Holy Spirit, we invite thy presence. Come, gracious Spirit, come, heavenly Dove, with all thy light and comfort. Guard us with thy power, guide us by thy wisdom, and mercifully preside over all our thoughts and all our actions.

We thank God for another opportunity of consulting the inspired oracles of eternal truth—for another opportunity of digging in the mines where the treasures of wisdom and immortality are to be found. Suffer not the Word to prove a dead letter, but may it be a hammer in the hand of the Spirit to break in pieces our adamantine hearts, and a fire to melt them down into humility, repentance, faith, and love.

We thank our God for all the temporal blessings in our lot, for all the success with which thou hast crowned our efforts in our worldly calling. As Joseph's steward said, The God of your father hath given you treasure in your sack, so, most gracious God, whatever degree of prosperity we have enjoyed or may now enjoy in our temporal circumstances, thou the God of our fathers hast put the treasure into our cup.

As Joseph prayed for his brethren, may all the members of this family affectionately pray for each other. When we are in the retirements of the closet, may we remember each other at thy throne of grace. Let that sacred love prevail among us, which will make us truly concerned for each other's salvation, and which will animate us affectionately and powerfully to plead that all of us composing this family, and that all connected with us by the ties of nature and friendship, may be redeemed by the blood of Jesus, and at last assemble before the throne of glory in heaven.

Give a spirit of prayer to our children and our household. At an early age, when our children are not assailed by the anxious cares of life, may they know what it is to pour out their hearts before the Lord in ardent supplications.

We present the sacrifice of thanksgiving for the mercies of the past night, for the sleep, rest, refreshment, and protection thou hast graciously afforded. Thou hast not suffered the fire to destroy, nor thieves to break through and steal.

Give us grace to be diligent and faithful in the various duties and engagements of this day, whether sacred or secular, temporal or spiritual. May we be diligent in business, and fervent in spirit, serving the Lord. Preserve us from offending thee. Enable us to say, in the words of Christ, To do thy will we take delight. Forgive our sins, and hear our prayers, for Jesus our Redeemer's sake.

And we would ascribe to Father, Son, and Holy Ghost equal and undivided praises. Amen.

ATTRACTION OF THE CROSS.

Spilbrook. Tunbridge. Oxford. C. M.

1 YONDER—amazing sight!—I see
The incarnate son of God,
Expiring on the accursed tree,
And weltering in his blood.

2 Behold a purple torrent run
Down from his hands and head:
The crimson tide puts out the sun;
His groans awake the dead.

3 The trembling earth, the darkened sky,
Proclaim the truth aloud;
And, with the amazed centurion, cry,
This is the Son of God.

S. STENNETT.

MATTHEW XXVII.

Jesus crucified.

WHEN he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

REFLECTIONS UPON MATT. XXVII.—Pilate sinned against the loud voice of his conscience, and he infinitely aggravated his guilt by resisting the warnings of heaven. In the council of peace it was arranged from eternity that Jesus should lay down his life for the redemption of sinners, and in a council of enmity held by the rulers of the Jewish church in the fulness of time it was agreed and determined that by cruel hands Jesus should be taken and slain. Thus the murderous purposes and actions of men were overruled for accomplishing the sovereign and merciful decrees of God. The compunctions and misgivings of a pagan judge exhibit in the darkest form the enormous guilt of the Jewish priests, who thirsted more intensely for the innocent blood of Jesus, the spotless Lamb of God, than ever did the cruel tiger for its victim's blood. None can conceive the hardened depravity of Jewish ecclesiastics, in preferring a blood-stained murderer before Jesus, the perfection of holiness and love. What love should fill our hearts, when we remember that Christ was degraded that we might be honoured!—that he was stripped of his raiment that we might be clothed with the garments of salvation!—that he died that we might live!

PRAYER.

WE adore thee, O Lord our God, as the God of love. How inconceivable are the manifestations of thy love in the gift of thy Son, and in delivering him to suffering, ignominy, and death; that wretched, guilty, ruined man might obtain salvation, happiness, and heaven! Such is thy love to man that thou didst give thine only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Holy Spirit, mercifully open the eyes of all in thy presence kneeling around this domestic altar, that they may see their absolute need of Christ, thine unspeakable gift. May we see our need of Jesus as a prophet to remove our ignorance: Lord Jesus, remove our ignorance. May we see our need of Jesus as a priest to remove our guilt: Lord Jesus, remove our guilt. May we see our need of Jesus as our King to deliver us from bondage: Lord Jesus, give us the liberty of thy sons.

In the reading of thy holy Word, we have now obtained a near and affecting view of the sufferings of Christ, and we would earnestly pray that we may see, in the sufferings of our Lord, the greatness of our sins, which brought such calamities on his sacred head, and the greatness of his love, which stirred him up to endure such sufferings to take the burden of our guilt away. O Jesus, as there were no sufferings like thy sufferings, and no sorrow like thy sorrow, there was no love like thy love.

O enkindle in the bosoms of our children a flame of love to Christ, which will warm their hearts all their days, preserving them from the contagion of sin, from the allurements of temptation, the snares of the world, and, at the same time, giving them a foretaste of the felicity of heaven.

Holy Saviour, bless what we have now read of the malignity of the Jewish priests in stirring up the people to seek thy death, of the cruel indignities which were shown thee when thine enemies stripped thee of thy garments, mocked thee, spit on thee, and nailed thee on the accursed tree. We pray that we may never forget these thy sufferings, but that we may daily remember them as the manifestations of thy matchless love, and as the purchase of our salvation.

We have come to the close of another week. Thou hast richly added to thy mercies: for these we thank thee. But, alas! we have added to our sins; O extend to us thy fatherly pardon; O pardon us, for Jesus' sake!

May our lives be preserved this night; and, if we are spared in thy goodness to see another day of the Son of man, may we be enabled with sincerity of heart to present our soul and body a living sacrifice, holy and acceptable, which is our reasonable service.

Lord, hear and answer and forgive, for the sake of Jesus thy Son and our Saviour. And may the grace of the Lord Jesus Christ be with us and all our relatives, and with all the Israel of God, now and for ever. Amen.

BOOKS OF NATURE AND SCRIPTURE.

Alfred. Cottage. Lebanon. New Sabbath. L. M.

1 THE heavens declare thy glory, Lord,
In every star thy wisdom shines;
But when our eyes behold thy word,
We read thy name in fairer lines.

2 The rolling sun, the changing light,
And nights and days thy power confess;
But the blest volume thou hast writ
Reveals thy justice and thy grace.

3 Sun, moon, and stars, convey thy praise
Round the whole earth, and never stand:
So when thy truth began its race,
It touched and glanced on every land.

4 Nor shall thy spreading gospel rest,
Till through the world thy truth has run;
Till Christ has all the nations blest,
That see the light or feel the sun.

WATTS, *Ps.* 19.

PSALM XIX.

God in his Works and in his Word.

THE heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going *forth is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

REFLECTIONS UPON PSALM XIX.—*No mortal eye can see God*, while the eye of faith sees God in all his works, and the wonderful displays of his attributes in creation, providence, and redemption. It is humiliating to think of philosophers, of attainments the most splendid, who are acute in observing God's wonderful works, but who never see, or admire, or adore God in the works of his hands! This is the enjoyment of the humblest saint,—while he looks upon the earth, the sun, the moon, the stars, he can exclaim, in holy and delighted devotion, "My Jesus made them all!" What a glorious firmament of Divine light is the Word of God, the testimony of eternal truth! There we see Christ, the Sun of Righteousness, shining in all his majesty, grace, and influence. Important question!—Has he risen on us with healing on his wings? By his holy and Divine beams has the darkness of our natural state been dispelled, and do we enjoy the animating brightness of a spiritual day? Under his influence, is Divine grace growing within us, increasing in verdure, and bringing forth the fruits of righteousness? What a blessed day awaits the world, when the gloomy night of heathen ignorance and idolatry shall be followed by the universal shining of Christ, the Sun of Righteousness; when the Church shall arise and sing for joy, because her light shall then have come, and the glory of the Lord shall have risen upon her!

PRAYER.

PRAISE to thee, O Lord our God, that we are assembled around the domestic altar to worship thee as the only living and true God, and that we are not prostrating ourselves before dumb idols, the workmanship of the hands of men. Holy Spirit, enable us at this time to adore the divine Majesty with reverence and godly fear. O Lord, thou art the true God, thou art the living God, and an everlasting King; the earth shall tremble at thy wrath, and those nations which rebel against thee shall not be able to abide thine indignation. The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens. Thou, O Lord, shalt endure for ever, for the earth is made by thy power, it is established by the word of thy wisdom, and thou hast stretched out the heavens by thy discretion. While the heavens declare thy glory, and the firmament showeth thy handy works, we bless and praise thee that the glory of thy perfections shines with far greater glory in the Person, the righteousness, and the salvation of thy well-beloved Son.

We thank thee for the Sabbath-day, and that we have been preserved during another night, and are now permitted to enter on the sacred engagements of this day, which is the harbinger of the holy rest and the sublime employments of the heavenly state. Let the glory of Christ shine in all the churches. May he be held up faithfully to the view of men, may multitudes behold him, may their faces be lightened, and may their souls be saved. Thy glory, God of grace, shines in the natural sun, which is as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race; but thy glory shines with most pre-eminent glory in Jesus Christ, the Sun of Righteousness, whose blessed beams enlighten the benighted hearts of the children of men. Thou Sun of Righteousness, shine gloriously this day in the midst of the congregation with which we are connected, and throughout the whole Christian world, and arise with healing in thy wings on multitudes who are at this moment in the dark and dreary region of the shadow of death. May thy ministering servant who is to break among us the bread of life be endued with a double portion of thy Spirit, and rendered successful in bursting asunder the fetters of poor, wretched, captive souls, that they may for ever be set free.

Look with pity on our dear children in the midst of us, and make them the subjects of grace. O Sun of Righteousness, shine upon them.

Have mercy upon the afflicted this day. Thou omnipresent God, visit them with thy salvation in their habitations of suffering.

Thou King of kings, have mercy upon our rulers. Give them grace to venerate thine ordinances and sanctify thy Sabbath. Thou hast made them great; O make them gracious.

Let Bible and missionary institutions soon be successful in evangelising the world. O restore the Jews to thy Church. Blessed Saviour, go forward, on this thy Sabbath, in the chariot of thy Gospel, conquering and to conquer. Give us grace to sanctify thy day, and let no sin have the dominion over us. May the words of our mouth, and the meditation of our heart, be acceptable in thy sight, O Lord, our strength and Redeemer, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

PRAYER AND HOPE OF VICTORY.

Folkstone. New Bethlehem. Angel's Hymn. L. M.

1 NOW may the God of power and grace
Attend his people's humble cry!
Jehovah hears when Israel prays,
And brings deliverance from on high.

2 The name of Jacob's God defends
Better than shields or brazen walls;
He from his sanctuary sends
Succour and strength when Zion calls.

3 Well he remembers all our sighs,
His love exceeds our best deserts;
His love accepts the sacrifice
Of humble groans and broken hearts.

WATTS, *Ps.* 20.

PSALM XX.

The Church rejoicing in the King.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary, and strengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

PSALM XXI.

Thanksgiving for Victory.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.*

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

REFLECTIONS UPON PSALM XX., XXI.—It is vain in the day of trouble to flee to man for help; while they who trust in God shall be like mount Zion, which cannot be removed, but abideth for ever. Believers know and are confident that God will be their help, their defence, and their deliverance; for he has given them the promises of his truth, which are more durable than the hills, and more secure than the mountains. God the Father has given his Son and Anointed his heart's desire. He has given him the heathen for his inheritance, and the uttermost parts of the earth for his possession. He has crowned him with glory and honour. They who submit to his authority he will save, but his impenitent enemies shall perish,—like the fat of lambs they shall consume away.

PRAYER.

O LORD our God, great and omnipotent is thy strength. How powerful is the arm of thy grace to save thy people, and how powerful is the arm of thy justice to punish and destroy thine enemies! As a family we desire to joy in thy strength, and to rejoice greatly in thy salvation. Let the fame of thy gracious strength soon be proclaimed throughout the earth. Be thou exalted in thy strength; so will we sing and praise thy power.

We would rejoice with all our hearts that the trumpet of the Gospel has been sounded in the ears of millions this day, and in particular that in our land Jesus has been lifted up to the view of men. Lord, bless our country. Thou hast given us a powerful defence, our valleys and mountains are wonderfully enriched with natural productions from the fountain of thy providential bounty, thou hast given us commerce and wealth, thou hast blest us with universities and seminaries of learning, thou hast given us strength and glory among the empires of the earth. O that we were a nation of saints! O that all the inhabitants, from our chief rulers to the meanest of the people clothed in rags, were the loyal and the faithful subjects of Immanuel, God with us! May we as a church and nation rejoice in thy salvation; in the name of our God we would set up our banners. O Lord, fulfil all our petitions. While some trust in chariots, and some in horses, we will remember the name of the Lord our God.

Merciful Father, show compassion to bereaved widows, and betroth them unto thyself in righteousness. O have pity upon weeping orphans, and say unto them, I will be your everlasting Father. Comfort the sorrowful, supply the wants of the needy, and relieve the tempted.

Bless the Word which has been this day proclaimed. O fulfil that animating promise, which we now plead, and which we now lay down before thee: For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. May this promise be extensively fulfilled.

Lord, have mercy on our children. Prevent them with thy goodness. May thy goodness be ever before them and behind them, on the right-hand and the left. Give them a crown of holiness, which will be better than a crown of gold; and the garments of salvation, which will be better than robes of royalty.

We thank God that we have been permitted to surround the gospel-table this day. May the food we received in thy sanctuary be effectual in promoting our salvation. Our God, who reigns above, watch over us this night, let no calamity befall our dwelling. O hear, answer, and forgive, for Jesus our dear Redeemer's sake. Amen.

Our Father which art in heaven, &c.

MYSTERIES OF PROVIDENCE.

Church Street. Eye. Charlestown. Anniversary. C. M.

1 GOD moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

3 Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

COWPER.

GENESIS XLIV.

Joseph's Policy to detain Benjamin.

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as *for* you, get you up in peace unto your father.

UPON GEN. XLIV.—Jesus, our Divine Joseph and Surety, most bountifully supplies his people with every needful grace. His bounty is worthy of his boundless fulness. When he [illegible] the cup of their temporal prosperity, it is often the harbinger of severe afflictions and perplexity, which will severely test their faith and try their patience. Great are the uncertainties and numerous the changes which the heaven-bound traveller meets with journeying to his celestial home. At one time his sky is bright, at another it is overcast with gloomy and foreboding clouds. At one time he says, "My mountain stands strong, I shall not be moved;" at another, "All these things are against me!" At one time he sings the song of triumph, at another he pours forth the bitter wailings of unbelief. And why all this trial and woe? It is to prepare for that heaven above, where all is tranquillity, peace, and joy.

PRAYER.

O LORD our God, on the return of the morning light, we would humbly and thankfully approach thy throne in the name of Christ. Blessed Saviour, we meditate with joy on the merit of thy righteousness, the prevalence of thine intercession, and the glory of thy name. Thou hast opened up to the throne of God a new and living way, and through thee we would approach the throne of mercy, and prostrate ourselves before the Lord our God. Having a high-priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Graciously accept, O Lord, the expressions of our thankfulness for the mercies of the past night. Thou hast kept us in perfect peace, and we trust our minds have been stayed on thee. As a family, we have abundant reason to employ the language of the Psalmist: The Lord is our strength and our shield, our heart trusted in him and we are helped: therefore our heart greatly rejoiceth, and with our song we will praise thee.

We would remember with thankfulness the mercies of the past Sabbath. We praise thee that thousands sat under the shadow of the tree of life with great delight, and that multitudes drew water with joy out of the wells of salvation. Are there any now kneeling before thee strangers to the saving power of the Gospel of Christ? may the messages yesterday delivered issue in their conversion. O preserve them from spiritual hardness under the means of grace. God forbid that thy Word, which has proved to myriads the savour of life unto life, should prove to any of us the savour of death unto death. Holy Spirit, avert a calamity so great, and make all of us the subjects of thy salvation.

Have mercy on the afflicted and the aged who yesterday longed to be in thy courts, but were prevented by the hand of thy chastisement. If it is thy will, loose them from the chains of affliction, and bring them out of the furnace like the silver which has been seven times tried.

We have now read of the afflictions of Joseph's brethren. Thou didst afflict them, and try them in wisdom, justice, and mercy. In all our afflictions may we see thy justice, and not complain; may we see thy wisdom, and rejoice; may we see thy mercy, and sing, It is good for us that we have been afflicted.

Lord, prepare our dear children for the day of affliction. If they have early afflictions, may they find it good to bear the yoke in their youth. If any of them die without reaching maturity of years, may early death be early glory.

Suffer us not to stumble at the events of thy providence, however dark, however mysterious. As the sons of Jacob at last found a smiling providence behind a frowning face, may we believe that if we sow in tears we shall reap in joy.

Give us grace to live this day under the impression of the Word we have now read, and the Gospel to which we listened on the past Sabbath. May all around have reason to say, respecting us, That family has been with Jesus.

Lord, forgive our sins, and hear us in thy great mercy, for his sake who loved us, and gave himself for us. Amen and amen.

CHRIST'S DEATH AND VICTORY.

Montgomery. New Conquest. Arlington. Evans'. C. M.

1 I sing my Saviour's wondrous death;
He conquered when he fell;
'T is finished, said his dying breath,
And shook the gates of hell.

2 'T is finished, our Immanuel cries,
The dreadful work is done:
Hence shall his sovereign throne arise
His kingdom is begun.

3 His cross a sure foundation laid
For glory and renown,
When through the regions of the dead
He passed to reach the crown. WATTS, 114, *B. II.*

MATTHEW XXVII.

Christ's Death.

AND they that passed by reviled him, wagging their heads,
40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

REFLECTIONS UPON MATT. XXVII.—Sympathy and compassion brought Christ from heaven to earth, that he might deliver man from the misery of eternal death; but, alas! when he was dying on the cross for the salvation of man he received no pity from man. He who merited the loudest hallelujahs of praise was assailed by execrations, mocking, and scorn! He was reproached for remaining on the cross, which if he had not done the salvation of a lost world had never been accomplished. For the greatest act of mercy and love he was reproached and execrated, without which the human race must have been for ever alienated from God, and excluded from the glories of immortality. In what an awfully affecting and degrading light does the heart of man appear in the chief priests of the Jews! They were the chief tormentors, mockers, and murderers of Jesus: now they are the chief of sufferers. They showed Christ no pity in his sufferings, and now they are suffering where there is no pitying eye, and where there is no helping, comforting hand! What a spectacle! the incarnation of the Divinity stretched in the narrow grave and gloomy sepulchre a lifeless corpse! O how this event has consecrated the tomb, and thus made it an honourable resting-place for the ashes of the redeemed!

PRAYER.

O LORD, our heavenly Father, mercifully send us thy Holy Spirit, the promised Comforter, that we may be enabled, with sincerity, solemnity, and acceptance, to approach thy throne in fervent and believing supplication. Thou hast graciously watched over us during another day; thou hast given us our daily bread, our daily defence, our daily protection, and art now conferring upon us the distinguished honour of enjoying as a family converse with thyself, at the termination of this day.

Heavenly Father, we are deeply affected when we witness or remember the death of dear, departed relatives; O may we be more deeply affected with the account we have now read of the death of Christ, our nearest friend, our best friend, the friend that sticketh closer than a brother. We would mourn over our cold, selfish, and adamantine hearts.

Deeply impress our dear children and domestics with the death of Christ. Open their eyes to see the wonders which are to be witnessed in the death of Christ.

Adored be thy name, O Jesus, that thou didst cheerfully lay down thy life. Though wicked men laid hold upon thee, and nailed thee to the accursed tree, thou didst not suffer by constraint, but of thine own accord thou didst meet the pains of death and the shame of crucifixion. Amazing love! thou didst say from eternity to thy divine Father, Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering thou didst not require. Then said I, Lo I come: and in the volume of the Book it is written of me. Thou didst firmly and steadfastly set thy face to go up to Jerusalem, to be mocked, and scourged, and spit upon, and put to death. Thou didst willingly endure the cross; thou didst despise the shame.

Blessed Spirit, give us a lively faith in Jesus as having suffered and died for us. May we take up the appropriating language of the evangelical prophet, and may each one of us be instructed by thine influences thus to say for ourselves, Surely he hath borne our griefs and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all.

Enable us and our beloved friends to cast all our hopes of pardon, acceptance, salvation, and heaven on the death and righteousness of Christ alone. This night may we lie down to rest reposing all our confidence on this only, this sure foundation, on which our faith can be safely placed. Hear our prayer, and forgive our sins, for Jesus' sake, who is the faithful and true witness. Amen.

CHRIST'S INTERCESSION.

Sabbath. Staines. Islington. Fawcett. L. M.

1 HE lives! the great Redeemer lives!
(What joy the blest assurance gives!)
And now, before his Father God,
Pleads the full merit of his blood.

2 Repeated crimes awake our fears,
And justice armed with frowns appears!
But in the Saviour's lovely face
Sweet mercy smiles, and all is peace.

3 Hence, then, ye black, despairing thoughts!
Above our fears, above our faults,
His powerful intercessions rise;
And guilt recedes, and terror dies.

4 In every dark, distrustful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on his heart.

STEELE.

GENESIS XLIV.

Judah's Supplication.

THEN Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

REFLECTIONS UPON GEN. XLIV.—Let believers rejoice that God the Father is their Father, and that God the Son is their elder Brother, interceding most skilfully, eloquently, affectionately, and successfully in their behalf before their heavenly Father's throne. How tender is the love of a parent's bosom, and how closely are children entwined around a parent's heart! Infinitely more tender is God's love to his children, and infinitely more closely are they entwined around his heart. Jacob could not endure the thought of being separated from his beloved Benjamin. How wonderful! God's ways are not as man's ways: "He spared not his own Son, his beloved Son, his only Son; but gave him up for us all, that whosoever believeth in him should not perish, but have everlasting life." While it is our duty warmly to love our earthly relatives, we should learn from the history of Jacob that we hold them by a slight tenure, as uncertain as it is slight; and, also, we should cleave closely to Jesus, who can infinitely make up the loss of every earthly relation, however valuable and dear.

PRAYER.

O LORD, our God and Father in Christ, may we be instructed by thy Spirit to draw near unto thee at this time, and at all times, as children draw near to the parents they love, believing that we are welcome, and that thou wilt listen to our prayers, for the sake of thy well-beloved Son. We thank thee for encouragement to pray. Joseph allowed Judah to plead for his brother Benjamin, and we praise thee that we are allowed to pray and plead for each other, in the assured hopes of a gracious acceptance. Thou hast said, Ask, and it shall be given thee. Lord, teach us to ask, *what* to ask, and *how* to ask, believing we shall receive. Thou hast said, Seek, and ye shall find; O teach us to seek at thy throne the jewel of grace, and the crown of life, believing that we shall find the sacred treasure and the heavenly inheritance. Teach us to knock at mercy's door, with the hand of faith, believing that thou wilt open the door, and readily admit us to receive the portion of thy children.

We thank thee, O God of providence and grace, that our lives have been preserved during another night, and that we have not been cut down unprepared by the angel of death. What reason have we to praise thee, that we are now assembled in the most honourable and blessed spot on this side of heaven, namely, before thy throne of grace, pleading salvation through our Saviour's death! O may we find it good to be here; and may our delight in encompassing thine altar be so great, that we shall never forsake it all the days of our earthly pilgrimage. May we pray without ceasing, till we arrive at that world where praises and hallelujahs shall occupy in heaven the place of prayers for ever and ever.

O Lord, we acknowledge our sinfulness, unworthiness, and guilt. Without a Saviour we must perish. But we rejoice that thou hast found out a ransom, and that thou hast laid our help on one that is mighty, even David, thy well-beloved, thine eternal and only-begotten Son. Praise to our God, that we have heard the proclamations of thy mercy announcing, in accents sweeter than the music of seraphim, that thou hast found a Saviour infinitely qualified to manage our desperate case. Thou hast said, Behold my Servant whom I uphold, mine elect in whom my soul delighteth.

We rejoice, O Jesus, that thou art a skilful and successful Intercessor before thy Father's throne. We now put our cause into thy hand; we can entrust it with no other than thyself. Plead for us in mercy, and may all our beloved relatives and friends be interested in thy gracious intercession above.

We commit our dear children into thy hand; and may thy righteousness cover them now they are on earth; and through thy powerful pleading before the Father's throne may they at last become the inhabitants of heaven.

O Lord, let our prayers be accepted in the Beloved. And may the grace of the Lord Jesus Christ be with us all. Amen.

RESURRECTION AND ASCENSION.

Anticipation. Bingfield. Hart's. P. M.

1 ANGELS! roll the rock away!
Death! yield up thy mighty prey!
See! he rises from the tomb,
Glowing with immortal bloom. Hallelujah.

2 'Tis the Saviour! Angels, raise
Fame's eternal trump of praise!
Let the earth's remotest bound
Hear the joy-inspiring sound. Hallelujah.

3 Now, ye saints, lift up your eyes!
Now to glory see him rise,
In long triumph up the sky—
Up to waiting worlds on high. Hallelujah.

SCOTT.

MATTHEW XXVIII.

The Resurrection of Christ.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

REFLECTIONS UPON MATT. XXVIII.—In Mary Magdalene we have a most remarkable display of Divine and gracious sovereignty: a woman raised from the lowest depths of immorality, depravity, and licentiousness, to the loftiest heights of holy attainments and spiritual enjoyments. Mary Magdalene, and the other Mary, came with sorrowful hearts to see Jesus in his grave: now they behold him on his throne with ecstacies of delighted and affectionate adoration. They came to the grave to see him in his winding-sheet, and with a napkin around his head: now they behold him in his robes of mediatorial brightness, filling heaven with the matchless splendour of his glory. Let us rejoice that Christ is risen from the dead, as the first fruits of that marvellous harvest, which shall be reaped when the Son of man shall appear in the clouds of heaven to fill the judgment throne, and summon an assembled universe before his bar. What was the surprise of the holy women when they beheld the risen Saviour, whom they saw a few days before a mutilated, lifeless corpse upon the accursed tree! And what will be our surprise when we shall pass through the pearly gates of heaven, and see our exalted Redeemer receiving the homage and admiration of countless saints and angels!

PRAYER.

MOST merciful God, most gracious Father, we bow on thy footstool, and before thy throne of grace, in our great Redeemer's name. O Jesus, thy name is as ointment poured forth; therefore do the virgins love thee. Once thou didst bleed and groan and die on Calvary's accursed tree; once thou didst take upon thee the form of a servant, and didst appear in the likeness of sinful flesh. Being found in fashion as a man, thou didst humble thyself, and become obedient unto death, even the death of the cross. We would lift up our voices, and our voices with our heart, and sing, Hallelujah, hallelujah, these days of humiliation, shame, and suffering have fled away for ever! Now in thy mediatorial capacity thou art highly exalted; a name is given thee as the rich and well-merited reward of thine ignominy and death, even a name above the name of the loftiest of the angelic intelligences; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that thou, the once crucified Jesus, art Lord, to the glory of God the Father.

Holy and divine Spirit, give us grace to rejoice in the resurrection of Christ, as a glorious manifestation of the truth of his mission, and of the efficacy of his death. May we see in the resurrection of our Lord that all the demands of justice were answered; may we see that the law was magnified and made honourable; may we see that an everlasting righteousness is completed and brought in; may we see that all the perfections of God are glorified, that the foundations of the Church are rendered for ever secure, that the plans and empire of Satan are overturned, and that the glorious resurrection of all the saints will most assuredly take place.

We adore thee, O Jesus, in the honour conferred on those pious women to whom thou didst first appear after bursting the bands of death. While thy disciples forsook thee and fled, when expiring on the cross, these holy women stood near the awful spot of ignominy and woe, and in thy kindness thou didst peculiarly honour them, by first appearing before them, when thou didst come forth from the tomb the conqueror of death.

If there are any now in thy presence still in the grave of a natural and unregenerate state, O mercifully bring them out of that gloomy sepulchre of spiritual death, and say unto them, LIVE.

Have pity upon our dear children, and give to us the sweet, the unspeakable joy of seeing them brought from the grave of spiritual death.

Comfort the afflicted and dying with the believing prospect of a blessed resurrection. And may we and our relatives be among the honoured number who shall rise first to meet the Lord in the air.

Receive our thanks for the mercies of the past day, watch over us this night, hear and answer and forgive, for the sake of thy well-beloved Son, Jesus Christ. Amen.

GOD'S PRESENCE LIGHT IN DARKNESS.

Providence. Raphael. Hammond. 7. 8.

1 MY God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights:

2 In darkest shades, if he appear,
My dawning is begun;
He is my soul's sweet morning-star,
And he my rising sun.

3 The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers, I am his.

WATTS, 54, *B. II.*

GENESIS XLV.

Joseph maketh himself known to his Brethren.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* caring nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now, *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

REFLECTIONS UPON GEN. XLV.—When we think of Jesus and his love what reason have we to say, "Blessed Saviour, thou dost manifest thyself to thy people in a way thou dost not unto the world. Great was the love of Joseph to his brethren; but how infinitely tender and fervent is thy love to returning penitents, and how unspeakable thy joy in receiving them to thine embrace!" Jesus, by his Spirit, places before the minds of his people their sins in their multitude and aggravation; but while he wounds them by calling their sins to their remembrance, he comforts them by pouring into their wounded hearts the fragrant, mollifying balm of consolation and peace, accompanied with the assured conviction of their interest in Divine love, and that their sins are forgiven and blotted out, and shall be remembered no more.

PRAYER.

O LORD our God, thou art a Spirit, and they who worship thee should worship thee in spirit and in truth. Thou seekest such to worship thee; mercifully teach us so to worship thee. Great is thy wisdom by which thou didst contrive the scheme of the universe, and by which thou didst contrive the plan of salvation. O that our eyes may be opened to see in some measure the wonders of this plan. Like the angels of heaven, may we desire to look into its profound and matchless mysteries, which display the manifold wisdom of God.

We desire with humility and contrition of heart to confess our transgressions before thee, and would lift up our eyes to the Holy Spirit, without whose aid we can never experience the slightest emotions of godly repentance. O Lord, we acknowledge that thou art infinitely worthy of our love, for thou art infinitely glorious, good, and gracious. We desire to be humbled in the dust, that our hearts have been and are still so estranged from thee, and that our affections have delighted in other objects in preference to thee. Mercifully forgive this sin, and wash away its stain. How often, O Jesus, have we preferred human friendship to thy love, and human intercourse to thy fellowship! Mercifully forgive this sin, and wash away its stain. How often have we preferred earthly riches before the treasures of grace—the sure mercies of David! Graciously forgive this sin, and wash away its stain. Much concern we have shown for the health of the body, and its preservation from the ravages of death; but O how little concern for the health and salvation of the soul, and its preservation from the ravages of eternal death! We would mourn over this sin, and earnestly plead that thou wouldst remove its guilt, and take away its stain. Where can we go, O Jesus, but to thee, for deliverance from our numerous sins, and the pardon of transgressions like the crimson and the scarlet! Let each one in this family now pray with penitential fervour, Shelter me, O Jesus, thou Rock of Ages, and enable me by faith to hide myself in thee. O may the water and blood which flowed from thy pierced heart cure the dreadful disease of sin in my soul, and cleanse me for ever from its guilt and power.

Teach us to see in the love of Joseph to his brethren an emblem of Christ's love to his people; and may we see in the provision which Joseph made for his father's family an animating type of the wonderful provision which Christ has made for the Church. Truly, O Immanuel, thy bowels of mercy did yearn over thy people: thou didst hasten to come from heaven to earth to reveal thyself as their Friend and Deliverer; thou didst say in the face of angels and men, I am Jesus, your elder Brother, come near and receive the testimonies of mine eternal love.

Take our dear children into covenant with thyself; let thy love melt their hearts, and may they be inclined to come unto thee to receive better treasures than Egypt could ever afford.

May the renewed instances of thy goodness during the past night lead us to thankfulness, love, and praise. May thy holy law be our guide this day, and our minds be constantly influenced by godly fear. We present our prayer in Jesus' name. May goodness and mercy follow us all the days of our life, and may we dwell in the house of the Lord for ever. Amen, and amen.

PHYSICIAN OF SOULS.

Penitents. St. Lawrence. Ulverton. Gould's. L. M.

1 DEEP are the wounds which sin has made,
Where shall the sinner find a cure?
In vain, alas! is Nature's aid;
The work exceeds all Nature's power.

2 And can no sovereign balm be found?
And is no kind physician nigh,
To ease the pain and heal the wound,
Ere life and hope for ever fly?

3 There is a great Physician near;
Look up, O fainting soul, and live:
See, in his heavenly smiles appear
Such ease as Nature cannot give!

STEELE.

MARK I.

Christ performing Miracles.

AND there was in the synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blase abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

REFLECTIONS UPON MARK I.—Sin is the deformity and pollution of the soul; its government is the reign of uncleanness in all its forms. Let each of us pray with persevering earnestness, in the language of the penitent Psalmist, "Create in us a clean heart, and renew a right spirit within us. Purge us with hyssop, and we shall be clean: wash us, and we shall be whiter than the snow!" What reason have we to admire and adore the omnipotence of Christ, by which he created all worlds, by which he restrains the malicious violence of evil spirits, and delivers man from their Satanic influence and dominion! What a pestilence is sin!—it has infected the bodies of men with every description of physical malady, and the souls of men with every description of moral disease. Glory to Divine grace! we have heard of the fame of Jesus, the Divine, the skilful physician. He has power to heal and sanctify all the diseases of the body, and mercy to remove all the maladies of the soul.

PRAYER.

BLESSED Jesus, our exalted Saviour, we adore thee in thy Divine nature, perfections, prerogatives, and glory. Thou art the eternal Son of God, possessed of the same essence, and entitled to the same adoration, obedience, and praise with the Father and the Spirit. We would take up the language of the spirits of just men made perfect in heaven, and sing, Worthy is the Lamb that was slain to receive power, and riches, and strength, and honour, and glory, and blessing.

May our minds be deeply affected, O Lord, with the homage which even unclean spirits were compelled to give to Jesus in the days of his humbled humanity, when they said, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. Thy name, O Jesus, is above the names of all the principalities and powers on earth or in heaven. As to earthly princes, thou art able in one moment to cast them from their thrones, and lay their honour in the dust. As to the principalities and powers in the heavenly places, thou art the Lord of angels, who cheerfully obey the heavenly mandate, Let all the angels of God worship him. Gracious God, may we as a family, and all in whom we are interested, join the heavenly hosts above in shouting the praises of Immanuel, God with us. Like them, may we stand before the throne, and thus adore God and the Lamb: Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

Great and merciful Redeemer, we come to thee as the Physician of the soul. Wonderful cures thou didst effect upon the diseased bodies of men; but thou art performing to the present moment far more wonderful cures upon the souls of men. We confess that our souls are unclean, and by nature altogether unclean. Thou knowest the numerous and powerful lusts by which our hearts are rendered loathsome in the sight of a holy God. We lay before thee our carnality, our pride, our earthly-mindedness, our enmity, and unbelief. Like the leper, we would come to thee kneeling, and beseech thee, saying, If thou wilt, thou canst make us clean. Lord Jesus, make us clean; sprinkle us with hyssop, and we shall be clean; wash thou us, and we shall be whiter than the snow.

Make our dear children now before thee acquainted with the diseases of their soul. Convince them and our domestics that they were born with the mortal disease of sin affecting their heart; and lead them now, before their corruptions acquire greater strength, to flee to Jesus, the physician of souls.

We acknowledge, O Jesus, that sin like a venomous disease has affected all our nature. But what reason have we to rejoice that the only balm is sovereign grace, and the physician, God!

May all of us have reason to sing for ever and ever, Bless the Lord, O my soul, and forget not all his benefits, who healeth all thy diseases.

We give thanks for our life, our health, our reason, our domestic comfort, and the continuance of thy goodness during the past day. May refreshing sleep and Divine protection be afforded us this night. Hear our prayers, forgive our sins, and save our souls, for the sake of the Lord Jesus Christ, our Saviour. Amen.

SUBMISSION.

Duke Street. Kirby. Paul's. L. M.

1 SAINTS, at your heavenly Father's word,
Give up your comforts to the Lord
He shall restore what you resign,
Or grant you blessings more divine.

2 So Abra'm with obedient hand
Led forth his son at God's command;
The wood, the fire, the knife he took,
His arm prepared the dreadful stroke.

3 Abra'm, forbear, the angel cried,
Thy faith is known, thy love is tried;
Thy son shall live, and in thy seed
Shall the whole earth be blessed indeed.

WATTS, 129, *B. I.*

GENESIS XLV.

Jacob heareth that Joseph is alive.

AND Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

GENESIS XLVI.

Jacob goeth into Egypt.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

REFLECTIONS UPON GEN. XLV., XLVI.—The kindness which Pharaoh manifested to Jacob and his household was excited in his royal bosom by Jacob's God, who has the hearts of all kings in his hands, and who turns them like the rivers of waters. Pharaoh prepared a goodly residence for the aged patriarch and his family in Egypt, the most fruitful country on the face of the earth. Infinitely more fruitful and glorious is that residence which Jesus has prepared for his people in heaven, and respecting which he said and promised for their encouragement, "I go to prepare a place for you; and if I go away, I will come again unto you, to receive you to myself, that where I am there ye may be also." May we be inspired with the lively hope that we shall be ever with the Lord!

PRAYER.

O LORD, we adore thee as the holy Lord God, and as the Lord our God. Though we are vile and unworthy, and unfit to hold converse with thee, a righteous and holy God, we rejoice that we are welcome, through Jesus, our divine Mediator, to approach the mercy-seat. We thank thee for our preserved lives, our preserved faculties, our preserved health, and our preserved privileges, and that we are assembled this morning around the domestic altar possessed of all these invaluable talents. May the dew of the influences of the Spirit accompany what we have now read of the Word of life, and may the precious and incorruptible seed spring up, and bring forth an abundant harvest of good fruit, to the praise and glory of God. May we be living branches in Christ, the true vine. Let the words of Jesus sink deep into our hearts: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Teach our dear children now in thy presence to love their parents, and to love one another. May they not only have a natural regard, but a spiritual affection for each other, which will last for ever.

We thank thee, O Saviour, that as Joseph enriched his father's family with silver and gold, thou hast provided unsearchable riches for thy Church; yea, thou didst actually become poor, that they might become rich. We praise thee that, as Joseph furnished them with change of raiment, thou in thy great mercy hast provided thy people with the robe of righteousness and the garments of salvation. We bless thee that, as Joseph gave his father and his brethren all that was necessary for their comfort and defence in their journey to Egypt, thou hast furnished thy followers with all that is necessary in their journey through the desert of this world to the heavenly land.

May we, O Lord, belong to the number of those who are travelling through the wilderness of this world to the heavenly rest. If there are any of this family who have not begun the journey, persuade them by thy grace now to commence. Convince them of the danger of delay. May they return, and come to Zion with songs. O may they hasten to return, and not delay. Let them not delay till to-morrow's sun. Suffer not their lamp of life to be extinguished, before their needful work is done.

Most merciful God, give us the pleasing evidence that thou art our God. Aged Jacob was encouraged all his days with the conviction of his interest in thee as his God. By faith in Christ, may we have the same conviction and the same comfort this day, and all our days, for our dear and exalted Saviour's sake. Amen.

PROFESSION OF LOVE TO CHRIST.

Salisbury Plain. Sprague. Huddersfield. C. M.

1 AND have I, Christ, no love for thee,
No passion for thy charms?
No wish my Saviour's face to see,
And dwell within his arms?

2 Can I pronounce his charming name,
His acts of kindness tell;
And while I dwell upon the theme,
No sweet emotion feel?

3 A very wretch, Lord! I should prove,
Had I no love for Thee;
Rather than not my Saviour love,
O may I cease to be!

S. SERNETT.

MARK II.

Christ healeth the Palsy.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

MARK III.

Christ healeth the withered Hand.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he said unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

REFLECTIONS UPON MARK II., III.—Have we felt the attractions of Jesus? Are we allured by his excellencies to enter his sanctuary, and listen to the accents of his love? That will be a glorious epoch in the history of the Church, when the people of all nations shall be gathered to Jesus, the Divine Shiloh, to have their understandings illuminated by his light, their hearts warmed with his love, and their souls enriched and beautified by his grace. Great is the power of Christ, and his mercy is equal to his power. Let us therefore take encouragement instantly to lay our diseased souls at his feet, that he may say to us in the abundance of his compassion, "I will, be ye whole." Then we shall be able to lift up our song of thankful melody and praise, "Bless the Lord, O our soul, and all that is within us be stirred up to bless his holy name, who forgiveth all our iniquities, and who healeth all our diseases." We should place the life and example of Christ before our eyes. O what a pattern he furnishes of zeal, unwearied and constant activity, benevolence, and mercy! They are honoured, happy, and blessed, who build on Christ's atonement for pardon and acceptance, and who take up his example to follow his steps, thus walking in love, as he also hath loved us. May we ever breathe his Spirit, and be filled with his fulness.

PRAYER.

O LORD our God, we adore thee as the God of providence and of grace. With gratitude and humility we would thank thee for thy fatherly and providential care of us during the past day. From thy storehouse we have received the food that nourished us, and from thy wardrobe we have received the raiment that covered and defended us. We thank thee that, before lying down upon our beds, we are allowed and disposed to draw near unto thee, and seek the blessings of thy salvation. O enable us more and more to value such privileges, and to improve them by thy spirit, as the harbingers of the employments and enjoyments of heaven. Blessed, infinitely blessed as a family shall we be, if, after our intercourse on earth, after we are separated by the hand of death, we shall meet in heavenly climes, to enjoy the glory of the beatific vision for ever and ever.

We praise thee for thy readiness to hear our prayers and answer our requests. Thou art now saying to us as individuals and as a family, What is thy petition, and thy request? and it shall be given thee. Holy Spirit, enable us to present suitable petitions in a suitable manner, and with a believing, humble heart. Our Father who art in heaven, we seek salvation. Are any of our family still in nature's darkness, still strangers to themselves as sinners, and to Christ as a Saviour? O have mercy upon them, pluck them as brands out of the burning, bring them into thy family and kingdom, and enrich them with the treasures of thy saving grace. God forbid that any member of this family should live and die despising their own mercy. God forbid that any of us should be found at the left-hand of the Judge on the great and solemn day when he shall appear on the white throne.

Make our dear children deeply concerned about their salvation. May our eyes be blest, by seeing in them the early dawnings of Divine grace. As the diseased of whom we have now read pressed forward to experience the healing power of Christ, may they press forward in earnest prayer to seek his saving grace.

If there are any of us possessed of grace, what reason have we to mourn that our faith is so weak, our zeal so languid, and our love so cold. Mercifully revive these graces. May our faith be vigorous and active like the faith of Abraham, may our zeal be lively and constant like that of Paul, and our love be ardent and animating like that of John. Let not our graces be like plants in winter; suffer not the frosts of sin to deprive them of their verdure, beauty, or fruitfulness. Fulfil in our experience that promise, "He shall come down like rain upon the mown grass, as showers that water the earth. I will heal their backsliding, I will love them freely; for mine anger is turned away from them. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." O Lord, we thank thee for these great and precious promises. Blessed God, fulfil them in our experience.

Hear these the imperfect supplications of our heart, for Jesus' sake, our Lord and Saviour. Amen.

CHRIST THE GOOD SHEPHERD.

Oakham. Tavistock. Carey's. P. M.

1 THE Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noonday walks he shall attend,
And all my midnight hours defend.

2 When in the sultry glebe I faint,
Or on the thirsty mountain pant,
To fertile vales and dewy meads,
My weary, wandering steps he leads;
Where peaceful rivers, soft and slow,
Admit the verdant landscape flow.

3 Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

ADDISON.

GENESIS XLVI.

Joseph meeting his Father.

ALL the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 And he sent Judah before him unto Joseph to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

GENESIS XLVII.

Joseph's Brethren introduced to the King.

THEN Joseph came and told Pharaoh, and said, My Father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

REFLECTIONS UPON GEN. XLVI., XLVII.—Rapid was the increase of the descendants of Jacob, and they were greatly blessed with the peculiar care and protection of the special providence of heaven. Let it be our earnest, constant prayer, that the spiritual Israel of God may rapidly increase; that the little one may soon become a thousand; and that the small one, though hitherto contemptible in the eyes of the world, may become a strong nation, exercising its salutary power, and spreading its salutary influence over all the kingdoms of the world. Most interesting was the meeting of Joseph with his father and brethren in Egypt; but none can conceive the felicity of the souls of the redeemed on their admission into heaven, when they meet with Jesus their everlasting Father and Saviour, and receive the affectionate welcome of angels, and the general assembly and church of the first-born.

PRAYER.

O LORD our God, thou art the everlasting God. From all eternity thou didst exist alone, in thine own essence, and infinitely blessed.

May the influences of thy Spirit accompany what we have now read from thy holy Word. Like the Psalmist, may all of us say respecting thy Word, and believe with our hearts what we express with our lips, It is more to be desired than gold, yea, than much fine gold; it is sweeter than honey, than the honeycomb: and it is our song in the house of our pilgrimage.

Teach our dear children to follow the example of Joseph. May they remember how he loved his father, and may they admire his filial love. May they remember how he loved his brethren, and may they admire his fraternal love. O may they love Christ, then will every other holy affection glow in their bosom.

Lord, sanctify to us all the events of thine adorable providence. Sanctify all our bodily afflictions, all our disappointments, all our losses, and all our bereavements. Where we cannot trace thee in thy providence, O teach us to trust thee. As Jacob saw the wise and merciful and glorious issue of his severe and long-continued afflictions, may we rely with implicit confidence on the mercy and faithfulness of our God, who doth all things well.

When all the temptations and sufferings of the present life are brought to a close, may Jesus, our divine Joseph, present us before the throne of our Father in the heaven of heavens, where we shall be spotless and pure as the crystal stream which flows from the throne of God and the Lamb.

Mercifully affect us with the transitory nature of this present life. As Jacob suitably viewed the chequered events of his life, and considered his days but few and evil, may the shortness of our life, and the various afflictions we are called to endure by the way, remind us that this is not our resting-place, that it is not our home. By faith in Christ may we believe that our home is beyond the skies, and that we shall for ever inhabit the house not made with hands eternal in the heavens.

Lord, show thy saving compassion to all our aged friends who are bending down under the infirmities of advanced years. While their outward man is decaying day by day, may their inward man, even the graces of the Spirit, be renewed day by day. As their natural faculties become weak, may their graces become lively and strong.

We thank thee for the mercies of the past night. May we live under the light of thy countenance this day. Lord, forgive all our sins, and graciously answer our prayers, for the sake of Jesus, whom thou hearest always. Amen.

FORGIVENESS.

Lutton (Canada). Suffolk New. Millbank. L. M.

1 FORGIVENESS! 'tis a joyful sound
To malefactors doomed to die:
Publish the bliss the world around;
Ye seraphs, shout it from the sky.

2 'T is the rich gift of love Divine;
'T is full, out-measuring every crime:
Unclouded shall its glory shine,
And feel no change by changing time.

3 O'er sins, unnumbered as the sand,
And like the mountains for their size,
The seas of sovereign grace expand,
The seas of sovereign grace arise. GIBBONS.

MARK III.

Jesus followed by Multitudes.

AND the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sickness, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

REFLECTIONS UPON MARK III.—What a mystery! Jesus came to a condemned world to obtain life for condemned man, and he no sooner entered upon his ministry of love than cruel conspiracies were formed to deprive him of life. We have heard of the great things which Jesus has done, in renovating the heart, in healing the maladies of the soul, and in raising the spiritually dead to newness of life. Has the intelligence encouraged us to cast ourselves and our relatives at his feet, to implore his mercy and supplicate his grace? Many opinions were formed of Christ, even when he lived on earth, and performed matchless miracles of mercy and of power. After the lapse of many hundreds of years opinions of him the most unworthy still exist, and prejudices the most unjust are still entertained. What *think we* of Christ?—that is the question! Can we say, "O Jesus, thou art the Christ, the Son of the living God; thou art my Lord, my God, my Saviour, my ALL?"

PRAYER.

O LORD, we desire, in the name of Jesus, our divine Mediator, to approach thy gracious presence, under a lively and grateful sense of the mercies of the past day. Thou art a Spirit infinite, holy, and merciful. Our mortal eyes cannot see thine essence, and no created understanding can comprehend thy glory. Who can by searching find thee out? But we are constantly under thine eye, and well known to thee are all the secrets of our hearts.

Thou knowest all our wants, as well as all our sins. What reason have we to praise thee, that we are encouraged to seek the supply of the one and the forgiveness of the other! O that we were enabled with evangelical repentance to confess our sins! Holy Spirit, teach us to look on Christ whom we have pierced; then, and not till then, shall we mourn and be in bitterness for our multiplied and aggravated sins. We are altogether unfit to enjoy converse with thee in the ordinance of prayer, and we are as unworthy as unfit. What reason have we to rejoice that thy mercy invites us, with all our infirmities, to come to thee by a new and living way, of which it is said, A wayfaring man, though a fool, shall not err therein. Behold, we now come to thee in that way where sinners, even the chief, may find mercy and forgiveness. Glory to thy name, that proclamations of pardon have reached our ears! When we meditate, O Lord, on that lake of misery into which we deserve to be cast, to receive the demerit of our sins, we would exclaim, Forgiveness, 'tis a joyful sound to malefactors doomed to die! Let the heralds of salvation proclaim this mercy over the whole earth, that angels may rejoice over the salvation of returning penitents.

May our dear children and servants be humble petitioners at thy throne, pleading with all the tenderness of youthful piety for pardon through our Saviour's blood.

Heaven grant that we and all our relatives may have reason through eternal ages to sing the song of pardoning mercy before the celestial throne: Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion, for ever and ever. Amen.

Give efficacy to the Word of thy grace we have now read, that it may prove a blessed light to guide our feet in the way of heaven. Preserve us and our country from imitating the Pharisees and the Herodians in their enmity against Christ. Holy Spirit, turn the hearts of blaspheming infidels unto the Son of God, and suffer them no more to attempt the overthrow of that Gospel which is as secure as the throne of heaven. If there are any in this family circle, or among our beloved relatives, destitute of grace, give them, we earnestly pray, that *concern* to be saved by Christ, which the diseased discovered in the days of his humbled humanity to be healed of their bodily maladies. Almighty Saviour, touch our graceless relatives by thy gracious influence; then they shall be instantly saved, and the power of sin for ever cease. Blessed Jesus, have mercy upon them.

Continue with us thy providential care during the watches of the night, that our mind and body may be prepared for the duties of an approaching day. For the sake of our divine Mediator, most mercifully hear our prayers, and forgive our sins. Amen, and amen.

THE FREENESS OF THE GOSPEL.

Bath Chapel. Michael's. C. M.

1 HOW free and boundless is the grace
Of our redeeming God,
Extending to the Greek and Jew,
And men of every blood!

2 The mightiest king, and meanest slave,
May his rich mercy taste;
He bids the beggar and the prince
Unto the gospel feast.

3 None are excluded thence, but those
Who do themselves exclude;
Welcome the learned and polite,
The ignorant and rude.

DODDRIDGE.

GENESIS XLVII.

Jacob's Instructions to Joseph respecting his Burial.

AND Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

GENESIS XLVIII.

Jacob blessing Joseph's Sons.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come to Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

REFLECTIONS UPON GEN. XLVII., XLVIII.—Jacob was a distinguished illustration of the truth of that promise, "Trust in the Lord and do good, so shalt thou dwell in the land, and thou shalt verily be fed." With what delightful tranquillity a saint can look upon the finishing of his earthly course, on the laying down of his earthly tabernacle, and on the grave where his ashes shall repose, when his faith is strong, and when he rejoices in hope of the glory of God. Like Jacob, may we be invigorated with this faith, and animated with this hope! What an interesting spectacle is the dying bed of an aged saint, when his graces are in lively exercise, filled with the heavenly breezes of the influences of the Holy Spirit! The departing believer is encouraged and comforted by the remembrance of the past; by the marked and peculiar interpositions of a gracious Providence, with which he has been favoured and blessed; and by the goodness and mercy which have followed him every step of his journey, and every day of his life. And O how he is comforted and encouraged by the prospect of dwelling in the house of the Lord for ever!

PRAYER.

WE adore thee, O Lord, as the God of Abraham, and of Isaac, and of Jacob, and as the Lord our God. Thou art not the God of the dead, but of the living; for these thy venerable servants are now with thyself in heaven, arrayed in the spotless garments of immortality and light. Merciful be the Lord our God, through Jesus, the Son of thy love, who is the brightness of thy glory, and the express image of thy person.

Thou God of providence and grace, we thank thee for the mercies of the night, and of the week nearly come to a close. We bless thee for supplying our wants and preserving our lives. While others have become the victims of death, we are preserved from the fatal arrow which flieth in darkness, and the destruction which wasteth at noon-day. We praise thee for the continuance of health and the exercise of reason. O that the light of reason in our understanding may be accompanied with the fire of grace in our heart! Seated on thy throne of mercy, thou art kindly and condescendingly addressing us: What is thy petition, and thy request? and it shall be granted thee. Our petition is, Lord, give us thy grace, thy saving grace. If we have grace, give us more grace; and if we have no grace, from this moment make us its possessors, and may our hearts be thy temples, filled with the glory of thy presence.

Teach our children early to seek thy grace. May they seek it as silver, and search for it as for hidden treasures; and may they remember that they who find grace find life and obtain favour of the Lord.

May each one of us have reason to acknowledge, travelling along the wilderness of human life, Grace found us when wandering far from thee our God, and brought us into the path which leads to heaven, and bountifully supplies us with all we need, while pressing on to the rest which remains for the people of God.

We praise thy name, O King of saints, that our land is a spiritual Goshen. Here we have in rich abundance the bread of life and the waters of salvation. Here we have the ordinances of thy house, which are a garden filled with the choicest fruit; here we have the Sun of Righteousness rising with healing in his wings, and we have the refreshing showers of the influences of the Spirit. For these great and invaluable blessings we present the grateful homage of our hearts. Let not our privileges rise up against us in judgment to condemn us. As a family we have been exalted to heaven in point of privileges. O suffer us not to be cast into hell for abusing them!

As Jacob thought of his decease, may we often meditate on our departure from time to eternity. May we be ready to die, and may we be willing to die. Lord, deliver us from the fear of death, and may we desire to depart and be with Christ, which is far better. May we live this day as the expectants of heaven. O Lord, hear and forgive, for the sake of our Lord and Saviour, Jesus Christ. Amen.

DIFFERENT SUCCESS OF THE GOSPEL.

Mount Pleasant. Warwick. C. M.

1 CHRIST and his cross is all our theme;
The mysteries that we speak
Are scandal in the Jew's esteem
And folly to the Greek.

2 But souls enlightened from above
With joy receive the word;
They see what wisdom, power, and love
Shines in their dying Lord.

3 The vital savour of his name
Restores their fainting breath:
But unbelief perverts the same
To guilt, despair, and death.

WATTS, 119, *B. I.*

MARK IV.

The Parable of the Sower.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

REFLECTIONS UPON MARK IV.—Never man or angel spake as Christ speaks, or taught as he teacheth. Are we scholars, sitting at his feet, listening to his words, and drinking in wisdom under his tuition? How suitable, how sublime, how simple, how rich, how diversified are the doctrines he teaches, and which, like the dew, are distilled from his lips! How affectionate and condescending, how striking and forcible his manner of communicating information and wisdom to those who sit as humble, loving disciples at his feet! May it be our privilege to know, believe, and love the mysteries of the kingdom, the doctrines of grace; and may our lives exemplify their purifying, practical, and saving power. How pernicious are excessive worldly cares!—they unfit for hearing the Word, for receiving it, for enjoying it.

PRAYER.

O LORD, our covenant God in Christ, thou art the everlasting God, before whom the past and the future are an ETERNAL NOW. A thousand years are in thy sight but as yesterday when it is past, and as a watch in the night. A thousand years in thy sight are as one day, and one day as a thousand years. We are worms of the dust, we are but of yesterday. When we compare our insignificance with thy majesty, and the short span of our mortal existence with thine eternity, we desire to be humbled before thee.

Thou hast graciously brought us in safety to the close of another week, and the cup of our lot has been filled with the unmerited blessings of thy goodness. May each of us now with grateful hearts be enabled to say, We will take the cup of salvation, and call on the name of the Lord. We thank thee for preserving us from the ravages of disease, and from the hand of death. May the events of the week be sanctified by thy Spirit. If we have enjoyed prosperity, may our hearts be grateful to the Most High; if we have tasted the bitter waters of affliction, may we adore thee in submissive humility, saying, Good is the will of the Lord. May all our afflictions prove the most useful and effectual instructors. May they be instrumental in bringing down the pride of our heart, and extinguishing the vanity of our spirit. As the child flees to the bosom of the mother in the hour of danger, may we in the day of affliction flee to the gracious arms of our God and Saviour. May we sing, God is our refuge and strength, a very present help in trouble. The Lord of hosts is with us, the God of Jacob is our refuge. Selah.

We thank thee, O Lord, for the incorruptible seed of the Word of life; and we bless thee for ministers of the Gospel, who are commissioned to sow the precious seed. We would mourn that, while the seed has been so long sown on our heart, so little fruit has been produced. How unprofitably have we hearkened to the everlasting Gospel! Lord, forgive this our sin, and may we ever be impressed with the solemn, yet consolatory truth, that in the preaching of the Word God is speaking by the mouth of man. Have any among us, to the present time, been no more than stony ground hearers? Has the seed only sprung up a little way, and been afterwards speedily withered by a scorching sun? O heaven forbid that we should any longer remain unfruitful hearers of the Word!

Give to our dear children love to a preached Gospel, and soon may their young hearts be brought under the illuminating and saving power of the Word of life.

May all of us, on the approaching Sabbath, and to the close of life, hear and love and believe and embrace the Gospel of thy Son. May we resemble the field which brought forth plentifully, some thirty, some sixty, and some an hundredfold.

May we be so refreshed with sleep this night, as to be prepared, both in body and mind, for the sacred and animating services of thy holy day.

Hear our feeble prayers, forgive our sins, and save our souls, for Jesus sake. And may the peace of God, which passeth all understanding, for ever rest upon us. Amen, and amen.

CHRIST'S SUFFERINGS.

Onslow. Westerham. St. Mary's. Crowle. c. m.

1 WHY has my God my soul forsook,
Nor will a smile afford?
(Thus David once in anguish spoke,
And thus our dying Lord.)

2 Though 't is thy chief delight to dwell
Among thy praising saints,
Yet thou canst hear a groan as well,
And pity our complaints.

3 Our fathers trusted in thy name,
And great deliverance found;
But I'm a worm, despised of men,
And trodden to the ground.

4 Shaking the head they pass me by,
And laugh my soul to scorn;
In vain he trusts in God, they cry,
Neglected and forlorn.

5 But thou art he, who formed my flesh
By thine almighty word;
And since I hung upon the breast,
My hope is in the Lord.

WATTS, *Ps* 22, *p. 1.*

PSALM XXII.

Christ's great Sufferings.

MY God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying,*

8 He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

11 Be not far from me; for trouble *is* near; for *there is* none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They have gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

REFLECTIONS UPON PSALM XXII.—The value of the soul and the value of its salvation are infinite, and nothing but an infinite price could purchase that salvation. Jesus, as God and man in one person, alone was adequate to pay that price, and that price he paid. See the infinitely perfect and meritorious obedience which he rendered to the Divine law which we so grievously violated! See the tremendous sufferings which he endured at the hand of men, at the hand of infuriated demons, and at the hand of offended justice! And then see the greatness of the price he paid as our surety; the value of immortal souls for which he paid the price; the value of that great salvation which he purchased; and the boundless extent of that love which moved him to give himself and his life a ransom for many. Amazing mercy! he submitted to the dark frowns of justice that we might enjoy Divine smiles, and to the hiding of his Father's countenance that we might enjoy for ever his Father's love.

PRAYER.

GREAT and glorious Jehovah, as Jesus thine only-begotten Son addressed thee on the cross, My God, my God, we would in obedience to thy gracious command cry unto thee, Our Father who art in heaven, thou art our Father and our God. Thou art holy, O thou that inhabitest the praises of Israel. Thou art the confidence of all thy saints. Our fathers trusted in thee: they trusted, and thou didst deliver them. Teach us as a family to imitate our pious progenitors: like them, may we cry unto thee through Christ, and we shall be delivered; may we trust in thee, and we shall not be confounded.

O Lord, we would remember thy loving-kindness with thankfulness. We were cast upon thee from the womb, and with more than a parent's care thou hast led us and protected us to the present day. When the day of trouble is near, and when there is no help from man, when all earthly resources are of no avail, O be not thou far from us.

Holy Spirit, we would earnestly pray that thou wouldst bless to us the affecting account we have now read of the sufferings of our dear Redeemer. May we see in these sufferings the love of the Father, in giving up his Son to the death for us all. May we see the love of the Son, in cheerfully surrendering himself to the agonies of the cross for the deliverance of a rebel world. May we see in these sufferings the evil of sin, which could not otherwise be expiated and forgiven. May we see in these sufferings the value of the soul, which could not otherwise be saved from the miseries of hell.

May Christ in his person and sufferings and death be faithfully preached on this thy Sabbath, by all who profess to be the heralds of salvation. O Jesus, may thou be lifted up in the ordinance of a preached Gospel, and then many will be drawn unto thee.

Have mercy upon the Jews, the people of thine ancient love. O reconcile them to a crucified Saviour, and no more let thy cross be a stumbling-block to the Jew or foolishness to the Greek.

Let the light of the holy Ghost descend upon our universities, our colleges, and all our schools. Let vast multitudes come from these institutions, to join the Church of the living God, and prove the ornaments of the Gospel.

Lord, impress our children's hearts with this solemn truth, that Jesus suffered and died for them!

Triumphant Saviour, enter into the chariot of thy love, and visit every part of a benighted world. O speedily wrest from the hand of Satan that sceptre of dominion to which he has no right.

Have mercy on the aged, and the sons and daughters of affliction. Say to them, I will love you freely, for mine anger is turned away from you.

King of kings, crown the head of our rulers with thy salvation, and let righteousness prove the ornament and the security of their government. Make all our rulers exampler of piety. While they dispense human laws, O teach them to obey the laws of heaven.

We thank thee for thy gracious protection last night, and earnestly supplicate thy blessing to rest upon us this day, to assist us in our sacred solemnities, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

CHRIST OUR SHEPHERD.

Tigris. Burton. Wigan. 8. 8.

1 THE Lord my shepherd is,
I shall be well supplied;
Since he is mine and I am his,
What can I want beside?

2 He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.

3 If e'er I go astray,
He doth my soul reclaim,
And guides me in his own right way,
For his most holy name. WATTS, *Ps.* 23.

PSALM XXII.

Christ's Triumphs.

BUT be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

PSALM XXIII.

Confidence in Christ the Shepherd.

THE LORD *is* my shepherd; I shall not want.

2 He maketh me to lie down in green pastures; he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

REFLECTIONS UPON PSALM XXII., XXIII.—O with what fervency the humanity of Christ prayed during the dark night of his inconceivable suffering, anguish, and woe! He has left us an example that we should follow his steps. There never were sufferings like his, there never were sorrows like his, and therefore there never were prayers like his! The earnestness and efficacy of his supplications were in proportion to the intensity of his sorrow and the weight of his suffering. How wonderful the consequences of his sufferings and his prayers, as shall be witnessed in the blessedness of millennial days, and in the glories of immortality!—What kindness, watchfulness, and condescension, shine in Jesus as the Shepherd of his people. Happy are we if we can say in faith and love, "Jesus is our Shepherd, we know his voice, he has gathered us with his arms, he is carrying us in the bosom of his love." Blessed and abundant is that supply of Gospel truth, of precious promises, and of spiritual blessings which he has made for his people. His fulness is the boundless source of all they need. If we are clothed with the righteousness of the great Shepherd, we can smile at death's terrors. We shall enjoy his fellowship and help in death's dark vale; and as we pass along anticipate the near enjoyments of heaven's blessedness, and sing the song of triumph to the honour of the Conqueror of death.

PRAYER.

O LORD our God, we adore thee as the universal Ruler. The kingdom is thine, and thou art the Governor among the nations. Divine Saviour, we express our homage before thee. Though in thy humanity thou wast brought low, to the very depths of ignominy, suffering, and death, we rejoice that thou art now infinitely exalted as the Mediator of the Church, and dost sit upon the throne of Zion, to bless and defend thy people, and to restrain and confound thy foes. We acknowledge and adore thee as our Shepherd. Thou art the good Shepherd, for thou hast laid down thy life for the sheep. Thou art a most watchful Shepherd, for thou dost lead thy sheep in the green pastures of gospel ordinances, beside the still waters of gospel consolation. Thou art a tender-hearted and affectionate Shepherd, for thou gatherest the lambs with thine arms, thou carriest them in thy bosom, and dost gently lead those that are with young.

We thank thee for our privileges as a family, as a congregation, and as a nation. We praise thee for the Gospel, and for the preaching of the Gospel this day throughout all the churches. We bless thee for any saving benefit that has been accomplished this day by the ministry of the Word, attended by the power of the Spirit. We trust that not a few have been lifted up from the depths of sin and guilt and misery this day; that not a few have been enabled to flee to Jesus for mercy; that not a few have been brought from the dark and miserable prison of a natural state; and that not a few of thine own children have been comforted with manna from above, and enriched with the joys of heaven. O may thy merciful name be declared among all our brethren, and may we praise thee in the midst of the congregation. By means of a preached gospel, may all the ends of the world remember and turn unto the Lord; O hasten the day when all the kindreds of the nations shall worship before thee. We praise thee for these animating promises, which shall be assuredly fulfilled: A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Have mercy on our dear children before thee, and make them lambs in thy flock. Thou Shepherd of Israel, be their Shepherd, and suffer not Satan and their own lusts to destroy them. Give them a love to the green pastures of Divine ordinances; and there may they feed till they are conveyed to the Canaan above.

Jesus, thou Conqueror of death, prepare us for that great and solemn event. By faith in thy righteousness may we sing, Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

May we all enjoy this night thy Divine and gracious care, and may our sleep be sweet. Hear our imperfect supplications, and forgive all our sins, for Christ our Saviour's sake. Amen.

Our Father which art in heaven, &c.

GOD WITH HIS PEOPLE.

Wiltshire New. Uniscrity. Heber. Maidstone. C. M.

1 AND art thou with us, gracious Lord,
To dissipate our fear?
Dost thou proclaim thyself our God,
Our God for ever near?

2 Dost thou a father's bowels feel
For all thy humble saints?
And in such friendly accents speak
To sooth their sad complaints?

3 To all thine other favours, add
A heart to trust thy word;
And death itself shall hear us sing,
While resting on the Lord.

DODDRIDGE.

GENESIS XLVIII.

Jacob blessing Ephraim and Manasseh.

AND he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn: put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

GENESIS XLIX.

Jacob blessing his Sons before his Death.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

5 Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

12 His eyes *shall be* red with wine, and his teeth white with milk.

REFLECTIONS UPON GEN. XLVIII., XLIX.—The recollections of pious ancestors are peculiarly endearing, and the assurance that they are in the heavenly mansions fills the heart with emotions of unfeigned thankfulness and joy. They have left behind them the legacy of a holy example; may it live in our affectionate remembrance, and may it be the object of our warmest ambition to walk in their footsteps, as far as they were the followers of Christ. The prayers of pious parents are a rich inheritance; and may we who are the offspring of the saints of God enjoy in life, in death, and for ever, the answers and the fruits of those paternal supplications which are preserved as a memorial before the heavenly and eternal throne. It is astonishing to witness the diversified lot of members of the same family, who enjoyed under the paternal roof the same advantages of example, instruction, and watchfulness. But what an alleviation of suffering is unfeigned piety, accompanied with the animating prospect of a happy death and a blessed immortality!

PRAYER.

O LORD, thou art good and gracious, and our appearance before thy throne is a blessed illustration of thy goodness and mercy. Thy goodness endureth continually. O that it may be our happiness to utter the memory of thy great goodness on earth to the close of life; and when time with us shall be no more, may we sing of thy righteousness for ever in heaven. We adore thee for the matchless displays of thy grace in Jesus Christ. While life remains, may we sing of the wonders of thy grace: and when this lisping, stammering tongue lies silent in the grave, may we, in nobler, sweeter songs, proclaim in heaven the wonders of thy grace.

We thank thee, O Lord, for sparing and preserving mercy. On the one hand, thou hast preserved us from the dangers of the night; and, on the other, thou hast spared us to see the light of another day. Thou hast not suffered us to be alarmed by devouring flames, nor to be injured by thieves who break through and steal.

Vouchsafe to us thy presence and guidance this day, that we may walk with God, that we may walk in love, that we may walk by faith; that our light may so shine before men, that they, beholding our good works and holy example, may glorify our Father in heaven.

Mercifully cause the saving light of thy grace to shine into the hearts of our children.

O thou Saviour of men, as thou didst wonderfully increase the descendants of Joseph, mightily increase the members of thy New Testament Church. May all the members of this family be the living members of thy Church.

Sanctify to us the death of godly relatives. May we remember how they lived, and how they died. In as far as they resembled Christ, may we resemble them. While in thy providence our godly relatives are gone, may the God of our departed relatives abide and remain with us, and graciously fulfil in our experience that promise, I will never leave thee, nor forsake thee.

In thy humanity thou hast ascended to heaven. We praise thee that as Jacob told his children, God should be with them after his death, thou hast told thy disciples that, after thine ascension to heaven, the Spirit should remain with the Church. May thy promise of the Spirit be eminently fulfilled in our experience as a family. Divine Dove, descend upon us!

In the prospect of death and the solemnities of eternity, we would earnestly pray for salvation. May we see how Jacob died possessing this blessing, and therefore allow ourselves no rest till we obtain it. We now seek salvation, O Lord, before wealth, or pleasures, or honours. Save us from sin, from Satan, and from hell. All we ask is for Jesus the great Redeemer's sake. Amen.

CHRIST THE PHYSICIAN.

Israel. Hys. Ludlow. C. M.

1 JESUS, since thou art still to-day
As yesterday the same;
Present to heal—in me display
The virtue of thy name.

2 If thou, my God, art passing by,
O let me find thee near!
Jesus, in mercy, hear my cry,
Thou Son of David, hear!

3 From sin, the guilt, the power, the pain,
Thou canst relieve my soul;
Lord, I believe, and not in vain,
For thou wilt make me whole. AMEN.

MARK V.

Raising of Jairus's Daughter.

AND he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

REFLECTIONS UPON MARK V.—In the portion of Scripture which we have now read, we find the Prince of Life in the house of Death: face to face with his enemy and ours. "He suffered no man to follow him, save Peter, James, and John," those three apostles who were "chosen from among the chosen" to be witnesses of his first conquest over death,—of his transfiguration,—of his agony in Gethsemane. For God is ever sovereign in his favours, giving and withholding as it pleaseth him best, Christ doing what he wills with his own. "He saith, Why make ye this ado, and weep?" Not that Jesus himself restrained his tears over the grave of his friend, or would have us refuse to weep with those who weep; but "the turbulent grief of some, the hired lamentations, it may be, of others, gave no promise of the true tone and temper which became the witnesses of so holy and awful a mystery, from which even apostles themselves were excluded; not to speak of the profane and scornful spirit with which they had received the Lord's assurance that the child should presently awake. "The damsel is not dead but sleepeth." That he speaks here in the same figurative language which he used when he said, "Our friend Lazarus sleepeth," is evident; for that the spirit of the damsel had really left its tabernacle is certain, from St. Luke's narrative, who says, that after his word and touch of power, her spirit came again.

PRAYER.

O LORD, we adore thee as the God of Providence. All the arrangements of thy providence are made by wisdom unerring, and are admirably fitted to advance thy glory; though in many instances they infinitely exceed the comprehension of our feeble minds. Darkness is thy pavilion, dark waters, and clouds of the sky. Thy way is in the sea, and thy footsteps are not known.

We draw near unto thee in the name of Christ, and we consider it our privilege and duty to adore thy sovereign authority, and to praise thee for thy continued and unmerited goodness. Thy mercies are new unto us every moment; how great is thy faithfulness!

We thank thee for the paternal care we have experienced during the past day, and that we are allowed, in the possession of health and in the exercise of reason, to enjoy fellowship with thyself. Thy hand alone hath sustained us, and thou, our gracious Father, hast made us to dwell in safety. All our temporal blessings proceed from thee. They are streams which are constantly supplied by the overflowing fountain of thy goodness.

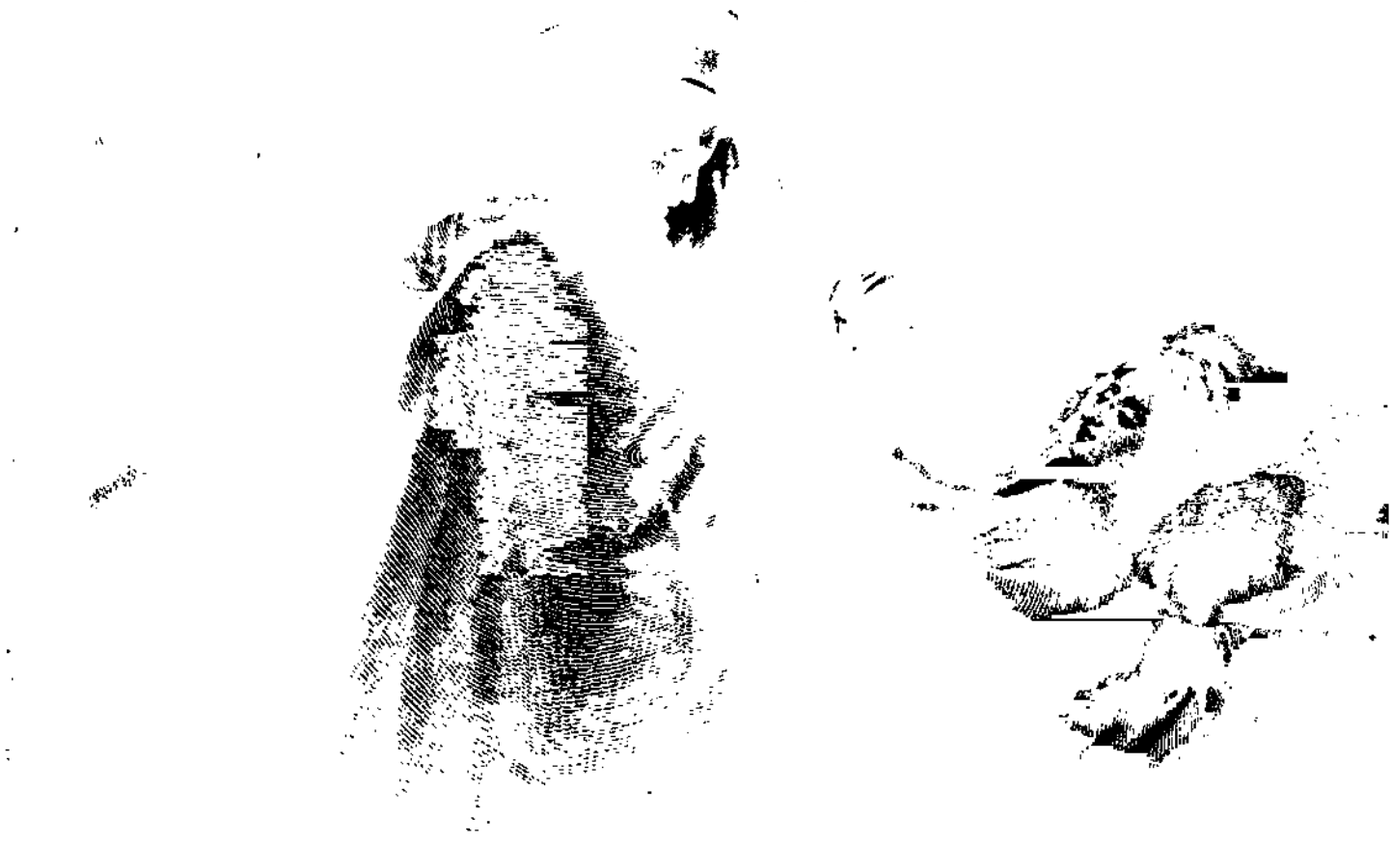
Every day may we walk with God, may we walk by faith, may we walk in love. In our conversation and conduct may we be watchful and circumspect. Give us the light of grace, and may it so shine before men, that others beholding our good works may glorify our Father who is in heaven. May we be preserved every day from the temptations of the wicked one. Great is his power, but thine, O Jesus, is infinitely greater. Lay restraints upon our powerful adversary, and suffer him not to prevail. May we not be deceived by his wiles, nor discouraged by his fiery darts. May that promise be fulfilled in our experience, Thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample under foot.

Teach us to mourn, Holy Spirit, over the carnality of our hearts. We have reason to lament that fleshly lusts, which war against the soul, have too much prevailed against us. May we remember that sins of the flesh are peculiarly sins of uncleanness.

Preserve our dear children from every carnal snare; may no unclean spirit ever obtain the dominion. Teach them to flee youthful lusts, as they would flee from the presence of the devouring lion.

We adore thee, O Lord, in thine almighty grace. The fetters of sin are stronger than iron and brass, and no power can burst them asunder but thine own. We commit ourselves and our relatives, and those who assemble with us in the house of prayer, to thy gracious power, that we may, in thy great goodness, be delivered from the chains of corruption and the fetters of guilt. We pray for converting grace, which alone can subdue our powerful corruptions, and teach us to sit as humble and penitent disciples at thy feet. Like him who had the legion, may we be seen sitting at Jesus' feet, clothed with the garments of salvation, and in our right mind.

Mercifully take us under thy protection this night, and suffer no calamity to come near our dwelling. These blessings we supplicate, for Jesus' sake. Amen.



THE RAISING OF JAIRUS' DAUGHTER

PAINTED BY THEODORE VON HOLST -- ENGRAVED BY G PERIAM

THE WELCOME MESSENGER.

Warwick. Waldingfield. Messiah. C. M.

1 LORD! when we see a saint of thine
Lie gasping out his breath,
With longing eyes, and looks divine,
Smiling and pleased in death;

2 Jesus! then purge my crimes away,
'Tis guilt creates my fears;
'Tis guilt gives death his fierce array,
And all the arms he bears.

3 Joyful I'd lay this body down,
And leave this lifeless clay,
Without a sigh, without a groan,
And stretch and soar away. WATTS.

GENESIS XLIX.

Jacob blessing his Sons before his Death.

ZEBULUN shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and he bowed his shoulder to bear, and became a servant unto tribute.

16 Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 Gad, a troop shall overcome him: but he shall overcome at the last.

20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 Naphtali *is* a hind let loose: he giveth goodly words.

22 Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

REFLECTIONS UPON GEN. XLIX.—The havens on the sea-shore, which constituted Zebulun's wealth, should remind us of that haven of rest on Canaan's happy, happy shores, which every believer shall reach in safety after the storms of life are past. That haven the redeemed shall enter, enriched with grace; and there they shall receive the glorious treasures of immortal blessedness, even "an inheritance incorruptible and undefiled, and which fadeth not away." In Joseph we see a most striking type of Jesus, who is a fruitful bough, the branch of righteousness, the plant of renown. O what fruit he bears! sufficient for all the inhabitants of the earth, and for all the redeemed in heaven! Our Jesus, when he came from heaven to earth, wicked men and envious evil spirits—the cruel archers—sorely grieved him; they hated him with a mortal hatred; they shot at him; they slew him. Even then they were utterly and eternally defeated; he could not be held by the cords of death. He rose from the dead, the Almighty Conqueror of death and the grave! He has completely prevailed over all his enemies, and the crown of mediatorial glory shall for ever flourish on his head.

PRAYER.

GOD the Father, Son, and Holy Ghost, one Jehovah, we adore thee as the everlasting God, and our God. Abraham, Isaac, and Jacob, where are they? Our fathers, where are they? But thy name, O Lord, endureth for ever, and thy memorial throughout all generations! We thank thee, O God, for the return of another day, and that thy providence has preserved and continued our lives to the present hour. Once more, O Lord, the rising day salutes our eyes; once more enable us to pay the tribute of gratitude and praise to thee who made the heavens.

We would enter upon the duties of the day in humble dependence on thy grace. O that our thoughts, words, and actions, may be regulated by thy holy law! Let a superlative love to Jesus dwell within us, which will prove an unceasing source of sincere and evangelical obedience. May we know not only what it is to serve thee as a King, but also what it is to obey thee as a Father.

Graciously sanctify to our souls the interesting account we have now read of the blessings of Jacob, pronounced on his sons and descendants immediately before he died. We adore thee, Holy Spirit, for that prophetic gift which thou didst so copiously communicate to thy servant, when placed on the very brink of the eternal world, and about to take his flight to glory. O that each one of us could say, like dying Jacob, I have waited for thy salvation, O God! Now we wait for thy salvation; we wait at thy footstool, we wait at thy throne of grace, where thousands have waited, and never waited in vain.

As Jacob blessed his sons, we would earnestly supplicate thy blessing to rest on our children now before thee, and on all the children with whom we are connected. May they wait for thy salvation.

Blessed Jesus, enable us to see in the sufferings of Joseph a type of thine. The archers sorely grieved thee; they shot at thee, they hated thee. Glory to thy name, that thou didst endure all these sufferings for us. Never can we love and praise thee as we ought for such manifestations of mercy, till we are the inhabitants of the house not made with hands, eternal in the heavens.

Suffer not our corruptions to prevail against us. If we are the possessors of thy grace, may our bow abide in strength, and may the arms of our hands be made strong by the hands of the mighty God of Jacob. O strengthen the hands of all the ministers of Christ at home and abroad, of every name and every denomination. Let their bow abide in strength; hold up their hands, and encourage their hearts, and bless their labours.

As a family may we live as Jacob lived, and may we die as he died. Hear our prayer, for the sake of Christ, and forgive our sins, through the merit of his atoning blood. And may the grace of the Lord Jesus Christ be with us all. Amen.

SALVATION.

Brook Street. Poland. Ashley. C. M.

1 SALVATION! O, the joyful sound,
'Tis pleasure to our ears!
A sovereign balm for every wound,
A cordial for our fears.

2 Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine,
To see a heavenly day.

3 Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.
Glory, honour, &c.

WATTS, 86, *B. II.*

MARK VIII.

Jesus foretels his Death.

AND he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

REFLECTIONS UPON MARK VIII.—It was a great miracle for our Saviour to open the blind eyes of the bodies of men, but it is an infinitely greater mercy in Christ to open the eyes of blind souls, and enable them to see and enjoy the bright beams of spiritual day. Have we applied to Jesus, that by his Spirit he may open the eyes of our understanding, "that we may know the hope of his calling, and what the riches of the glory of his inheritance in the saints?" Have we done so for ourselves? And as men in the days of Christ's humiliation brought their blind relatives to Jesus, that he might remove their natural blindness, have we in earnest prayer brought our spiritually blind relatives to Jesus now that he is exalted to heaven, that he may mercifully open the eyes of their minds to see the loveliness of his person, and the boundless worth of his great salvation? Once Christ's death was matter of prophesy: it is now matter of history. We *know* the fact of his death; have we felt the power of his death? Can we say, Because Jesus died, I live? Blessed are they who in the language of faith, lively and appropriating, can devoutly and thankfully use the language of the Apostle, "He loved me, and gave himself for me."

PRAYER.

OUR Father who art in heaven, there is none like unto thee; among the gods there is none like unto thee; among the principalities and powers in the heavenly places there is none like unto thee. While thou art unequalled in thy dominion, thou art unequalled in thine excellence. Thou art glorious in holiness, fearful in praises, and doing wonders; the God of creation, of providence, and grace: there is none like unto thee.

Through the merit of our Saviour's blood, we plead the pardon of the sins of the past day. Glory to our God, that the blood of Jesus cleanseth from all sin. Let the mercies of the day excite the gratitude of our heart; and may the duties and ordinances which have engaged our attention lift our hearts from earth to heaven. May the watchful care of a gracious God be our protection this night. O what reason have we as a family to rejoice that we have the bosom of a heavenly Father on which we can repose with confidence and love! This night, O Lord, we praise thee for all the blessings of the day. Mercifully keep us, thou King of kings, beneath the shadow of thy wings.

With what humility, O Lord, ought we to approach thy throne, when we think on our impurity, guilt, and folly! Blessed Saviour, we come to thee with all our diseases and corruptions, believing thou hast an ear of pity to hearken to our prayers, and a hand of power to relieve our necessities.

Our dear children now in thy presence, who are by nature spiritually blind, we bring them, Lord, to thee. Have mercy upon them, open the eyes of their minds, and give them the light of thy salvation.

Thy power, O Immanuel, is almighty; thy power nothing can resist. May it be graciously exercised in the salvation of all our souls, in the salvation of our relatives, and in the efficacy of thy preached Gospel on the hearts of men, throughout the world.

Divine and promised Spirit, give us correct views of Christ, and may we be ever preserved from erroneous conceptions of his person, character, and work. O impart unto us those sublime views which St. Peter was instructed to maintain. Like him, may we say, and feel what we say, Thou art the Christ, the Son of the living God. Teach us often most carefully and impartially to examine ourselves respecting our love to Christ: and may we frequently ask the question, What think *we* of Christ? O that we could reply, He is the chiefest among ten thousand, and altogether lovely! Give us grace to see the necessity of the sufferings of Christ to atone for human guilt. May we ever rejoice that Jesus, who was laid in the grave, rose triumphant from the tomb, and is now receiving the adoration of angels in heaven. Most deeply impress us with the value of the soul. God forbid that we should prefer worldly profits, pleasures, or honours, to the salvation of the soul. May the words of the Saviour sink deeply into all our hearts: What shall it profit a man, if he shall gain the whole world, and lose his soul?

Hear, answer, and forgive, for Jesus our Redeemer's sake. Amen.

DEPARTED SAINTS ASLEEP.

Serenity. Ozendon Scotch Church. Worksop. C. M.

1 WHY flow these torrents of distress?
The gentle Saviour cries;
Why are my sleeping saints surveyed
With unbelieving eyes?

2 Death's feeble arm shall never boast
A friend of Christ is slain,
Nor, o'er their meaner part in dust,
A lasting power retain.

3 I come, on wings of love,—I come,
The slumberers to awake;
My voice shall reach the deepest tomb,
And all its bonds shall break. DODDRIDGE.

GENESIS L.

Jacob's Funeral and Joseph's Death.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him unto the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:* the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die, and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

REFLECTIONS UPON GEN. L.—We should earnestly pray that God would mercifully raise up other eminent saints to be the successors of those distinguished men of God who are removed by death to their heavenly home. So David prayed: "Help, Lord; for the godly man ceaseth; for the faithful fail among the children of men." The ashes of Jacob were precious to Joseph and his brethren; unspeakably more precious are the ashes of departed saints to Jesus. He has secured their resurrection by his atonement; he will watch over them as his precious jewels, until the day arrives when by the voice of his omnipotence he will awake them into immortality. The grave is the sacred, consecrated bed, where the bodies of the redeemed shall sweetly and securely sleep, until that morning arrives when they shall be called by their loving Saviour to meet him in the air. Have we entered into a covenant of peace with Christ? Then we can joyfully anticipate the coming of Jesus in the clouds of heaven.

PRAYER.

O LORD our God, we praise thee for the endearing names thou hast taken to thyself, and by which we are encouraged to draw near to thy mercy-seat, notwithstanding our unworthiness and guilt. Thou art the Saviour of Israel in the day of trouble; be thou our Saviour; and in all our troubles may we find thee a very present help. Thou art the God of all grace; and may we be the subjects of thy saving grace; may we receive out of Christ's fulness, and grace for grace. Thou art the Father of mercies: O crown us with loving-kindness and tender mercy. Since thou art revealed in characters so lovely, and in relations so endearing, it is good for us to draw near unto thee. Behold, we come unto thee, for thou art the Lord our God! To thee alone we lift our waiting eyes; on thee alone all our hopes are laid.

We thank thee that we are assembled, in the enjoyment of health of body and tranquillity of mind, on the morning of this day to present the sacrifices of our prayers and adoration. The Lord has preserved us from all evil; the Lord has preserved our soul.

Blessed shall we be, if we live this day in thy fear, and with a view to thy glory. May we take the example of Christ as a pattern for our imitation, and his Bible as a light to our steps. Leave us not to the pride of our own hearts, and suffer us not to lean to our own understanding.

Bless what we have now read of the honourable interment of thy servant Jacob. Like him may we die in peace, and like him may our grave be a bed of rest. By the merit of Christ's death may we be delivered from the sting of death; and by the efficacy of his intercession may we arise from the grave in the morning of the resurrection, arrayed in the garments of immortal purity and glory.

May we and the children of the family awake on that great and solemn day, amid the songs of angels, to meet the Lord in the air.

In the prospect of the important decisions of the universal judgment may we comfort one another with these words: We shall be ever with the Lord.

Are there any struggling with death who wish an interest in our prayers? Merciful Father, comfort them in the last struggle by the consolatory conviction that Christ is theirs; and may they look on death as a valley through which they must pass in the way to their Father's house.

If there are any in thy presence unprepared to die, clothe them with the righteousness of thy dear Son, animate them with thy spirit, enrich them with thy grace; then shall they be able in the language of David triumphantly to sing, Yea, though I walk through the valley of the shadow of death, yet will I fear no evil: for thou art with me; and thy rod and staff, they comfort me.

May our sins be forgiven, and our prayers be answered, for our dear Redeemer's sake. Amen.

STRUGGLE BETWEEN FAITH AND UNBELIEF.

Lutton or Canada. Amana. Fawcett. L. M.

1 JESUS, our soul's delightful choice,
In thee, believing, we rejoice;
Yet still our joy is mixed with grief,
While faith contends with unbelief.

2 Thy promises our hearts revive,
And keep our fainting hopes alive;
But guilt, and fears, and sorrows rise,
And hide the promise from our eyes.

3 O let not sin and Satan boast,
While saints lie mourning in the dust;
Nor see that faith to ruin brought
Which thy own gracious hand hath wrought.

DODDRIDGE.

MARK IX.

Jesus casteth out a Devil.

AND when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running to *him*, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? and he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the water, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

REFLECTIONS UPON MARK IX.—Are the disciples of Jesus in perplexity?—he is near to counsel them. Are they in difficulty?—he is near to help them. Are they in danger?—he is near to deliver them. To whom can we apply for our own salvation, or the salvation of our beloved relatives, but to Jesus? O what compassion he has to pity! may we be allured by his pity to apply. He has omnipotence to save: may we be encouraged by his omnipotence, the handmaid of his mercy, to fall at his feet, and cry with earnestness, humility, and confidence, "Lord Jesus save us, deliver us from Satan's power, and make us and ours the monuments of thy saving grace!" Satan's dominion is a grievous yoke, a heavy burden, and all his subjects are wretched slaves. O what a change, what a blessed change, when the mighty Saviour gives the word, and sets the captive free! Jesus has left us a blessed example, by following which Divine grace will grow vigorously, and bring forth fruit abundantly. Like him we must be temperate in all things, be instant in prayer, separate ourselves from the world, and seek fellowship with God in holy retirement.

PRAYER.

O LORD our God, thine is the greatness and the power and the glory. Infinitely glorious are all thy perfections. Holy Spirit, open our eyes to see the glory of God in all his works, but particularly in the plan of salvation by the obedience, sufferings, and death of our incarnate Redeemer. In the language of Moses we would pray, Lord, show us thy glory. Inspire us with those devotional desires which warmed the heart of David when he said and when he sung, O God, thou art my God: early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.

Make us more and more acquainted with the excellence and influence of thy Word. As it is possible for thy Word to be a dead letter to those who read it, to us may it be quick and powerful, and a successful instrument in the hand of the Spirit in casting down all the vile and lofty imaginations of our heart. O forgive the careless, listless, unbelieving manner in which we have so long read the Word of life! We want more love to thy Word, more delight in its precepts, more admiration of its doctrines, more reverential veneration for its mysteries, and more reliance on its promises. Mercifully answer this our prayer.

As multitudes of whom we have been now reading were amazed at Christ, and astonished at his stupendous and gracious miracles, may we be filled with amazement at his person, his righteousness, and salvation. May such wonder be excited in our mind as shall remain with us in time, and continue with us in eternity. As the diseased and the dying welcomed Christ in the days of his flesh as their deliverer, may we now welcome Jesus as our skilful physician and as our almighty Saviour. Let none of this family any longer refuse the offers of his mercy, or reject the blessings of his salvation. Lord, have mercy on our aged and afflicted relatives. Purify them in the furnace of affliction. Have mercy on our graceless relatives, and teach them to flee from the wrath to come.

As the father of whom we have now read brought his son to Jesus, that he might deliver him from Satan's power, so we bring the dear children of our family to thee, O Jesus, that thou mayst deliver them from the dominion of that enemy who longs and waits for their destruction.

Graciously deliver us from unbelief, that singularly God-dishonouring sin. Take from us our evil hearts of unbelief, and give us a lively, vigorous faith in the love of the Father, the graces of the Son, and the influences of the Spirit. We have now read, O Jesus, of thy testimony to the power and efficacy of believing prayer. As a family, and as individuals, may we enjoy in an eminent degree the grace and spirit of supplication.

We present our grateful acknowledgments for the mercies of the past day, and supplicate the pardon of the sins committed and the guilt contracted. May we lie down and enjoy refreshing sleep under thy guardian care this night. Into thy hands we commend our spirits; and all we ask is for Jesus' sake, our Surety and Saviour. Amen.

PRAISE TO GOD.

Dovedale. Kirby. Addison's. L. M.

1 TO God, the great, the ever-bless'd,
Let songs of honour be address'd:
His mercy firm for ever stands;
Give him the thanks his love demands.

2 Who knows the wonders of thy ways?
Who shall fulfil thy boundless praise?
Bless'd are the souls that fear thee still,
And pay their duty to thy will.

3 Remember what thy mercy did
For Jacob's race, thy chosen seed;
And with the same salvation bless
The meanest suppliant of thy grace.

4 O may I see thy tribes rejoice,
And aid their triumphs with my voice!
This is my glory, Lord, to be
Joined to thy saints, and near to thee.

WATTS, *Ps.* 106, *p.* 1.

EXODUS I.

Increase of Israel in Egypt.

AND all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives,

16 And he said, When ye do the office of a midwife to the Hebrew women, if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

REFLECTIONS UPON EXODUS I.—Very precious are believers in the estimation of Christ, and he will hold them in affectionate and everlasting remembrance. May it be our privilege to possess and exercise that saving faith by which we shall see our names written in the Lamb's book of life, from which they shall never be erased. Are we hastening onward to the grave? Solemn thought! Are we hastening onward to a heavenly home? O delightful hope! What a mystery the existence, the increase, and the prosperity of the Church in the midst of enemies numerous, crafty, cruel, and powerful! The plots for his ruin have been deeply laid, but Divine wisdom renders them all abortive. Vigorous and persevering have been their efforts to accomplish her destruction, but Divine omnipotence has rendered them harmless, like the wave of the sea which spends its violence on the stupendous rock. God made Egyptian women the saviours of the lives of Hebrew babes. He kindled in their bosoms that mercy which saved the lives of the helpless innocents. He taught them to obey God rather than man, and dealt well with them, and rewarded them for deeds of mercy which shall be remembered for ever.

PRAYER.

OUR God and Father in Christ, we are but of yesterday, thou art from everlasting to everlasting God. How soon the generations of men pass away! Joseph died, and all his brethren, and all that generation; but thou dwellest for ever in immortal and glorious light. Eternity is thy residence; thou art the high and lofty One that inhabiteth eternity.

We confess before thee, O Lord, that though our days have been few, our sins have been numerous; though our life is only a hand-breadth and a span, yet we have reason to mourn that the guilt of our iniquity is infinite. We ascribe praise to thy name, that thou art willing to look down upon us in mercy, notwithstanding the number and the guilt of our sins. When we look upon the vile corruptions of our heart we would say with thy servant, Who shall deliver us from the body of this death? Adored be our God that we are taught to add, Thanks be to God, through our Lord Jesus Christ. Thou Divine Deliverer, who died to finish transgression and make an end of sin, O finish our transgression, by destroying the dominion of sin within us; and make an end of the guilt of our iniquities, by clothing us with the comely robe of thy righteousness; then shall we be able to sing, Thou hast adorned our souls with thy grace, and made salvation ours; and though polluted worms, thou hast put thy comeliness upon us.

We adore thee in the manifestation of thy special care of Israel thy people in the land of Egypt, and in the display of thy promise to Abraham in their remarkable increase. May we see in their increase an emblem of the increase of the spiritual Israel of God in future days. May our hearts be filled with joy, that there is a period fast approaching, when the members of the Church of Christ shall be like stars of the heavens for multitude.

Take the children of our family and our domestics, and put them among the number of thy children. Give them thy grace, which is infinitely more valuable than the goodly heritage of the host of nations conferred on ancient Israel.

We rejoice that thy Church has prospered in the midst of severe affliction, and that the cruelty of Pharaoh in Egypt and of Nebuchadnezzar in Babylon did not prevent the spiritual prosperity of the true Israel of God.

Sanctify to us, and to our beloved relatives, all our afflictions. May we find them a purifying furnace. In that furnace may we find the dross of our pride, carnality, and unbelief destroyed. Fulfil in our experience that promise: Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. Like Israel in Egypt, the more we are afflicted, the more may our graces prosper, and our usefulness increase.

O Lord, we thank thee for the return of the morning's light, which our eyes are permitted to behold. Sun of Righteousness, rise on our souls, and fill our hearts with the light of spiritual day. Prepare us for the duties, conflicts, and temptations which are before us. In our duties may we be diligent, our spiritual enemies may we conquer, and all our temptations may we resist. Mercifully hear our prayers, and forgive our sins, for the sake of Jesus, our Advocate and Lord. Amen.

LONG-SUFFERING OF GOD.

Collyer's. St. Bartholomew's. Firth's. P. M.

1 LORD, and am I yet alive,
Not in torments, not in hell?
Still doth thy good Spirit strive—
With the chief of sinners dwell?
Tell it, unto sinners, tell,
I am, I am out of hell!

2 Yes, I still lift up mine eyes,
Will not of thy love despair;
Still in spite of sin I rise,
Still I bow to thee in prayer. Tell it, &c.

3 See a stone that hangs in air!
See a spark in ocean live!
Kept alive with death so near!
I to God the glory give.
Ever tell—to sinners tell,
I am, I am out of hell. ANON.

MARK IX.

Christ teacheth Humility.

AND he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

REFLECTIONS UPON MARK IX.—The love of the world, pride, selfishness, and carnal ambition have often greatly injured the saints of God, and are dangerous rocks on which thousands of immortal souls have suffered shipwreck. May God most graciously preserve us from falling on those dangerous rocks! Let us admire Christ's love to little children, and may the Holy Spirit enable us to follow his blessed example. Is it the case that the hearts of parents glow with delight when others show tenderness and kindness to their offspring? Jesus is infinitely more pleased and delighted when acts of benevolence are shown to the objects of his love. He observes and marks and remembers the injuries which are done to his people. If these injuries are not repented of, he will bring down the heaviest judgments upon the heads of his enemies. Sin has taken firm hold of the carnal affections of the human heart. Let it be our earnest prayer to be delivered from the love of sin, and that we may never purchase its pleasures by the loss of heaven's joys!

PRAYER.

O LORD our God, what reason have we to rejoice that the boundless extent of thy glory does not render thee indifferent to thy creatures! Though thou art the high and lofty One that inhabiteth eternity, whose name is holy, we praise thee thou hast said, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones.

Lord, deliver us from the pride of our carnal hearts; and may what we have now read of the pride and unhallowed ambition of the disciples of Christ teach us to offer up this petition with fervour of spirit: Lord, clothe us with humility. Deliver us from earthly ambition, and fill us with ambition to resemble the image of Christ, to be clothed with the righteousness of Christ, and to be warmed with the love of Christ. Let this ambition be ours, and while we live let it not forsake our bosom.

Thou hast held up little children, O Saviour, for our imitation. May we resemble them in their unsuspecting confidence, and be taught to exercise implicit confidence in Jesus. Like children may we be free from the love of the world; and like them may we look with contempt on worldly greatness, wealth, and honour. May we see their utter insignificance compared with the kingdom of God and his righteousness.

As an evidence that we love Christ, may we love his people, and delight in them as the objects of the Saviour's regard and as resembling his image. Impress deeply on our minds, that Jesus considers favours shown to his people as shown to himself, and injuries inflicted upon his people as indignities done to himself. May all of us have this mark of conversion, *love to the brethren.* With an apostle may we say on good ground, We know that we have passed from death to life, because we love the brethren. Convince us of the greatness of the danger, and the aggravation of the guilt, of offending Christ's little ones, seeing he hath said, Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

May our children be among Christ's little ones: may they be lambs in his flock. Suffer them not to belong to Satan's goats. When the day of judgment arrives, may they appear on the right-hand of the Judge, and be acquitted in the presence of an assembled world.

Holy Spirit, deliver us from the love of sin; and if we have a lust dear to us as a right-hand or a right eye, may we rather part with it than expose ourselves to the miseries of hell. Give us grace to lay aside every weight, and the sin that doth so easily beset us. May we follow peace with all men, and holiness, without which no man shall see the Lord.

We thank our God for the health, strength, and comfort of the past day; and we look up to thee for rest and protection through this night. Let our sins be pardoned, our persons accepted, and our prayers answered, for Jesus the Mediator's sake. Amen.

PROVIDENCE.

Admiration. Rothwell. Virginia. L. M.

1 THY ways, O Lord, with wise design,
Are framed upon thy throne above,
And every dark and bending line
Meets in the centre of thy love.

2 With feeble light and half obscure,
Poor mortals thy arrangements view;
Not knowing that the least are sure,
And the mysterious just and true.

3 Thy flock, thy own peculiar care,
Though now they seem to roam uncyed,
Are led or driven only where
They best and safest may abide. SEILE.

EXODUS II.

Birth and Preservation of Moses.

AND there went a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he espied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

REFLECTIONS UPON EXODUS II.—The mother of Moses experienced the most pungent grief in connexion with the birth and early infancy of her child Moses, but she received afterwards a rich recompense in the eminent piety of her son, and in the unspeakable benefits he was instrumental in conferring on God's chosen people. God's ways are not as our ways. What a mystery! Pharaoh sought the death, and his royal daughter preserved the life, of that very child whom God destined and employed to deliver his Church and people from Pharaoh's cruel oppression and bondage! Very remarkably the infancy of Jesus was typified by that of Moses: a king sought to murder the one, and a king sought to destroy the other. Pharaoh sought to put to death Moses, the future deliverer of Israel from temporal bondage: Herod sought the death of Jesus, the Deliverer of a lost world from spiritual bondage, and from the miseries of endless despair.

PRAYER.

OUR Father who art in heaven, we desire, on the return of another day, and in the name of Christ, to bow down before thee. We adore thee as the God of that providence which extends from heaven to earth, and which includes the government of all creatures, animate and inanimate, angelic and human. Thou hast prepared thy throne in the heavens, and thy kingdom ruleth over all. We praise thee that, though clouds and darkness are round about thee, righteousness and judgment are the habitation of thy throne.

Bless to us the remarkable display of thy providential arrangements and government of which we have now read. Affect us with the greatness of the privilege of having the Scriptures to read, and of being able to read them. We thank thee for the natural light of the sun which shines in the heavens; but above all we thank thee for the beams of the Sun of Righteousness shining so gloriously in the pages of the inspired volume.

Truly, O God, thy love to thy Church and people is an everlasting, an unchanging love. We thank thee that, when the sufferings of thy Church are great, thy care for thy people is as great as ever; and when dark clouds of sorrow surround thy people, thy love is as strong as ever. Thou didst remember Israel, and raise up Moses thy servant to be their deliverer, when their hearts were oppressed by bitter bondage. Glory to thy name that, when the life of the infant Moses was in the greatest danger, thou didst most mercifully and wonderfully preserve him. Thy life, O Jesus, in the days of thy tender infancy, was in the greatest peril. Herod sought thy life to destroy it. We rejoice that the life of Moses was preserved, that he might be the future deliverer of Israel from Egyptian bondage, and that thy blessed life was preserved, that thou mightst rise up to be the Saviour of thy people from the miseries of hell.

We thank thee, O Lord, for preserving the lives of our dear children now before thee, in the period of their tender infancy. Though sometimes brought low by affliction, and their death looked for, thou didst most mercifully disappoint our fears, and they are now the monuments of thy kindness. O make them the monuments of thy grace.

We thank thee that, in all ages thou hast raised up instruments for the deliverance and prosperity of thy Zion. Raise up ministers of greater eminence for piety and usefulness than have ever appeared. Let all who are engaged in those studies which are preparatory to the sacred office, be filled with the Holy Ghost, and prove the most distinguished blessings to thy Church. Particularly bless missionaries, who have readily submitted to the greatest privations, that they might carry the fame of Jesus to the distant and benighted nations of the earth.

We thank thee for the refreshing rest and protection of the last night. Give us grace this day to keep our hearts with all diligence, and in all our engagements to seek thy glory. We ask the answer of our prayers, and the pardon of our sins, for Jesus the divine Redeemer's sake. Amen.

SUPPLICATING JESUS.

Richborough. Elwall. Trowbridge. Welsh. P. M.

1 JESUS, full of all compassion,
Hear thy humble suppliant's cry;
Let me know thy great salvation:
See! I languish, faint, and die.

2 Guilty, but with heart relenting,
Overwhelmed with helpless grief,
Prostrate at thy feet repenting,
Send, O send me quick relief!

3 Hear, then, blessed Saviour! hear me!
My soul cleaveth to the dust;
Send the Comforter to cheer me;
Lo! in thee I put my trust. D. TURNER

MARK X.

Blind Bartimeus restored to Sight.

AND they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

MARK XII.

The common People hearing Christ gladly.

AND Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

REFLECTIONS UPON MARK X., XII.—Glorious truth!—Jesus came from heaven to earth to heal diseased souls, and to open the eyes of the spiritually blind, and surround them and fill them with the bright splendours of a spiritual and heavenly day. Bartimeus felt and mourned over the grievous infirmity of his bodily blindness, and therefore he called the more vehemently on Jesus to give him the blessing of sight. If we have felt and mourned over our spiritual blindness, if we have prayed with unfeigned earnestness to Jesus, who gives sight to the blind, that he would mercifully remove our blindness, and introduce us into the kingdom of light,—if so, he has heard our prayer, and made us the children of light. Hallelujah! O what wonders meet in Christ! In his divinity he is David's Lord, and in his humanity he is David's son. In his divinity he is David's root, and in his humanity he is David's offspring. "Jesus, we give ourselves to thee, to be for ever consecrated to thy glory!"

PRAYER.

O LORD our God, what reason have we to bless and glorify thy name that we are permitted to approach thee as a gracious God. If we had only known of thee as a God of justice, we could not have drawn near to thy presence. We adore thee that thy love allures and persuades the very chief of sinners to prostrate themselves as humble penitents at thy feet, to seek salvation through the blood of Christ. We thank thee that thou hast said, When the poor crieth, I will hear; for I am gracious. Nothing can prevent the exercise of thy grace. Thou hast declared, I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy. O with what pleasing splendour thy mercy shines amid all thy other perfections! Amid the splendours of thy state and majesty, thy love appears with the soft radiance of the morn, surrounded by a thousand stars.

Merciful God, we have sinned greatly against thy grace. How often have we done despite unto the spirit of thy grace? Wonderful patience, that long ere now thou hast not delivered us over to the strong and terrible arm of thy justice, for treating with such culpable indifference the offers of thy grace! Alas, that we have so often shut our ears to the sweet music of thy merciful voice! Still we plead thy mercy, and rejoice that we shall not plead in vain.

We desire, O Lord, to take great encouragement from what we have now read. We take encouragement to pray from the earnestness of blind Bartimeus, and from the willingness of Jesus to answer his supplication. Lord, give us earnestness in prayer. May our prayers be in reality the desires of our heart. May it never be said of us, That family draweth near to me with their lips, while their hearts are far from me. Great reason have we to mourn over the lifelessness and formality of our devotions. We justly deserve to hear our God say respecting us, what was said respecting ancient Israel: When ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood.

Graciously teach our dear children to pray. As young Samuel was taught to pray, may they be taught to pray. Like blind Bartimeus may they pray, each one of them: Jesus, thou Son of David, have mercy on me.

We come to thee this evening in our own behalf, and in behalf of all who are near and dear to us; and we pray, Lord Jesus, that we may receive our spiritual sight. Open our eyes; then shall we see wonderful things in thy Word, in thy perfections, in thy Son, and in thy salvation.

We thank thee, O God, that thou hast not left us this day, and that thy gracious hand has held us up. May we retire to rest under thy smiles. This night we lean our weary heads on thy paternal bosom, and, safely folded in thine arms, resign ourselves to rest.

We supplicate the answer of our prayers, and the pardon of our sins, through our Lord and Mediator, Jesus Christ; to whom be glory and dominion, for ever and ever. Amen.

MARTYRS GLORIFIED.

Auburn. Raphael. Grove House. C. M.

1 THESE glorious minds, how bright they shine!
Whence all their white array?
How came they to the happy seats
Of everlasting day?

2 From torturing pains to endless joys
On fiery wheels they rode,
And strangely washed their raiment white
In Jesus' dying blood.

3 Now they approach a spotless God,
And bow before his throne;
Their warbling harps and sacred songs
Adore the Holy One. WATTS, 41; *Cf.*

EXODUS III.

God appearing to Moses.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the other side of the desert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

REFLECTIONS UPON EXODUS III.—We may look on the burning bush, yet not consumed, as a great figurative illustration of the mystery of the incarnation of God,—namely, the Divinity dwelling in the humanity of the person of the Son, and not consumed. And though the fire of Divine Justice filled the humanity, it still lives in all the lovely verdure of an impalpable immortality. Do we not also see in this most mysterious bush a lively emblem of the Church of the living God? The fires of persecution have raged upon her times innumerable, and yet she remains unhurt, secure, and glorious! Is Christ *in* us the hope of glory?—then we are for ever safe, for ever blest.

PRAYER.

OUR God and Father in Christ, thou art the self-existent and the infinitely independent Jehovah. Thy name is, I AM THAT I AM. This is thy name for ever, and it is thy memorial to all generations. We adore and acknowledge thee as the God of our fathers, and the God of Abraham, Isaac, and Jacob; and we adore thee as the Lord our God, our new covenant God in Christ.

Give us grace to draw near to thy throne at this time, and at all times, with reverence and godly fear. O that we could always approach thy presence with strong faith, holy awe, clean hands, and a pure heart! We would mourn and lament over the unconcerned and irreverent manner in which we have often entered upon the exercise of prayer. When we draw near to God in this and in every other ordinance, may we remember the language addressed to Moses from the burning bush: Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

May God's presence in the bush remind us that God dwelt in the humanity of Jesus when enveloped in the flames of Divine wrath. May we wonder to see the humanity preserved in the midst of the wrath of Divine justice, one spark of which was sufficient to have destroyed the universe.

We rejoice, O God of Zion, that thy presence was never withdrawn from thy Church. Glory to thy name, that, though surrounded on all hands with the devouring fire of persecution, she has ever enjoyed thy presence, which has always proved her security, strength, and glory. Thanks to the God of heaven for the wisdom, magnanimity, fortitude, mildness, joy, and triumph with which the blessed martyrs were inspired, and for the noble example which they have left as a legacy to succeeding generations. O that the mind which dwelt in them may dwell in us!

Be present with us as a family, in all our afflictions. Suffer not the flames of affliction to destroy us; but grant that they may be rendered effectual in making us heavenly and holy. O Lord, be graciously present with all our afflicted relatives: may they walk with God in the furnace of affliction, relying on the righteousness of Christ that they shall appear before the throne above in robes of glorious purity.

Mercifully teach the dear children to seek God to be their God. O Lord, be their God and Father; and when father or mother forsake them, graciously take them up.

Accept of our thanksgivings for the mercies of the past night, and may we be under the direction of thine unerring wisdom this day. May our sins be forgiven, and our prayers answered, for Jesus' sake. And we would ascribe to the Father, Son, and Holy Ghost, the kingdom, the power, and the glory, for ever and ever. Amen.

JESUS CRUCIFIED.

Halifax Chapel. Green Walk. Westbury Leigh. P. M.

1 WHEN with a melting heart I stood
Near to the fountain filled with blood,
It flowed a crimson tide;
That sight what stranger's heart can guess,
Or mind conceive, or tongue express?
'T was Jesus crucified.

2 But, plunged beneath the cleansing flood,
My heart exclaimed, Behold how good
The God who loved and died!
None saves from sin, its guilt, its stains,
From death and everlasting pains,
But Jesus crucified.

3 O let me still this wonder see,
And cry, He loved and died for me,
And near the cross abide;
Take off my load, and from my heart
Bid sin, and guilt, and fear depart,
My Jesus crucified. ANON.

MARK XIV.

Christ in the Garden of Gethsemane.

AND they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh a third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

REFLECTIONS UPON MARK XIV.—We should call Gethsemane to our remembrance every day. There the great Surety passed through the Red Sea of the Divine wrath; there the overwhelming billows passed over him; there he endured the most dreadful storm of judicial vengeance; there the arrows of the Almighty, whetened by human guilt, entered his soul, and inflicted the most agonizing wounds of suffering and of woe; there the sword of justice was drawn from its scabbard—there it awoke from the slumbers of ages against him who was God's fellow; there the great Shepherd of the flock was smitten, and soon after the sheep were scattered; and there he drunk a bitter cup of wrath, which the sins of men had filled up. What a cup! One drop lighting upon our world was sufficient to have annihilated it; one drop was sufficient to have accomplished the perdition of the whole race of man. When we remember that he drunk—willingly drunk—this cup of woe, this cup of wrath for us, what love should glow in our bosom toward Jesus, who drunk the bitter cup of wrath that we might drink the cup of salvation!

PRAYER.

WE would rejoice, O Lord, that an opportunity is now graciously afforded us, after the business, temptations, and events of the day, to draw near to the throne of grace. Holy Spirit, teach us, in the exercise of a holy, lively faith, to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.

We present before thee the tribute of our thanks, for thy continued and undeserved kindness through another day. Our life, our health, our reason, our food and raiment, our mental peace, our domestic and relative comfort, our civil and social privileges, are streams which proceed from thee, the overflowing Fountain of all blessedness. For all these we magnify thy holy name. Mercifully take us under thy care this night. O spread over us the wings of thy watchful power; then no evil shall befall us. May we live to another Sabbath-day, and may we rise from our beds refreshed and strengthened, to enter into thy courts, and actively engage in the solemnities of thy sanctuary. In the prospect of appearing in thy house, we would say with David, How amiable are thy tabernacles, Lord God of hosts! A day in thy courts is better than a thousand anywhere else.

May the blessing of the Spirit rest on what we have now read of the malignity and treachery of man, and of the sufferings and patience of Christ. O what hateful vileness and depravity we see in man, but what love and meekness and loveliness in Christ! When we think of men plotting thy death, while on thy life hang the life and salvation of unnumbered millions, may we mourn over the frightful change which sin has produced upon the nature of man! When we read of thy sufferings, O Jesus, may our hearts be filled with a deep-rooted abhorrence of sin, and may all the affections of our heart be directed to thee as the brightness of the Father's glory, and the express image of his person. While we abhor the sin of Judas in so treacherously betraying his Master, may we be prevented from imitating Judas' sin. Suffer us not to betray our Lord, by forsaking his ordinances, profaning his Sabbath, or abusing his people. Preserve us from the sin of backsliding. Give us grace to be constant and earnest in prayer; then shall we be preserved from falling into temptation.

O Lord, our hearts feel for our dear children before thee, when we think of the numerous and powerful temptations which may endanger their salvation. We pray not that thou wouldst take them out of the world, but we pray that they may be preserved from the evil that is in the world.

Bless what we have now read of the sin of apostasy. Preserve us from this most daring and destroying sin. With the Psalmist we would say, If we forget thee let our right-hand forget her cunning, and let our tongue cleave to the roof of our mouth. We ask the pardon of all our sins, and the answer of our prayers, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

DWELLING WITH GOD.

Worcester. Oxford. Evans'. C. M.

1 THE earth for ever is the Lord's,
With Adam's numerous race;
He raised its arches o'er the floods,
And built it on the seas.

2 But who, among the sons of men,
May visit thine abode?
He that has hands from mischief clean,
Whose heart is right with God.

3 This is the man may rise and take
The blessings of his grace;
This is the lot of those that seek
The God of Jacob's face.

WATTS, *Ps.* 24.

PSALM XXIV.

God's Dominion and Christ's Glory.

THE earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O *God of* Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV.

David's Prayer.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

REFLECTIONS UPON PSALM XXIV., XXV.—What is creation? It is an immense mirror, reflecting the glorious attributes of the Almighty Creator. It is our privilege and duty, and may it be the delight of our hearts, to see God in his works, and to admire and adore those Divine attributes which shine forth in all the brightness of their glory. Such contemplations are unspeakably profitable and endearing when we can say, "My Jesus, my Saviour made them all." Our devotional and affectionate meditations should often follow our exalted Lord to that glorious throne above, which he now fills as the reward of his atonement. Are we his?—we shall sit beside him on his throne. How blessed are the saints of God! They have fellowship with God. Their confidence is placed on God, as the God of their salvation. They shall be delivered from all their enemies. Their sins are blotted out, and God is their loving, constant guide, who will at last lead them to the paradise of the blest.

PRAYER.

INFINITELY exalted Lord God of hosts, we bow the knee before thee, on the morning of thy sacred, hallowed day, and venture to draw near in the name of Jesus, our Mediator and Redeemer. Good and upright art thou, O Lord; therefore thou wilt teach sinners in the way. By the preaching of the Word may hardened sinners see the danger of the ways of sin, and forsake them; may they see the blessedness and the safety of the ways of holiness, and walk in them. What reason have we to sing and rejoice, O Lord, that all thy paths are mercy and truth unto such as keep thy covenant and thy testimonies. Make thy covenant with multitudes who shall be assembled in thy house of prayer, and turn their hearts from lying vanities to thee, the living God.

We adore thee as the Creator of all things. The earth is thine and the fulness thereof; the world and all the descriptions of beings, rational and irrational, that dwell upon its surface; For thou hast founded it upon the seas, and established it upon the floods. Blessed Jesus, we adore thee as the Creator of all things. All things were made by thee. Open the eyes of the Jews to see that thou art the divine Messiah; and open the eyes of all men to acknowledge thy Divine power. May thy Divine and uncreated glories be held up to the view of men in all the churches; then, agreeably to thy promise, thou wilt draw multitudes to thyself. O that each member of this family were savingly united to thy person. We have heard of thee as a Saviour gracious and mighty; O may we know thee experimentally as our Prophet, Priest, and King. Once, O Jesus, thou didst appear on earth as an humbled Saviour, but now thou art exalted in thy mediatorial offices above all the principalities and powers which are on earth and in heaven. The gates have lifted up their heads, the everlasting doors have been lifted up, and as the King of glory thou didst pass through the portals of the heavenly Jerusalem, didst therefore receive at the hands of the Father the crown of glory purchased by thy blood.

Thou gracious King, look mercifully on the children of our family, and make them thy subjects. Incline their hearts to love, honour, and obey thee. Make them and our domestics willing in the day of thy power.

Have mercy on our relatives and friends. Suffer none of them to live without thee, or opposed to thee. Such among them as are strangers to thy grace, subdue them to thyself.

Show pity to a rebellious world, and deliver all its inhabitants from the dominion of false gods. For this important purpose prosper exceedingly all those great institutions which are formed for evangelising benighted nations.

Comfort the afflicted and the aged in the abodes of suffering. Cheer their hearts with faith in Christ, and animate them with hopes of heaven.

We thank God for that mercy which has preserved us during the past night, and for the pleasing prospect of appearing in his house to listen to the joyful sound. May this be a day never to be forgotten, may it prove the foretaste of heaven.

We humbly seek the pardon of our sins and the answer of our prayers, for Jesus our Surety's sake. Amen.

Our Father which art in heaven, &c.

SELF-EXAMINATION.

Warrington. Rockford. Kingsbridge. L. M.

1 JUDGE me, O Lord, and prove my ways,
And try my reins, and try my heart;
My faith upon thy promise stays,
Nor from thy law my feet depart.

2 I hate to walk, I hate to sit,
With men of vanity and lies;
The scoffer and the hypocrite
Are the abhorrence of my eyes.

3 Amongst thy saints will I appear,
With hands well washed in innocence;
But when I stand before thy bar,
The blood of Christ is my defence.

WATTS, *Ps.* 26.

PSALM XXVI.

David's Integrity, and Love to God's House.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands *is* mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

PSALM XXVII.

David's Faith in God.

THE LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

REFLECTIONS UPON PSALM XXVI., XXVII.—Self-examination is an ordinance most experimental, practical, and useful. If we wish to awake from the slumbers of spiritual death we should examine ourselves: or if we are the partakers of grace, and are desirous to grow in grace, and bring forth luxuriantly the fruits of righteousness, we should impartially observe the trying ordinance of self-examination. We may now look at some of the most prominent marks and evidences of unfeigned piety of a regenerating change. Is it our desire to walk in the straight path of holy sincerity and truth? Is our faith built on Jesus, and our hopes placed on no other foundation? Have we a deep-rooted aversion to the society of ungodly men, and is the fellowship of the righteous our delight? Has the light of Divine knowledge entered into our understanding, and enabled us to see a glory, loveliness, and excellence in Christ we have seen in no other object? Is this the case? Then we have passed from death unto life.

PRAYER.

MOST merciful Father, we adore thee as the Father of lights. Thou art the light of the universe, the light of angels, and the light of men. Thou dwellest in light which is inaccessible, too dazzling and glorious to be seen by mortal eyes. Holy Spirit, teach us in the language of the Psalmist thus to acknowledge and address our God: The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

What reason have we to praise thee for the light of reason, for the light of conscience, and for the light of revelation. In addition to these, bless us with the light of salvation. Give us the light of grace, which will be followed by the light of glory.

Take the youthful members of our family, and bring them out of the kingdom of nature's darkness, and introduce them into the kingdom of thy dear Son, where the light of salvation shines in all its influence.

We affectionately pray for the rising race throughout our land, and may their minds be attracted by the blessed light of Jesus the Star of Bethlehem. May multitudes be enabled to sing respecting this heavenly and divine Star: It is my guide, my light, my all; it destroyed my dark forebodings; and it led me through the storm, and through numerous frightful dangers, to the port of peace.

Gracious God, forgive the languid, careless, and imperfect manner in which we have observed the ordinances of religion this day. Thou hast said, Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools. How seldom, alas, have we followed thy salutary counsel! how much have our thoughts wandered, and how often have we given the sacrifice of fools! O remember not against us the sins of our holy services; the sins of the closet, the sins of the domestic altar, and the sins of the sanctuary.

We thank thee for the Gospel which has been preached, for the assistance thy ministers have enjoyed, for the saving benefit which has been imparted, for the edification and comfort thy children have experienced, and for the additions which have been made to Immanuel's kingdom this day.

We bless thee for thy kindness to us as a family and a congregation, and for the spiritual strength thou didst impart to thy servant who broke among us the bread of life. Ever may we love the habitation of thy house, and the place where thine honour dwelleth. May we ever walk in the integrity of the Gospel; redeem us and be merciful unto us. With David may we say, One thing have we desired of the Lord, that will we seek after: that we may dwell in the house of the Lord all the days of our life, to behold the beauty of the Lord, and to inquire in his temple.

May we enjoy thy watchful care this night, and be safely hid in the pavilion of thy gracious power. May we lie down on our beds, gratefully impressed with a sense of the privileges we have this day received from the God of ordinances.

Hear these the desires of our heart, and forgive our sins, for Jesus' sake, our Lord and Saviour. Amen.

Our Father which art in heaven, &c.

CHRIST EXALTED.

Bradley. Zion Temple. Antigua. L. M.

1 THUS the eternal Father spake
To Christ the Son, Ascend and sit
At my right-hand, till I shall make
Thy foes submissive at thy feet.

2 From Zion shall thy word proceed,
Thy word, the sceptre in thy hand,
Shall make the heart of rebels bleed,
And bow their wills to thy command.

3 That day shall show thy power is great,
When saints shall flock with willing minds,
And sinners crowd thy temple gate,
Where holiness in beauty shines.

WATTS, *Ps.* 110, *p. I.*

EXODUS IV.

God's Commission to Moses.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall become blood upon the dry *land.*

10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

REFLECTIONS UPON EXODUS IV.—Astonishing! that unbelief should have cleaved so closely to Moses even in God's immediate, gracious presence, and also when listening to God's gracious promises! In God's tenderness to the weakness, doubts, and fears of his servant, we have a most wonderful display of Divine patience, condescension, and love. Let each one of us mourn over our unbelief, and pray to our compassionate Saviour, "We believe, Lord, help our unbelief." While it is the desire of multitudes that they may grow in wealth, that they may lay up gold and heap up silver as the clay, that their corn, wine, and oil may abound, let it be the ambition of our heart and the desire of our souls that we may possess the imperishable treasures of grace, and that we may be strong in the faith, giving glory to God. God's marvellous love to his Church shines in the numerous and mighty miracles he has wrought in her behalf, to the confusion of demons and the delight of angels.

PRAYER.

O LORD our God, how infinitely wonderful art thou in thy nature, thine attributes, and thy works! May the Word we have now read, which contains the record of thy power, thy patience, and thy condescending kindness, fill our minds with reverential awe and adoring love. Thy gracious appearance to Moses in the land of Midian was the dawning of the glorious day of the deliverance of thy Church from the miseries of Egyptian bondage. Teach us as a family to look back to that day with holy interest and joy.

We are thy professed servants; but have reason to confess with shame our great unfitness for thy service, and with grief our great backwardness in thy service. Thou hast given to us the noble faculty of speech, but with what reluctance we have employed it for thy glory! In the service of sin our tongue has been as the pen of a ready writer; while in thy cause, and for thy kingdom, and the honour of thy Son, we have been slow of speech, and of a slow tongue. Give us grace to remedy these evils, and never to make our unfitness, or the obstinacy and opposition of men, as an apology for neglect of duty. Thy grace is not only infinitely sufficient, but thou hast kindly promised a rich supply for duty, for difficulty, and danger. Deliver us from the fear of man in thy service, and may we firmly resolve with the Psalmist to go forward in thy strength, making mention of thy righteousness, even of thine only.

We fervently pray that our children may be made the servants of Christ. Suffer them not to employ the golden period of their lives, and the youthful ardour of their hearts in the service of their worst enemies, the devil, the world, and the flesh. Let not a calamity so affecting befall them.

Accept of our expressions of thankfulness for the mercies of the night, and for the opportunity now enjoyed of fellowship with thee in the reading of the Word of life, in singing thy praise, and in calling upon thee by prayer. Give us thy heavenly grace this day, to keep our hearts with diligence, to resist temptations, to discharge our duties, both temporal and spiritual, with liveliness and diligence, and to meet every event of providence with humble and filial dependence upon the grace and promise of a merciful God.

Bless what we have now read of the rod of Moses, by which our God so wonderfully displayed his power. We praise thee that we have heard of the rod of Gospel grace, by which unparalleled manifestations of converting power have been given in the salvation of millions. O send forth the rod of thy strength out of Zion, and let its effects be seen in our family, in our congregation, in our neighbourhood, and in our land. May our prayers and services come up before thee, O Lord, with acceptance, through Jesus Christ, our Lord and Saviour. Amen.

CHRIST'S DEATH.

Contrition. Geneva. Dresden. Gould's. L. M.

1 STRETCHED on the cross, the Saviour dies;
Hark! his expiring groans arise;
See, from his hands, his feet, his side,
Runs down the sacred, crimson tide!

2 But life attends the deathful sound,
And flows from every bleeding wound;
The vital stream, how free it flows
To save and cleanse his rebel foes!

3 To suffer in the traitor's place,
To die for man, surprising grace!
Yet pass rebellious angels by—
O why for man, dear Saviour, why?

STEELE.

MARK XV.

The Death of Christ.

AND *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the preparation, that is, the day before the Sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

REFLECTIONS UPON MARK XV.—And was our Saviour scourged? Yes! That prophecy was fulfilled, "The plowers plowed upon my back: they made long their furrows." If our faith in Christ is saving and appropriating we can say, with wonder and with love, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." "There ne'er was love like his!" He submitted to be stripped of his raiment that our naked souls might be clothed and adorned with the garments of salvation. He submitted to ignominy, shame, and scorn that we might receive unfading honours, and enjoy the glories of heaven. "There ne'er was love like this!" He was nailed to a cross that we might receive a throne. He bore the curse that we might inherit the blessing. He died encompassed with the frowns of justice that we might live for ever, encompassed with his Father's smiles. Surely, "there ne'er was love like this: it passeth knowledge!"

PRAYER.

DIVINE and gracious Lord God, thou hast most mercifully revealed thyself as a God of love. Such manifestations hast thou given of thy love, as to remove the overwhelming terrors of thy justice, and thus to encourage the guilty sinner to approach thy throne, and look for mercy through the merit of thy well-beloved Son. For scarcely for a righteous man will one die; yet peradventure for a good man would some even dare to die. But God commended his love toward us, in that while we were yet sinners Christ died for us. Amazing goodness!—incomprehensible love! O may our hearts with gratitude adore thy matchless grace! And may we never more yield ourselves to sin, or wear its cruel and degrading fetters.

O thou Lamb of God, thou second Person of the adorable Trinity, we praise thee for the rich displays of thy love given during all the days of thy humble life, but more especially at thy death, and when suspended to the accursed tree. There was no eye to pity, but thine eye pitied; and there was no hand to help, but thy hand did work out our deliverance. Thousands of gold and silver, the cattle upon a thousand hills, even a sacrifice of angels themselves could not have made atonement for our guilt or have purchased our redemption. Gems and costly jewels were insufficient to purchase peace for our souls; yea, a thousand worlds were too poor to purchase our redemption. But thou, Immanuel, God with us, didst pay a ransom infinitely sufficient. Thy blood, of inconceivable value, thou didst shed for traitors rebellious and vile.

Holy Spirit, may the remembrance of the love of Christ enkindle a flame of sacred love in our hearts that shall never be extinguished; and may the remembrance of the sufferings he endured for sin, fill our souls with that penitential grief for sin which will never subside. Seeing that Jesus was crucified for sin, may our sins be crucified; seeing that Jesus died for sin, may we die unto sin and live unto righteousness.

Open the eyes of the young members of our family to see that sin is the greatest evil, and the evil from which all other evils flow. Suffer them not to imagine that it is a light matter to sin against a holy and just God, seeing that the wrath of God fell on his only Son, on account of the sins of men.

May the fame of Christ's death soon overspread the earth. Raise up multitudes of faithful ministers in every land, who shall proclaim the wonders of the cross of Christ. Ever may the person, the offices, the work, the righteousness, and the death of Jesus, occupy a pre-eminent place in the sermons of those who profess to be the priests of Zion's King. May the preaching of Christ and his cross be to us the wisdom of God and the power of God. May we look upon the cross as the tree of life, bearing the rich and refreshing fruits of salvation.

We thank a gracious Providence for the continuance of our temporal and spiritual blessings during the past day, and we commit ourselves with filial confidence to his care this night. May he accept of us mercifully in Christ, our Mediator and Lord. Amen.

VALUE AND COMFORT OF THE SCRIPTURES.
Colchester. Parish. Stillman. Sprague. C. M.

1 LADEN with guilt, and full of fears
I fly to thee, my Lord,
And not a glimpse of hope appears,
But in thy written word.

2 The volume of my Father's grace
Does all my griefs assuage;
Here I behold my Saviour's face
Almost in every page.

3 This is the judge that ends the strife,
Where wit and reason fail;
My guide to everlasting life,
Through all this gloomy vale. WATTS, 119, *B. II.*

EXODUS V.

The Oppression of the Israelites.

AND afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

REFLECTIONS UPON EXODUS V.—It is God who places kings upon their thrones, and invests them with greatness, majesty, and power. Yet how affecting the truth, that so few kings know and love and adore that Jehovah, who is the source of all their authority, and before whom they must at last appear, as Judge of all! The greatest ornament, and the most distinguishing honour of kings and rulers, is mercy. But what monsters they appear, and what desolating curses they prove, when their government is stained by cruelty and blood. O what a contrast the throne and government of Jesus, when compared with the throne and rule of tyrannical princes, who have rendered themselves the heartless scourges of the race of man! Thus the sweet singer of Israel proclaims the unequalled excellence of that government Christ exercises, and that throne he fills: "Justice and judgment are the habitation of his throne, mercy and truth go before his face."

PRAYER.

O LORD our God, we draw near to thee as a family, this morning, with the voice of thanksgiving and praise. We offer up the tribute of gratitude to thy throne, for the protection thy kind providence has afforded during the night; and we are encouraged to pray that thy special grace may guide us in the various duties of the day. May thy merciful hand be near us this day, thy kind hand, by which we have so often been comforted in times that are past. And may this hand continue to lead, supply, and protect us, all our journey through.

We adore thee, Father, Son, and Holy Ghost, as the ruler of the universe, and we repose with confidence in the wisdom, justice, and mercy of thy government. The Lord reigneth; let the earth rejoice; let the multitude of isles thereof be glad. What reason have we to sing for joy, that though clouds and darkness are round about thee, righteousness and judgment are the habitation of thy throne!

We mourn, blessed Jesus, over the ignorance of thy name, thy Person, and thy salvation, which prevails upon the face of the earth. Deliver us as a family from that ignorance.

Make our children savingly acquainted with thee, as their mighty deliverer from the power of sin, Satan, the world, and death. God forbid that they should fall into the sin of despising Christ and neglecting his salvation.

Deliver the inhabitants of our nation from a spirit of infidelity and profanation. Suffer them not to do despite unto the Spirit of grace. Many follow the example of Pharaoh, and say, Who is the Lord, that I should obey his voice? Preserve us from a sin so daring, presumptuous, and destructive.

Teach us to look on sin, Satan, and particularly our own lusts and corruptions, as cruel taskmasters, more tyrannical and severe than the taskmasters of Egypt. We have served our sins too long; we have offended thee, we have injured others by our sinful example, and we have exposed our souls to the most imminent danger. We, therefore, earnestly pray for deliverance from our spiritual taskmasters. Teach all of us to see that the wages of sin is death. We are convinced that we have plucked no satisfying fruit from the trees of sin; we would, therefore, long for sanctified and renewed hearts. Blessed Jesus, may we as a family, and all the families with which we are connected, become thy servants. May we be delivered from the bondage of the law, as a broken covenant of works, and may we take upon us thy yoke, which is easy, and thy burden, which is light. Rule over us, O Jesus. Rule over our understandings, by filling them with heavenly wisdom; rule over our wills, by making them obedient to thy laws; and rule over our affections, by filling them with thy love. Make our souls thy sacred temples, and the members of our bodies ready instruments of righteousness. May our offences be forgiven and our prayers accepted, through Jesus, our Mediator and Redeemer. Amen.

CHRIST'S RESURRECTION.

Chester New. Feversham. Easter Hymn. P. M.

1 CHRIST, the Lord, is risen to day!
Sons of men, and angels, say!
Raise your joys and triumphs high!
Sing, ye heavens,—and, earth, reply.

2 Love's redeeming work is done,—
Fought the fight, the battle won:
Lo! the sun's eclipse is o'er:
Lo! he sets in blood no more.

3 Vain the stone, the watch, the seal,
Christ has burst the gates of hell!
Death in vain forbids his rise,
Christ hath opened paradise. AMEN.

MARK XVI.

Christ's Resurrection and Ascension.

AND when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them,* and confirming the word with signs following. Amen.

REFLECTIONS UPON MARK XVI.—The Jewish Sabbath is gone, and all earthly Sabbaths shall pass away for ever. But there is a Sabbath of rest, peace, love, holiness, adoration, and praise beyond the grave, which shall never cease. Let us hail and anticipate that joyful, glorious day! Mary Magdalene, and the other Mary, came to the grave of Jesus on a Sabbath morning to see a dead Saviour; we come to the holy sanctuary on the Sabbath-day to seek a living Saviour, and pay our homage at his feet. Jesus was death's prisoner, but when he completed the payment of our debt he became death's conqueror. Then that illustrious prophecy received a glorious accomplishment: "O death! I will be thy plagues; O grave! I will be thy destruction: repentance shall be hid from mine eyes." He has now come from prison and from judgment, and the blessed resurrection of the myriads of redeemed saints at the last day shall furnish a glorious demonstration of the greatness of his victory over the last enemy, and of the boundless merit and efficacy of his atonement.

PRAYER.

O LORD our God, praise waiteth for thee in Zion; and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Unto thee, O Lord, as a family we come; and though thou art arrayed in terrible majesty, we rejoice we can come with safety and acceptance, through Christ.

O Lord, iniquities prevail against us; as for our transgressions, purge them away. Iniquities of the heart, of the conversation, and of the conduct, prevail against us; iniquities of omission and sins of commission prevail against us. Through the peace-speaking blood of Jesus, purge them all away. Wash us in the laver of a Redeemer's righteousness; then we shall be justified from all things, from which we can never be justified by the law of Moses. Praise to our God, that though our sins are as scarlet, thou art willing to make them as white as snow; and that, though they are red like crimson, thou art willing to make them as wool.

Teach the younger members of our family to become humble supplicants at the throne of grace, and seek forgiveness through our Saviour's blood. In their early days, may they become the disciples of Jesus, and be humble penitents at his feet.

We thank our heavenly Father that we have been preserved during the duties, temptations, and difficulties of the day, and that we are now permitted to bow before the throne of grace. Let the guilt of the day be washed away by the merit of our Saviour's righteousness. In the exercise of faith and confidence in God, we would commit ourselves to thy protecting care and kindness. As the child reposes on the parent's bosom, so we would cast ourselves for time and eternity into the everlasting arms of a gracious God.

Savingly impress on our minds what we have now read from the volume of eternal truth. May thy Word prove to our souls a nail fastened in a sure place by the Master of assemblies. May we not only admire, but imitate the love of the pious women, who attended early at the Saviour's tomb, and earnestly sought their Lord. Early in the morning they commenced their search, and early in the morning may we approach the throne of grace. How few of us can say with David, My crying prevented the dawning of the day! Like him, may we say, and resolve in the exercise of a lively faith, O Lord our God, early will we seek thee.

As angels take so deep an interest in that salvation of which they never stood in need, may Christ, his cross, and his triumph, be all our salvation, and all our desire. We rejoice that Jesus rose triumphant from the grave, as the first-fruits of those who sleep. May our graves prove a bed of rest, and on the morning of the resurrection may we rise to meet the Lord in the air, and then be with him for ever. Hear our prayer, for Jesus' sake. Amen.

THE GREATNESS OF GOD.

Amersham. Bethnal New. British. C. M.

1 LONG as I live I'll bless thy name,
My King, my God of love;
My work and joy shall be the same
In the bright world above.

2 Great is the Lord, his power unknown,
And let his praise be great;
I'll sing the honours of thy throne,
Thy works of grace repeat.

3 Thy grace shall dwell upon my tongue;
And while my lips rejoice,
The men that hear my sacred song
Shall join their cheerful voice.

WATTS, *Ps.* 145, *p.* 1.

EXODUS VI.

The Commission to Moses enforced by the name Jehovah.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt; these *are* that Moses and Aaron.

28 And it came to pass, on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

REFLECTIONS UPON EXODUS VI.—Great is our King Jesus, who can instantly annihilate the power and the glory of earthly kings, and lay their honour in the dust, or compel them, notwithstanding the hostile enmity of their hearts, to become his involuntary agents in accomplishing his sovereign purposes, for the honour of his name, and for the help and deliverance of his Church! Very dear to Christ are his saints. He has made with them an everlasting covenant, well-ordered in all things and sure; he hears their groanings and their prayers; he comes to their relief; he pities them as a father pities his children; he knoweth their feeble frame, that they are but dust, therefore he takes them up in his arms, and lays them in the bosom of his love. He sees all their tribulations, he knows all their afflictions, and he will deliver them out of them all. He will lead them safely through all the dangers of the wilderness of this world, and bring them at last to their happy, heavenly home!

PRAYER.

O LORD, thou art Israel's God, terrible to thine enemies, and to the enemies of thy Church. Thy hand is strong, thy hand is almighty. With thy strong hand thou didst punish the proud king of Egypt, and compel him to set thy people free. Mercifully employ the strong arm of thy grace, and accomplish our spiritual freedom. Deliver us from our lusts, our passions, our prejudices, our guilt, the allurements of the world, and the snares of Satan.

Blessed Jesus, with a strong hand thou didst work out the salvation of thy people on Calvary's cross. May we believe that there was a more wonderful act of power performed when thou didst expire on the accursed tree, than when thou didst call into existence the universe. By thy Spirit may we be taught the true import of these blessed words of an expiring Saviour: It is finished! Teach us to glory in the cross of Christ. O that we could exclaim with believing and admiring hearts, when we survey the wondrous cross on which our Saviour died, we count all things as loss for the excellency of the knowledge of Christ!

Exert thy great and strong hand in the salvation of our children. May thy powerful hand preserve them from temptation, may thy wise hand lead them all their journey through, and may thy merciful hand at last convey them to heaven.

We adore thee, O Lord, in thy name JEHOVAH, which thou didst first make known to thy servant Moses. May we rejoice in all the essential excellences of thy nature included in that name, and that all these excellences are glorified in Christ. Lord, teach us to meditate with delight on thy being, personality, perfection, and covenant.

God of all grace, mercifully make thy covenant with each member of this family. If any of us have been taken into covenant with thee, we would say as David did: It is all our salvation, and all our desire. If there are any among us not yet brought into covenant with thee, may they now approve of the plan of salvation through our Saviour's blood, and receive the blessings of his purchase on the free and liberal terms of gospel-grace. As thou didst graciously take off the burdens of the Israelites, remove from us the burden of sin, of guilt, and of bondage, and may we all receive the liberty of the sons of God.

Thou didst hear and pity the groanings of the children of Israel; mercifully hear the groanings and pity the sufferings of all the sons and daughters of affliction. Pour out upon them a spirit of prayer, and fulfil in their experience and in ours, when the night of affliction overtakes us, that promise, He will regard the prayers of the destitute, and not despise their prayer.

We thank thee for thy guardian care and protection through the last night, and for the inestimable privilege of being permitted to approach the throne of grace. Enable us to live in thy fear all the day long. Mercifully forgive our sins, and hear our prayers, for Jesus' sake. Amen.

WAY OF HOLINESS DESIRED.

Mount Calvary. Quebec. Ann's. C. M.

1 LORD God, omnipotent to bless,
My supplication hear;
Guardian of Jacob, hear my voice,
Incline thy gracious ear.

2 If I have never yet begun
To tread the sacred road,
O teach my wandering feet the way
To Zion's blest abode!

3 Or, if I'm travelling in the path,
Assist me with thy strength,
And let me swift advances make,
And reach thine heaven at length!

GIBBONS.

LUKE I.

The Birth of John announced to Zacharias.

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

REFLECTIONS UPON LUKE I.—*Zacharias* is a name which signifies the "Remembrance of God," and this is justly applicable to all saints: they live in God's loving remembrance. Is Jesus in our daily, believing remembrance?—this is a satisfying evidence that we are living in his remembrance, and that we have a place in his heart, from which we shall never be removed—no, never! When husbands and wives are beautified with holiness, and when Divine love reigns in their heart, their relationship is an emblem of the blessed union of Christ and his Church, and their lives form an epitome of heavenly joys. In far distant ages, the Church received the prophecy of the appearance of John, the forerunner of Jesus: at last, the time arrived when the fulfilment took place. Let us then rejoice in the love and faithfulness of a promising God. Unbelief grieves the Spirit; let us then lay hold of the promises, implicitly believe them, and rely with confidence on the immutable faithfulness of God for their accomplishment.

PRAYER.

O MERCIFUL God, breathe upon us the Holy Ghost, while we approach thy throne, and endeavour to offer up as a family our evening prayer. By thy Spirit may we pray with heartfelt sincerity, with lively faith, and devotional reverence.

Adorable Jehovah, triune Divinity, we would ascribe to thee, through Jesus, our Mediator and Saviour, the glory due to thy name. We give unto thee glory and strength. May we worship thee in the beauty of holiness.

May the mercies which have attended us this day excite our gratitude and praise. Thou hast continued with us temporal blessings, which in their nature are perishing; O enrich us with spiritual blessings, which shall endure for ever.

While we are surrounded on our beds with the dark shades of night, may we be encompassed with the arms of thy special providence and grace. If agreeable to thy will, may we awake in safety and peace on the morning of the approaching day; and after the long night of death may we awake, on the morning of the resurrection, amid the rapturous songs of angels, who shall fill the train of the descending Judge.

Bless to us what we have now read from thy holy Word; and may we derive instruction from the history of what immediately preceded the birth of John, the forerunner of our Lord. Like Zacharias and Elisabeth, may all the members and the connexions of our family be righteous before God, walking in all the commandments and ordinances of the Lord blameless. We pray not for earthly riches and honours, but we pray for the treasures of grace, conformity to the image of Christ, usefulness in thy Church, and the well-grounded hopes of a glorious immortality beyond the grave.

Give to our dear children love to thy law. Convince them by thy Spirit how much they need thy precepts to guide their steps. May they show an early attachment to thine ordinances, and begin that regular and devout observance of them which shall continue to the close of life.

Blessed Jesus, we have now read of incense which was burnt in the ancient temple, and we would look upon it as typical of the incense of thy merit, by which the services of thy people are accepted and their prayers answered. We would now receive thee as our Intercessor: we would commit our souls into thy hand, relying on the efficacy of thine atonement and intercession alone for our acceptance with God.

We thank God that angels have been comforters to thy Church. Give thine angels charge over us to keep us in all thy ways. May we bear some resemblance to the holiness of John, may we be washed and sanctified in the name of the Lord Jesus, and by the Spirit of our God. Like him may we be filled with the Holy Ghost. Let all thy ministers, the heralds of salvation, be filled with thy Spirit, and may great energy, power, and efficacy attend the proclamations of eternal truth.

May we take warning from the conduct of Zacharias, thy servant, and beware of a doubting and unbelieving spirit.

Lord, hear the breathings of our souls, and forgive our sins, for Jesus our Redeemer's sake. Amen.

MELTING THE HEART.

Spilbrook. Orsson Chapel. Walsal. L. M.

1 LORD! shed a beam of heavenly day
To melt this stubborn stone away;
Now thaw, with rays of love divine,
This heart—this frozen heart of mine.

2 O breath of life, breathe on my soul,
On me let streams of mercy roll:
Now thaw, with rays of love divine,
This heart—this frozen heart of mine. ANON.

EXODUS VII.

Moses encouraged to go in to Pharaoh.

AND the LORD spake unto Moses and unto Aaron, saying,
9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.
10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.
12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.
13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.
14 And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.
15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.
16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.
17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.
18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.
19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.
20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.
21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.
22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

REFLECTIONS UPON EXODUS VII.—If Jesus calls his servants to fill the most important offices, and to perform the most difficult duties, he qualifies them by his Spirit for the performance of every duty, and for the surmounting of every difficulty. He strengthens the weak hands, and says to them who are of a fearful heart, Be strong, fear not. Craft and cunning and delusions are Satan's great agency for opposing truth, and injuring the Church of Christ. The wisdom of the great Head of the Church renders abortive all Satan's crafty schemes, and the almighty power of Zion's King defeats all his efforts. Miracles may convince and astonish, but can never convert, change, and melt the hardened heart of man. This only can be effected by the Divine power of the Holy Spirit. Let the hardness of Pharaoh's heart remind us of our own, and may our applications to the throne of grace be constant and fervent, that the hardness of our hearts may be removed, and that they may be made susceptible of every Divine emotion, affection, and desire. We should ever stand in awe of God, as a God of justice and of power, who can instantly change earthly comforts into the greatest earthly calamities. To oppose God is the greatest folly, as well as the greatest wickedness; but to do his will the greatest wisdom, and the accompaniment of the richest blessings.

PRAYER.

MOST merciful and most mighty Jehovah, thou art a spirit, and they who worship thee should worship thee in spirit and in truth. Thou art the fountain of all perfection; the wisdom, righteousness, and holiness which adorn angels or men, are streams of blessedness which flow from thee, the inexhaustible source of goodness. Lord, mercifully enlighten our understanding with Divine wisdom, array us in the robe of righteousness, and clothe us with the garments of salvation.

We desire at this time to present our morning prayer with reverence and godly fear, and in exercise of lively faith to approach the mercy-seat. Ever may we draw near to a holy and a heart-searching God, under a deep sense of the glorious majesty of the Most High, and a humbling view of our own sinfulness, insignificance, and guilt. What reason have we as a family, a congregation, a neighbourhood, and a nation, to acknowledge and confess that we are a sinful people, laden with iniquity, a seed of evil doers, children that are corrupters; we have forsaken the Lord, we have provoked the Holy One of Israel to anger, we have gone away backward. When we think what we are, what we have done, and what we deserve, we have reason to be astonished at thy boundless mercy and patience.

We thank God for the rest of the last night. May all of us enjoy for ever the rest of heaven. We rejoice that a rest remaineth for the people of God. May we, and all our relatives and friends, be admitted, through the all-prevailing righteousness of Christ, into the heavenly world, where the blessed rest from sin, temptation, and sorrow, and where the fellowship of God and the Lamb shall be for ever enjoyed.

Bless to us the affecting account we have now read of the obstinacy, rebellion, and impenitence of Pharaoh. Lord, deliver us from hardness of heart. Suffer not our hearts to be hardened by unbelief, hypocrisy, carnality, or pride. O fulfil in our experience that promise. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Lord, mercifully do as thou hast promised.

Convince the children of our family of the natural depravity of their hearts. Merciful Saviour, teach them to desire and to seek new hearts. Warm their minds with love to thyself, who art the chiefest among ten thousand, and altogether lovely.

Holy Spirit, we lay our souls and all our corruptions at thy feet, and we would earnestly implore the renovating and purifying influences of thy grace. No judgments, however severe, no calamities, however alarming, can melt the hardened heart. We therefore earnestly supplicate thy grace, to melt our hardened hearts, to enlighten our benighted understandings, and to purify our corrupted affections.

We lift up our eyes to God for the answer of our prayers and the forgiveness of our sins, only through the merit of our Lord and Saviour Jesus Christ. Amen.

MINISTRY OF ANGELS.

Duke Street. Newport. Chord. L. M.

1 HIGH on a hill of dazzling light
The King of glory spreads his seat,
And troops of angels stretched for flight,
Stand waiting round his awful feet.

2 Go, saith the Lord, my Gabriel, go,
Salute the Virgin's fruitful womb,
Make haste, ye cherubs, down below,
Sing and proclaim the Saviour come.

3 Here a bright squadron leaves the skies,
And thick around Elisha stands:
Anon a heavenly soldier flies,
And breaks the chains from Peter's hands.

WATTS, 18, *B. II.*

LUKE I.

Gabriel sent to Mary.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

REFLECTIONS UPON LUKE I.—Angels are God's willing, active, and faithful servants; like them, may it be our delight to do the will of our Father in heaven. Even Gabriel felt himself infinitely honoured in being sent to Mary, the most blessed of women, and destined to be the mother of the humanity of God's eternal Son. How amazing the difference betwixt Mary, living in seclusion and poverty in wicked Nazareth, and Mary in heaven! where she cannot fail to be an object of the most honourable and exalted interest to angels, throughout the ceaseless ages of eternity. Who can conceive the thankfulness and felicity of the mind of the glorified Mary, when she looks upon the myriads of glorified saints in heaven, redeemed and saved by her own Son after the flesh,—Jesus, the Child born, and the Son given! Have we embraced Jesus as our Saviour? Then the Holy Ghost who descended on Mary has descended on us, and by his almighty power we have obtained the washing of regeneration, and are in some measure conformed to the Divine likeness.

PRAYER.

ADORABLE Redeemer, we acknowledge and praise thee as Immanuel, God with us. In thy personality thou art the Son of the Highest, and in thy nature and perfections God over all, blessed for ever. As Mediator thou dost reign upon the throne of David; thy government shall continue over the house of Jacob for ever, and of thy kingdom there shall be no end.

We thank our God for the blessings of providence we have enjoyed this day. We thank thee that we have not suffered hunger, or thirst, or nakedness, calamities we richly deserve. As the stream followed the Israelites in the desert, the stream of thy kind and gracious providence has followed us this day, and all our days. May the sins of the day be forgiven, through the peace-speaking blood of Christ. Keep us this night as the apple of thine eye. Give us the sleep of thy beloved.

We earnestly pray that the dew of thy Spirit's influence may accompany the sacred Word we have now read. Truly our eyes are blessed in being permitted to read the pages of eternal truth, where glories far more wonderful shine than those which sparkle in the starry sky. O may these heavenly pages be the delight of our soul; still may we see new beauties, and still increasing light from heaven.

Teach our children to admire thy holy Word, and to take it for their counsellor in the dangerous path of youth. Like Timothy, may they love the Scriptures in their early days, and by their unerring light, as by a Divine star, may they be conducted to the heavenly world.

Mercifully bestow upon us the comforts of religion. When we are visited with bodily affliction, when we are alarmed by a sense of guilt, when we are laid upon the bed of approaching dissolution, when we are passing through death's dark vale and contending with the last enemy, say unto us what the angel said to Mary: Fear not, for thou hast found favour with God. May every member of our family, and all the families with which we are connected, value thy favour above the favour of men, and earnestly pray that they may be admitted to its enjoyment. Thy favour is life; O extend to us this favour. Thy loving-kindness is better than life; enrich us with this loving-kindness.

We adore thee, Holy Spirit, in that miraculous display of thy power given in the conception of the humanity of Christ. We implore an interest in thy regenerating power. Are there any members of our family whose minds have never experienced thy renovating grace? O take them immediately under thy Divine management and care. May they be born of the Spirit. Convince them of the absolute necessity of this change. Bring home this declaration of our Saviour to their hearts with power: Except a man be born again, he cannot enter the kingdom of God. God forbid that any of us should be excluded! The time is fast approaching, when as a family we shall be dissolved by the ravages of death. O make us the subjects of thy regenerating grace; and then shall we be united together in heaven by ties of celestial relationship, that shall never be dissolved.

Graciously accept of our persons and prayers, for the sake of Jesus, thy Son and our Saviour. Amen.

JUSTICE AND GOODNESS OF GOD.

Jol. Old England. Green's (100). *Finsbury.* L. M.

1 GREAT God, my maker and my king,
Of thee I'll speak, of thee I'll sing;
All thou hast done, and all thou dost,
Declare thee good, proclaim thee just.

2 Thy ancient thoughts and firm decrees,
Thy threatenings and thy promises,
The joys of heaven, the pains of hell,
What angels taste, what devils feel:

3 While these excite my fear and joy,
While these my tuneful lips employ;
Accept, O Lord! the humble song,
The tribute of a trembling tongue. BEDDOME.

EXODUS VIII.

Plagues brought on Egypt.

THEN Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

24 And the LORD did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

REFLECTIONS UPON EXODUS VIII.—Pharaoh saw the necessity of prayer, but was an utter stranger to the grace and spirit of prayer. It is well to have an interest in the prayers of righteous men; but even this will be of little avail if we are not taught by the Spirit to pray for ourselves. In Egypt's king we see the total insignificance of the greatest power of the most mighty of earthly princes, compared with the amazing influence of the believing prayers of a righteous man. Did Moses pray for his greatest enemy? Did Jesus offer up supplications for those who nailed him to the accursed tree? May we imitate the example of Moses, and walk in the footsteps of Jesus, in praying for our most malignant adversaries, that God may extend to them mercy, forgiveness, and grace. Great were the outward calamities with which Pharaoh was visited; but they were nothing compared with his inward spiritual calamity—his judicial hardness of heart. May our hearts be mollified by grace!

PRAYER.

GREAT and merciful God, thou art infinitely glorious in thy judgments as well as in thy mercies: we adore thee in thy righteous judgments inflicted upon ancient Egypt. Cruelly did the inhabitants of that land treat thy chosen Israel, and justly didst thou visit the enemies of thine afflicted Church with the thunder of thy vengeance. Thou didst triumph gloriously over them, and thy right-hand became glorious in power. Truly thou art the most blessed of friends, but thou art the most formidable of enemies. O Lord, teach us to stand in awe of thy justice and thy power. Amazing mercy! though we have often rushed like Pharaoh against the thick bosses of thy buckler—though we have hardened ourselves in many instances against thee—though we have provoked thine ire, we are still preserved, and the kind hand of thy grace is welcoming us to become partakers of the joy of thy salvation.

May the beloved children of our family stand in awe of thee, O Lord, and sin not. Suffer them not to follow the example of Pharaoh, by hardening their hearts against God. Apply to their minds this serious declaration: He that hardeneth his neck shall suddenly be destroyed, and that without remedy.

We would gratefully acknowledge thy kindness to us during the last night in preserving our lives, and restoring us to the light of another day, while, like others, we might have been numbered with the dead. Give us the blessing of thy guidance this day, that we may walk in thy fear, and the blessing of thy protection, that we may be preserved from temptation.

Mercifully lay restraints upon our spiritual enemies. As thou didst restrain Pharaoh, restrain the power and the malice of our spiritual foes, and suffer them not to have the dominion over us. We thank thee for restraining the enemies of thy church in these lands of our nativity. In past days the flames of persecution raged with alarming violence, but now in thy gracious providence we are permitted in great peace to enjoy our gospel privileges under our own vine and under our own fig-tree, and none even attempting to make us afraid: for this we bless thee.

We praise thee for preserving thy people from the calamities which befel Egypt. In many instances thousands have fallen down on the right-hand and on the left of thy children, while thou hast preserved them safe under the shadow of thy wings. May we as a family be for ever preserved by thy gracious power, and, when the journey of life is brought to a close, may we become the inhabitants of thy peaceful heaven, where no lion is ever seen, and where no ravenous beast ever appears.

Give us grace, like Moses and Aaron, to be bold in the service of our God. Openly, yet wisely, may we ever acknowledge and confess our Saviour before men, rejoicing that he will confess us before angels and our Father in heaven. Hear, answer, and forgive, for our dear Redeemer's sake. Amen.

THE VIRGIN MARY'S SONG.

Triumphant. Ringwould. Addison's. Rothwell. L. M.

1 OUR souls shall magnify the Lord,
In God the Saviour we rejoice;
While we repeat the Virgin's song,
May the same spirit tune our voice.

2 The Highest saw her low estate,
And mighty things his hand hath done:
His overshadowing power and grace
Makes her the Mother of his Son.

3 Let every nation call her blessed,
And endless years prolong her fame;
But God alone must be adored;
Holy and reverend is his name.

4 To those that fear and trust the Lord
His mercy stands for ever sure;
From age to age his promise lives,
And the performance is secure.

5 He spake to Abraham and his seed,
In thee shall all the earth be blessed;
The memory of that ancient word
Lay long in his eternal breast. WATTS, 60, *B. I.*

LUKE I.

Mary's Song.

AND Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed,* and he spake, and praised God.

REFLECTIONS UPON LUKE I.—Our mercies are sanctified when they call forth the thanksgivings of the heart and the praises of the lips. May the spirit which animated Mary animate us; like her may we be clothed with humility. May the God of salvation fill the throne of our affections; and may we possess that joy which passeth all understanding, and which flows from Jesus, the overflowing Fountain of purity, blessedness, and peace. Like her may we adore the power and sovereignty of God, who inflicts the greatest judgments on impenitent kings, while he exalts his saints from the depths of earthly poverty, seclusion, and suffering, to the lofty heights of celestial honour and glory. What an instructive contrast!—rich Dives in Tophet, without one drop of water to cool his tongue, and poor Lazarus in heaven, leaning on Abraham's bosom, amid the splendours of the New Jerusalem! May grace be our portion here, and glory our inheritance hereafter. Amen.

PRAYER.

GOD of grace and Father of mercies, thy mercy is not temporary and changing, like the compassion of men; it is on them that fear thee from generation to generation. Thine arm is not only strong to defend thy humble children, but it is powerful to scatter the proud in the imagination of their heart. With what ease and with what justice thou hast put down the mighty from their seats of eminence! and with what sovereignty thou hast exalted them of low degree! In thy compassion thou hast filled the hungry with good things, while the rich, for the pride of their hearts, thou hast sent empty away.

We have great reason to humble ourselves in the dust, that we have been so little affected with the glory of thy majesty, thy sovereignty, thy justice, and thy grace. Such is the hardness of our hearts, that we have been too little deterred from sin by thy justice, and too little allured to holiness by thy grace. We lay our depraved hearts at thy feet, and supplicate a renovating change; we lay our grievous and aggravated offences at thy feet, and supplicate pardon.

Graciously bestow on us, as a family, the joys of religion. With Mary may we be taught thus to acknowledge and praise thee: Our soul doth magnify the Lord, and our spirit hath rejoiced in God our Saviour. While the men of the world rejoice in their treasures, may we rejoice in the treasures of salvation; while they rejoice in the abundance of their corn, wine, and oil, may we rejoice in thy perfections, and in redemption through our Saviour's blood. May we rejoice in thine illuminating grace, and may our understandings be light in the Lord. May we rejoice in thy renovating grace, and may our minds be under the constant government of principles heavenly and Divine. May we rejoice in thy sanctifying grace, and may our souls be adorned with the beauties of holiness. May we rejoice in thy pardoning grace, and may the guilt, the aggravated guilt of all our transgressions be mercifully forgiven. May we finally rejoice in thy glorifying grace, and may we dwell for ever with the Lord in the palace of the King.

We affectionately pray for the salvation of the rising race, and in particular for the children of our family. Suffer them not to seek after the destructive pleasures of sin, but may they seek after the pure and the permanent pleasures of salvation and grace. Like Zacharias, may they employ their tongue in honouring and praising God.

We desire, at the close of this day, to thank our God for the blessings we have received, and we would implore pardon for the sins we have committed. May the duties we have performed, and the ordinances we have observed, be crowned with thy blessing. We seek thy continued care and protection this night. When surrounded by its darkness, may we be surrounded with thy favour. At the same time, we would commend to thy care all our relatives and friends. May we meet in that world of which it is said, There shall be no night there. These mercies we ask, for Jesus our Mediator's sake. Amen.

MOURNING OVER THE CORRUPTED HEART.
Webster's. Crown Chapel. David's. Wantage. C. M.

1 MY heart, how dreadful hard it is!
How heavy here it lies,
Heavy and cold within my breast,
Just like a rock of ice!

2 Sin like a raging tyrant sits
Upon this flinty throne,
And every grace lies buried deep
Beneath this heart of stone.

3 Dear Saviour, steep this rock of mine
In thine own crimson sea;
None but a bath of blood divine,
Can melt the flint away. WATTS, 98, *B. II.*

EXODUS IX.

Egypt visited with more Plagues.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

REFLECTIONS UPON EXODUS IX.—Amazing is God's patience in bearing so much with the rebellion and obstinacy of wicked men; and especially in his long-continued and earnest calls of mercy, that they should turn from their sins and live. However, multitudes of impenitent sinners have found it when too late, that though God's patience is great and lasting it is not everlasting, and that the heaviest vengeance awaits those daring offenders who die abusing God's patience, and treating with scorn the invitations of his grace, and the warnings of his mercy. God is the Author of all our earthly possessions and temporal comforts, and if we live without his fear we can have no blessing in what we possess, and our comforts may soon take to themselves wings, never more to return. It must of necessity be the greatest folly, as well as the greatest impiety, to live in contempt of God, on whom we depend for all we enjoy, and who can in one moment deprive us of all we possess. May it be ours to be taught God's fear, and to stand in awe and sin not!

PRAYER.

O LORD, our God and Father in Christ, thy name is great in all the earth. The princes and kings of the earth before thee are as grasshoppers. O may we know and feel that there is none like thee in all the earth! We rejoice that thy name, as the God of salvation, shall be declared throughout the world. Hasten the arrival of that blessed day, when the fame of thy name as the God of salvation shall overspread the globe, and gladden the hearts of all its inhabitants.

Give us grace as a family to fear thee, and to be impressed with awe when we think of thine infinite hatred of sin, and of thy justice in punishing the sins of the finally impenitent. May we remember the awful judgments which lighted upon the heads of impious kings and guilty nations; the war, famine, and pestilence, those messengers of thy wrath, sent as the punishment of their sins. May our hearts be filled with gratitude, wonder, and praise, that a God of holiness and justice has not visited us with the punishment which our sins so greatly deserved.

We thank our God for that portion of the good things of this life which we so richly enjoy. Suffer us not to love created objects, however valuable, with undue, with excessive affection. We have seen, from what we have now read, with what ease, and with what justice thou canst send the messengers of thy wrath to destroy the beasts of the field, and the herbs and trees which adorn its surface: may we therefore be prevented from placing our regard on temporal objects, which may so easily be destroyed; and may our superlative affections be placed on Jesus the unspeakable gift, who is the all-satisfying and eternal portion of the renewed mind. Holy Spirit, suffer not the possession of temporal comforts to harden our hearts, or to make our minds insensible to the wants of the soul. God forbid that the objects of the present life should make us insensible to the realities of the life to come. And when we are tried by the afflictions of life, let not our hearts be hardened like the heart of Pharaoh. When the cup of affliction is put into our hand, may we be taught by the Spirit to imitate the example of Jesus, who said in an hour of unparalleled sorrow, The cup which my Father hath given me, shall I not drink it?

Prepare our dear children for the various afflictions which are before them in the vale of life. Now may they receive that sacred stock of grace which will fit their minds for the sufferings which a wise Providence shall think proper to inflict in future days.

We thank our God that we have awoke in the enjoyment of reason and health. Enable us this day to tread in the footsteps of thy flock. Through life, and every day of our life, may we be animated by that promise, Be thou faithful unto death, and I will give thee a crown of life. Graciously hear our prayer, for the sake of Jesus Christ our Lord and Saviour. Amen.

THANKSGIVING FOR NATIONAL DELIVERANCE.

Canada (Lutton.) Peru. Bramcote. L. M.

1 PRAISE to the Lord, who bows his ear
Propitious to his people's prayer,
And though deliverance long delay,
Answers in his well-chosen day.

2 Salvation doth to God belong;
His power and grace shall be our song
The tribute of our love we bring
To thee, our Saviour and our King.

3 Our temples, guarded from the flame,
Shall echo thy triumphant name,
And every peaceful private home
To thee a temple shall become.

DODDRIDGE.

LUKE I.

Song of Zacharias.

AND fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

REFLECTIONS UPON LUKE I.—Great impressions were produced in Judea when John, the forerunner of Christ, was born; but a seraphic excitement must have been produced in heaven when the announcement of the birth of God's Son was made to the countless myriads of angels, and the spirits of just men made perfect. The anticipations of John as a wonderful child were realized. He came with the power and in the spirit of Elijah. But how unspeakably more wonderful was the child Jesus, who demonstrated by all his acts that he was by way of eminence the "Wonderful, the Counsellor, the mighty God, the everlasting Father, and the Prince of Peace!" Like Zacharias may we be filled with the Holy Ghost! Then the great blessing of redemption will excite the astonishment of our hearts, and be the subject of our songs of praise. Jesus has been the horn of salvation to millions, and shall be the horn of salvation to myriads yet unborn. Has he been to us the horn of our salvation? O that man is blessed, who can say in the joyful language of appropriating faith, "Jesus is the horn of my salvation, he hath saved me from the hand of my spiritual enemies, he hath placed my feet upon a rock, and established my goings: he hath given me a title to heaven, into which I shall be admitted at last, and be for ever removed beyond the reach of my spiritual foes, and live in the fellowship of my God and Saviour, 'in whose presence is fulness of joy, and at whose right-hand are pleasures for evermore.'"

PRAYER.

ETERNAL Jehovah, the Creator of angels and men, the Ruler of the universe, and the God of salvation, at the conclusion of another week, crowned with many mercies, we approach thy throne through Christ, the Son of thy love. We praise and adore thee for the contrivance and discovery and accomplishment of the plan of salvation. In the fulness of time, and agreeably to thy sacred predictions, thou didst send the Son of thy love to work out the deliverance of a lost world; and in conformity with the word of prophecy, thou didst send the forerunner, even John the Baptist, to prepare the way of the Lord. With Zacharias may we sing, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up for us a horn of salvation, in the house of his servant David.

We desire earnestly to pray for the Holy Ghost, that we may be filled with his grace, and purified by his influences. Graciously send to us as a family the promised Comforter, that we may be guided into all truth, and become savingly acquainted with the oracles of Gospel wisdom.

May our dear children show early symptoms of the Spirit's working upon their hearts. From their childhood, and to their death, may they be clothed with the Spirit; then they shall be preserved from the evil of a corrupt world, and be prepared for thy heavenly kingdom.

Mercifully save us, O Lord, from our enemies, and from the hand of all that hate us. Give us grace to serve thee without slavish fear, not as slaves, but as sons. May we be taught to serve thee with holiness and righteousness all the days of our life. We praise thee that, through the tender mercy of our God, the day-spring of Gospel light hath visited our world, and visited our land. O may the day-spring of salvation visit our family, and may every one of us be enlightened by the saving beams of the day of grace; and at the close of life may we behold the brightness of a day of glory, which shall shine for ever, never, never to be obscured by any cloud of ignorance or sorrow.

O animate our aged friends with the blessed prospects of the glory of heaven. May they mount up with wings as eagles; may they run and not be weary, may they walk and not faint.

We present the tribute of thanksgiving for the mercies of the day, and for the blessings of the week. From thee we have obtained help, and continue to this day.

May we live to see that sacred Sabbath which is drawing near at hand. May it be a day of blessings to thousands, and may it be a day of blessings to us. May thy servant who is to break among us the bread of life have the presence of his Master, and the Divine unction of the Spirit. May he be richly laden with Gospel truth, and bring out of his treasures things new and old. On the approaching Sabbath, may the weapons of the Gospel warfare be mighty in pulling down the strongholds of ignorance, prejudice, carnality, unbelief, and guilt. May thine ordinances throughout the churches be faithfully administered, and may great effects be produced in the subduing of rebellious and obdurate hearts.

Through the merits of our divine Redeemer, may our prayers be answered, and the guilt of all our sins removed. And may the grace of the Lord Jesus Christ be with us all. Amen.

THE CHURCH OUR DELIGHT AND SAFETY

Gabriel New. Boston. Devizes. Michael. C. M.

1 THE Lord of glory is my light,
And my salvation, too;
God is my strength; nor will I fear
What all my foes can do.

2 One privilege my heart desires;
O grant me an abode
Among the churches of thy saints,
The temples of my God.

3 There shall I offer my requests,
And see thy beauty still,
Shall hear thy messages of love,
And there inquire thy will.

4 When troubles rise and storms appear
There may his children hide:
God has a strong pavilion where
He makes my soul abide. WATTS, *Ps. 27, p. 1.*

PSALM XXVII.

Strong Confidence in God.

HEAR, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help: leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted,* unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSALM XXVIII.

Misery of the Wicked and Blessedness of the Righteous.

UNTO thee will I cry, O LORD my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* their strength, and he *is* the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

REFLECTIONS UPON PSALM XXVII., XXVIII.—If we have the spirit of prayer we will wait anxiously, patiently, and hopefully for the answer of prayer. Our earthly relations, however dear, however valuable, and however loving may forsake us; but Jesus is the friend who sticketh closer than father or mother, husband or wife, son or daughter; and he says in the sweetest accents of most tender love to the objects of his regard, "I will never leave thee nor forsake thee." What a ROCK is Christ! On that Rock the weakest saint doth stand secure. There he defies all his enemies, and laughs to scorn their threatenings and accusations. Because of his confidence in this Rock, he offers up his earnest supplications, believing that his prayers shall be answered, that the purposes of his enemies shall be confounded, and that his sorrows shall be exchanged for songs of joyful praise. Thus, believing prayers are ever followed by a train of the richest blessings.

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, we would draw near to thee with thankful hearts on the morning of another day of the Son of man. Thou art the God of our salvation; therefore we are encouraged to pray, Leave us not, neither forsake us. Thou art our rock, on whom we would place all our confidence. We will therefore cry, Be not silent to us: lest, if thou be silent, we become like them that go down to the pit. Mercifully inspire us with a lively faith in Jesus; then shall we exclaim, The Lord is our strength and our shield: therefore our heart greatly rejoiceth; and with our song will we praise thee. The Lord is our strength, even the saving strength of his anointed.

We rejoice in thee, O Lord, as the hearer of prayer. Graciously hear our prayer when we cry unto thee; have mercy upon us and answer us. Great is the encouragement thou hast given us to seek thy face. May our heart reply, Thy face, Lord, will we seek. Shine upon us with the light of thy countenance, leave us not in the pit of darkness, place our feet on the mountain of spiritual enjoyment, and may the Sun of righteousness rise upon us with healing in his wings.

Sanctify to us the death of earthly friends. May their departure teach us to cleave closely to Jesus, the friend who sticketh closer than any brother.

Prepare our dear children for the removal of beloved connections. Teach them with the Psalmist to say, in holy, humble faith, when my mother and my father forsake me, then the Lord will take me up.

This day, by means of a preached Gospel, may our faith be strengthened. Lord, increase our faith. We have seen thy goodness in the land of the living; may multitudes see thy saving goodness in the sanctuary, and let this day be eminent for the abundant descent of the converting and sanctifying influences of the Spirit throughout all the churches. We would wait upon thee in thy courts, we would wait for the communications of thy grace, we would wait for thy salvation. We thank thee for thine encouraging promise, Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

We praise thy sovereign kindness for preserving us through the past week, and through the past night, while the eyes of many who beheld the natural light of the last Sabbath are now closed in the darkness of death.

Mercifully give thy Spirit to all the churches, and particularly to all thy ministers. Make them successful in edifying the flock which Jesus purchased by his blood; and make them successful in winning souls to Christ.

Pour out thy Spirit on our rulers; teach them to bow before Immanuel, to sanctify his Sabbath, and to observe his ordinances.

Have mercy upon the afflicted, and encourage them to look beyond the cloud of sorrow to the joys of heaven.

We humbly present our prayers, and implore forgiveness, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOD'S MAJESTY IN THE THUNDER.

New Creation. Beddington. Wells. Kimbolton. L. M.

1 GIVE to the Lord, ye sons of fame,
Give to the Lord renown and power;
Ascribe due honours to his name,
And his eternal might adore.

2 The Lord proclaims his power aloud,
Over the ocean and the land;
His voice divides the watery cloud,
And lightnings blaze at his command.

3 The Lord sits sovereign on the flood;
The Thunderer reigns for ever king:
But makes his church his blest abode,
Where we his awful glories sing. WATTS, *Ps.* 29.

PSALM XXIX.

The Voice of the Lord.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM XXX.

David praiseth God for his Deliverance.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that *my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever

REFLECTIONS UPON PSALM XXIX., XXX.—What a blessing to the world and the Church are men of might, when they are men of grace and men of prayer! How important to feel our obligations to give God the glory due to his name! He who lives without living up to the great end of his existence, without living to the glory of God as the God of his salvation, his life is worse than a blank in the intelligent universe of God. Blessed are they who know savingly the powerful voice of God's Spirit, by whom dead souls are made to live. We should often call to our lively and thankful remembrance what God has done for us as our God and Father in Christ. Has he lifted us up from the depths of a state of nature and placed us on the lovely, shining heights of a state of grace? Has he disappointed our spiritual enemies, and enabled us to sing the song of triumph? Has he often dried up the tears of our grief, and filled us with spiritual joy? What reason then have we to present the sacrifices of our love and praise!

PRAYER.

WE approach and adore thee, O Lord, as the Almighty God. The voice of thy providence pervades the universe. Thy voice is upon the waters; the God of glory thundereth: the Lord is upon many waters. Thy voice is most powerful; thy voice is full of majesty. We adore thee in thy providential government. Thou the Lord sittest upon the floods; thou the Lord sittest King for ever. Thou reignest in the exercise of irresistible power; thy voice shaketh the wilderness; thou the Lord shakest the wilderness of Kadesh.

We supplicate the Holy Spirit to bless that portion of the unerring volume we have now read. May the solemn and repeated calls given us to glorify the name of God, be effectual in stirring us up to remember the great end of our existence. Teach us to glorify God with our hearts, by loving, thinking on, and trusting in him. Teach us to glorify God with our speech, by praying to and praising him. Teach us to glorify God in our lives, by cheerfully doing whatever he commands. May we glorify God with our time, our influence, our talents, our substance, and our lives. May all be laid prostrate at our Saviour's feet, and may it be our greatest joy to live wholly and only to our God and Father in Christ.

We thank thee that we have been permitted this day to hear thy merciful voice in the preaching of the Gospel of Christ. O may the voice of thy Word be instrumental in producing powerful effects upon the minds of men. By thy convincing Word may many be awakened to a sense of their sin and danger. By thy Word may many sinners experience a saving, a regenerating, change. By thy Word may the proud be humbled, may the obstinate be subdued, and may those be drawn and separated from their lusts who are as fast rooted in their corrupted passions as the trees are in the forests. May thy Word dart light and truth into the heart, and be instrumental by thy Spirit, in bringing many sons unto glory, for the advancement of thine own honour.

We earnestly pray that the children of our family and our domestics, may soon be brought under the saving efficacy of the word of life. May they delight to dig in the mines of inspiration, and may they find Jesus, the pearl of great price.

Forgive our imperfections, O Lord, in waiting on thee this day, in thy public courts. Sprinkle our souls, O Jesus, with the merit of thy blood.

We express our thankfulness for being allowed to enter thy sanctuary, and for the opportunity afforded us of attending to the things which belong to our peace. We thank thee for the joyful sound, and may it prove to us and to our relatives the joyful sound of salvation.

O have mercy on those on whom the Gospel has produced no saving effect, who are still in the gall of bitterness and in the bond of iniquity.

We commit ourselves, this night, to the care of our Father and God. Hear our prayers, forgive our sins, and save our souls, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOD'S SOVEREIGNTY.

Zebulun. Marylebone. Canterbury. Abridge. C. M.

1 KEEP silence, all created things;
And wait your Maker's nod:
My soul stands trembling, while she sings
The honours of her God.

2 Chained to his throne, a volume lies
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen.

3 In thy fair book of life and grace
O may I find my name,
Recorded in some humble place,
Beneath my Lord the Lamb!

FLETCHER'S COLLECT. 41.

EXODUS X.

Locusts and thick Darkness.

AND Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*: before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

REFLECTIONS UPON EXODUS X.—Judgments are the servants of God's justice. When he calls, they come instantly at his command. What he requires them to do they immediately perform. As long as he requires their services they continue to execute his will. When he intimates his pleasure they should cease, then their work of punishment and destruction comes to a close. God is a jealous God. He is jealous of his prerogatives, and of his worship, and of his glory. He is greatly and peculiarly offended when men refuse to give that homage and worship he deserves and claims; and when kings and rulers interfere with his worship, in preventing his people from presenting the sacrifices of their thanksgiving and praise. Let us rejoice that we are free from these perplexing interruptions in our worship of God, and from these vexatious oppressions with which the Church was visited in Egypt, and with which our holy ancestors were tried.

PRAYER.

WE adore thee, O Lord, as unerring in thy wisdom, and inscrutable in thy purposes. Thy counsel standeth for ever, and the thoughts of thy heart to all generations. All thy counsels of old are faithfulness and truth. O Lord of hosts, thou art wonderful in counsel, and excellent in working. May we see in the judgments which befell the guilty inhabitants of Egypt, the accomplishment of thy wise purposes which respected the deliverance of thy chosen people. Powerful were the fetters of slavery and bondage with which thy people were afflicted and held fast, but infinitely more powerful thy hand by which their persecuting enemies were punished and afterwards destroyed.

Lord, deliver us from every rising of pride. May the affecting display which Pharaoh gave of his haughtiness and pride fill our hearts with a deep-rooted aversion to that destructive passion. Blessed Jesus, may we be disciples at thy feet, and learn lessons of humility of thee, who art meek and lowly in heart. Lord, if thou thy grace impart unto us, if we are instructed by thy Spirit to be poor in spirit, and to be meek in heart; then, like our Saviour, we shall be rooted in humility.

Preserve our children from the snares of pride, and give them the garments of humility. Captivate their young minds with the meekness and gentleness of Christ, that all around them may have reason to say, They have been with Jesus.

Sanctify to us what we have now read of the hardness, depravity, and obstinacy of the heart of Pharaoh. Open our eyes to see, that there is naturally a strong resemblance in our heart to his; and that, as in water, face answereth to face, so does the heart of man to man. Great reason have we to acknowledge and confess concerning our hearts, What crowds of evil thoughts, and what vile affections are *there!* alas, what distrust, presumption, and guile—what pride, envy, and slavish fears are *there*, in this polluted heart of our's!

Lord, deliver us from the corruption of our hearts. Almighty King of saints, subdue these tyrant lusts. Expel the darkness of our minds, and renew all their powers by thy resistless grace.

We supplicate our God for a spirit of prayer. We have seen in Moses remarkable evidences of the powerful efficacy of prayer, in removing the most alarming calamities. May the number of praying persons greatly increase in the congregation with which we are connected, the families to which we are related, the neighbourhood in which we dwell, and the nation to which we belong. May we consider men of prayer the greatest blessings of a church, and the greatest ornaments of a land.

We thank our God for watching over us when we were stretched upon our beds, and that we are preserved to meet around the domestic altar, to present our morning prayer.

Teach us to live this day under the practical and sanctifying influence of the solemn ordinances which were yesterday dispensed. Preserve us from the snares of the world, the wiles of Satan, but, above all, from the folly and imaginations of our own hearts.

Vouchsafe to us pardon and acceptance, for the sake of our divine and adorable Redeemer. Amen.

DIVINITY OF CHRIST.

Highbury College. Hanover Chapel. Bedford. Burford. C. M.

1 THEE we adore, Eternal Word,
The Father's equal Son;
By heaven's obedient hosts adored
Ere time its course begun.

2 The first creation has displayed
Thine energy divine;
For not a single thing was made
By other hands than thine.

3 But, ransomed sinners, with delight
Sublimer facts survey,—
The all-creating Word unites
Himself to dust and clay.

AVON.

LUKE II.

The Birth of Christ.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

REFLECTIONS UPON LUKE II.—Nothing can prevent the fulfilment of God's purposes; and God, with the utmost ease, overrules the most untoward and unlikely events for accomplishing his decrees. Of this we have a most remarkable illustration, in the decree of a Roman prince being the means in Providence of bringing Mary, the holy Virgin, from Nazareth to distant Bethlehem, the city of David, where it was promised and prophesied most distinctly that the son of David, the Great Messiah, should be born. There never was such a prince as Jesus,—after the flesh, descended from a long race of distinguished kings, and as the second person of the Trinity, the eternal Son of the eternal Father; and yet his momentous, wondrous birth, was attended by marks of the greatest poverty! Angels were astonished at the sight,—the Lord of angels born of a woman in the humblest circumstances, in a stable, and laid in a manger! No cradle was provided for the infant Jesus!

PRAYER.

ALMIGHTY and ever-blessed Jehovah, thou art the only wise God. With great glory thy wisdom shines in creation and providence, but with infinitely greater glory it is manifested in redemption, by the person and righteousness of thy well-beloved Son. We praise thee for the revelation of the mystery of the Gospel to us, that mystery which from the beginning of the world hath been hid in God. We rejoice that now, unto the principalities and powers in the heavenly places, is made known by the Church the manifold wisdom of God.

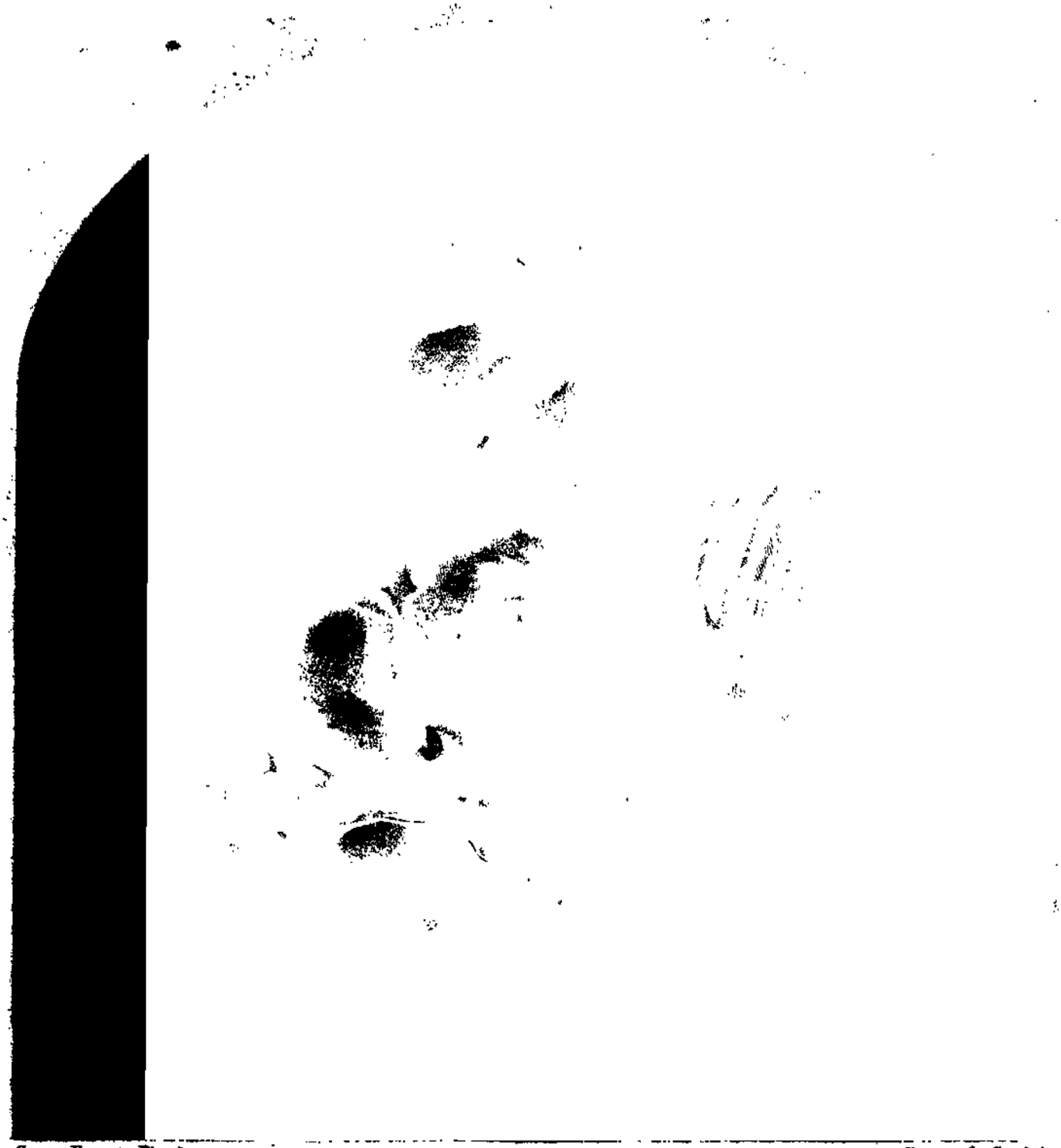
May our minds be deeply and joyfully affected with the tidings of the birth of Christ. Great is the mystery of godliness, God made manifest in the flesh. Eternal glory be ascribed to thy name, that thou didst willingly partake of our nature, that we might partake of thine; that thou didst willingly submit to be born of a woman, that we might be born of God. Divine Spirit, teach us to look upon the birth of Jesus as the most delightful tidings that ever reached the ears of men. To us as a family and as individuals may it prove tidings of great joy, that in the city of David was born a Saviour, who is Christ the Lord. May the spiritual glory of God shine around us. May our habitation be a Bethel, the residence of our God; then shall our abode, then shall our hearts be filled with his glory. May the fame of the birth, the life, and the death of Christ, soon reach the ears of all the inhabitants of the world. Hasten the day when the song which the angels sung at the birth of Jesus shall have received its blessed and extensive accomplishment: Glory to God in the highest, and on earth peace, good will toward men. Mercifully confer on us a portion of that spirit the angels felt when they sung this heavenly song. As they rejoiced with such ecstacy over the birth of a Saviour, whose salvation they never required, may we, for whom he was born, and for whom he died, rejoice with joy unspeakable and full of glory. O for a glimpse of heavenly love, to raise our hearts and songs to mingle with the praises of angels in heaven, and shout for joy, Glory to God in the highest, on earth peace, and good will toward men; for Jesus was born to die!

We present before our God our humble tribute of thanksgiving for the mercies of the past day. Thou openest thine hand liberally, and satisfiest the wants of every living thing.

Let no evil befall us during this night. May we be among the number of those that love thee, and may thy promise be fulfilled in our experience: The Lord preserveth them that love him. May the threatening which follows never be inflicted on us: All the wicked will he destroy.

Fill the minds of our dear children with love to Jesus, who for their sakes became an infant of days. May they never see a little babe, without remembering that Jesus was once a little babe, and carried in the arms of his virgin mother.

May all the blessings we have supplicated for ourselves be conferred on our relatives and friends, and may all of us rejoice in the common salvation, for Jesus our Surety's sake. Amen.



Sasso Ferrato, Pinxt. Bernardi, Sculpt.

The Virgin Mary & Infant Jesus.

Luke II, 9.

THE ATONEMENT OF CHRIST.

Webster. Chadwell. Great Milton. Windsor. C. M.

1 HOW is our nature spoiled by sin!
Yet nature ne'er hath found
The way to make the conscience clean,
Or heal the painful wound.

2 In vain we seek for peace with God
By methods of our own;
Jesus, there's nothing but thy blood
Can bring us near the throne.

3 The threatenings of thy broken law
Impress our souls with dread;
If God his sword of vengeance draw,
It strikes our spirits dead. WATTS.

EXODUS XII.

The Passover.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the houses wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

REFLECTIONS UPON EXODUS XII.—That was indeed a wonderful year, a wonderful month, a wonderful hour, when Jesus our Passover was sacrificed for us! What love, admiration, joy, and thankfulness should fill and animate our hearts when we think of the boundless compassion and generosity of the heart of Jesus, in willingly consenting to become our Passover, to bleed and suffer and die for us! He is the Lamb of God—the Father's choice, in whom his soul delighted. He is the spotless Lamb, holy, harmless, undefiled, and separate from sinners. How minutely was figurative prophecy fulfilled when the lovely Lamb was sacrificed, and when his hands and feet were torn by cruel nails, "not a bone of him was broken." Important question!—Have we received him as our Passover? Do we believe our sins were laid upon him, and therefore that we are for ever secure from the wrath of an offended God?

LORD our God, we would approach thy presence with humility, when we think of our sinfulness, guilt, and unworthiness. We would approach thee with thankfulness and joy, when we remember thy condescension, compassion, and grace.

We adore thee as Zion's God, and we praise thee for the great things thou hast done for thy Church, and the miracles thou didst work for its deliverance.

Be unto us, as a family, the Lord our God. We are by nature thine enemies, and are of our father the Devil. We have exposed ourselves to the greatest danger by our transgressions. As the Egyptians exposed themselves to the sword of the destroying angel, we have exposed ourselves to the sword of Divine justice. We seek from God the Spirit the grace of repentance. We come to thy throne to seek repentance as thy gift, and we lay before thee our hardened hearts, that thou wouldst graciously mollify them by thy spirit, and adorn them with the beauties of holiness. Blessed Jesus, we rejoice that thou hast been exalted to the Father's right-hand, to give repentance unto Israel and remission of sins unto many. Bestow on us, as a family, the blessings of salvation, which are the gracious consequences of thy death, thy resurrection, and thy glory.

We acknowledge, O Lord, that we, and the whole human race, were exposed by sin to the destroying sword of thy justice. We were unable to provide any defence; we could flee to no distant spot of thy dominions, where we could conceal ourselves from thine eye; we could present no sacrifice sufficient to atone for our guilt. This, O Lord, was our helpless case. We were lost, irrecoverably lost, unless thou thyself, the very God we offended, had found out for us a passover Lamb. Adoring grace, thou didst find out thy Son, thy well-beloved Son, thine only begotten Son, and thou didst most willingly and readily present him as the great paschal Lamb, through whose sufferings and death thy justice has received ample satisfaction, and by whose merit countless millions shall become sharers of the glory and blessedness of heaven, for ever and ever. We bless our God and Father that Jesus our Passover was slain, and that he has obtained for us, by his death, freedom from Satan's heavy chain, and deliverance from the stroke of God's avenging sword.

O convince the beloved children of the necessity of being sprinkled with the blood of Christ. May they now see that nothing but an interest in Christ can preserve them from the wrath of God and the miseries of hell.

We thank a gracious and merciful God that we are preserved to another day, and enabled, in the enjoyment of health, reason, and mental tranquillity, to present before thee the sacrifice of praise and prayer. In all the duties and engagements of the day, whether religious or secular, afford thy direction, help, and blessing. Above all, preserve us from grieving the Holy Spirit by falling into sin. All we ask is for Jesus' sake, the true paschal Lamb. Amen.

CHRIST THE LIGHT.

Carlisle New. Northburn. Carlisle. Welsh. P. M.

1 LIGHT of those, whose dreary dwelling
Borders on the shades of death,
Come! and thy dear self revealing,
Dissipate the clouds beneath:
The new heaven's and earth's Creator
In our deepest darkness rise!
Scattering all the night of nature,
Pouring day upon our eyes.

2 Still we wait for thine appearing,
Life and joy thy beams impart,
Chasing all our fears, and cheering
Every poor benighted heart;
Come, and manifest the favour
Thou hast for the ransomed race;
Come, thou dear exalted Saviour!
Come, and bring thy gospel grace TOPLADY.

LUKE II.

The venerable Simeon and the aged Anna.

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

REFLECTIONS UPON LUKE II.—How soon the blood of Jesus began to be shed!—when he was only eight days: then that precious blood began to be shed, by which the sin of the world is taken away. When he entered into our world he soon entered into suffering, that he might open a way by which we should enter into a paradise, where suffering is for ever unknown, and where the Sun of glorious felicity never ceases to shed abroad, unclouded, his bright rays of blessedness, peace, and joy. Can I say in faith, "This Jesus is mine?"

PRAYER.

OUR Father, who art in heaven, after the duties and temptations of the day, we are encouraged, both by thy providence and grace, to approach thy throne under the covert of the righteousness of Christ. Thy providence has preserved our lives, our health, and reason. And in thy grace thou hast said, by the mouth of thine inspired servant, for the comfort of those who desire to draw near to thy mercy-seat, Blessed is the man whom thou choosest, and causest to approach unto thee; he shall be satisfied with the goodness of thy house, even of thy holy temple. We humbly trust that we have found it good to draw near unto thee, and that a day spent in thy courts and in the ordinances of religion is better than a thousand anywhere else. O may we ever prefer occupying the most humble and menial place in thy house and in thy service, before holding the most elevated and influential station in the palaces of the greatest of earthly kings where impiety reigns.

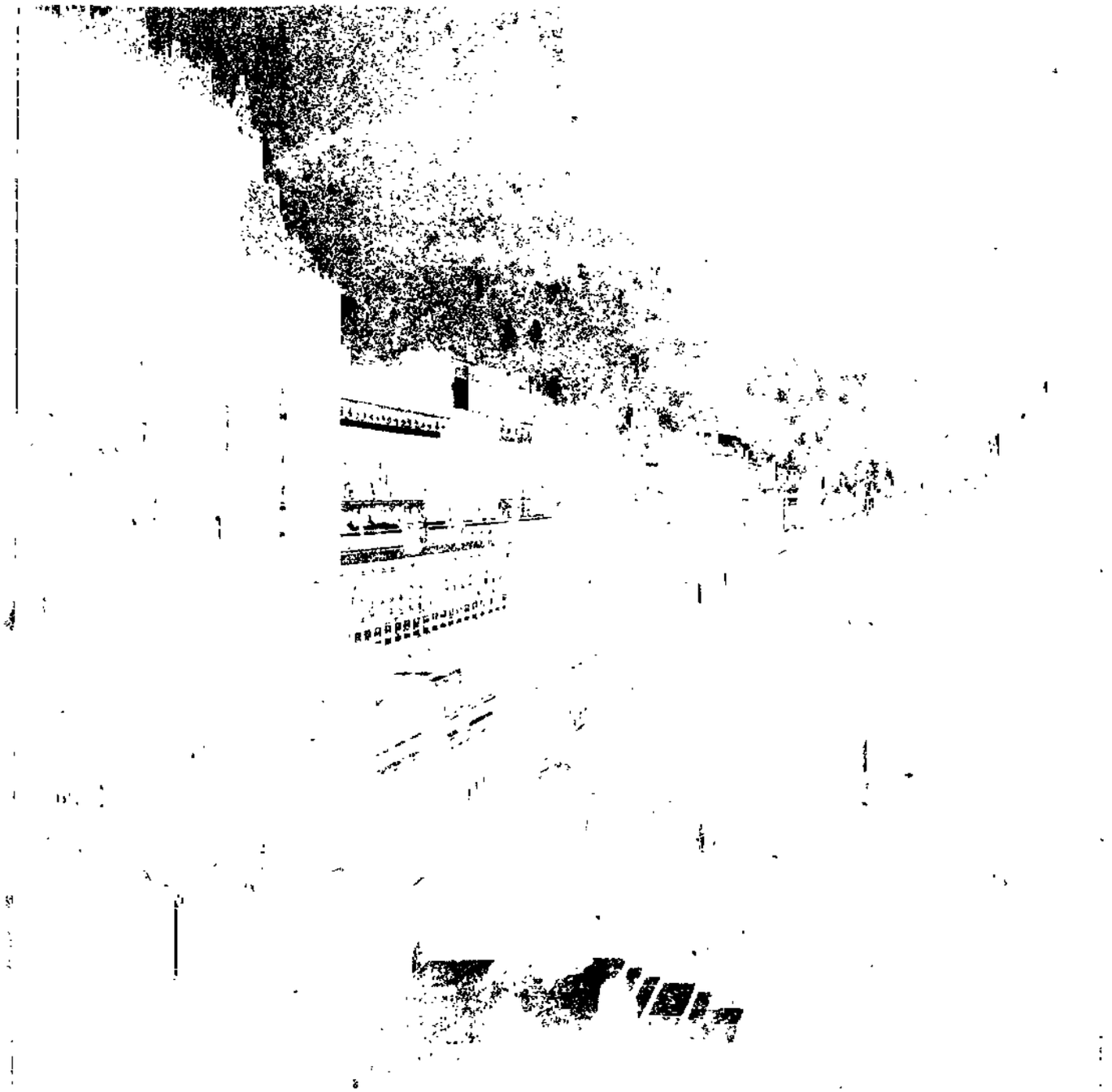
Bless to us, divine Spirit, the animating things we have now read respecting the important events connected with the infant days of our exalted Messiah. O may the name JESUS be increasingly delightful to our ears, and comforting to our hearts. Give us those exalted sentiments and views, that lively and appropriating faith, which will enable us with devotional sincerity to exclaim, Jesus, thy name is above every name—it is as ointment poured forth—it is more delightful to our ear than the most melodious music; may it be our happiness to praise it on earth and to extol it for ever in heaven!

Teach us to admire and to follow the example of aged Simeon. Like him, may we be filled with the Holy Ghost, and may all thy ministering servants throughout the Christian world be clothed with the Spirit. Like Simeon, may we be just and devout, enjoying the divine comforts which flow from Jesus the consolation of Israel. Gracious Saviour, be our consolation, and the consolation of all our afflicted friends, and of all the sons and daughters of affliction throughout the world.

O that the children of our family may be taught now to take Jesus in the arms of their faith, and bless God for redemption through his blood. May Jesus take them in the arms of his love, and give them eternal life.

Like aged Simeon, may the eyes of our soul see the salvation of our God. O we praise our redeeming God for this salvation, which has been prepared before the face of all people, and which is prepared for people of all nations and languages. May the light of salvation soon lighten the benighted Gentiles, and be the glory of thy people Israel, who are now enveloped in the thickest clouds of ignorance and unbelief. When we come to die, may each one of us resemble Simeon in his triumphant faith, his sweet enjoyment, and his sensible assurance, and be able thus to sing, Now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.

We implore the protection and care of our God this night. Asleep or awake, may we be still with thee, reposing on the bosom of thy redeeming love. Spare us to another day. On the morning of the resurrection may we awake amid angelic songs. Forgive and answer, for Jesus' sake. Amen.



FAITH IN CHRIST OUR SACRIFICE.

Jenny. Upton. Wichncorth. Lowell. L. M.

1 NOT all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

2 But Christ the heavenly Lamb
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

3 My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin. WATTS, 142, B. II.

EXODUS XII.

The Departure of Israel from Egypt.

THEN Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

REFLECTIONS UPON EXODUS XII.—Cold water is not more refreshing to a thirsty soul than the tidings are to a sinner convinced of sin, and under alarming fears of Divine wrath, that Jesus the great paschal Lamb has been sacrificed upon the altar of the Divinity, and that they who look to his atoning righteousness for pardon and acceptance shall never come into condemnation. No blood of the paschal lamb was sprinkled upon the lintels and door-posts of the Egyptians, and therefore the destroying angel entered into every dwelling, when the firstborn instantly became the victim of death. We cannot perish, we must live, and live for ever, if we are sprinkled with the blood of Christ, and if, by faith, we lay hold of him as God's precious Lamb to take our guilt away. Let none despise the atoning blood of Jesus, through which alone the guilty sinner can be justified, his sins be blotted out to be remembered no more, and a "title clear obtained to mansions in the sky."

PRAYER.

O LORD, we adore thee as a God of mercy and of justice. Awfully thou didst display thy justice in the punishment of guilty Egypt, and particularly in the death of their firstborn, by the sword of the destroying angel. Thou art excellent in power and in judgment and in plenty of justice. What reason have we to acknowledge in humble adoration, Thy justice upon a dreadful throne maintains thy glorious prerogatives; but we rejoice that thy mercy sends down to penitent supplicants pardons bought with a Saviour's blood.

We pray for the sanctifying influences of the Holy Spirit, to bless to each of our souls the peculiarly interesting portion of the sacred Word we have now read. Fulfil in our experience this promise, I will pour out my Spirit upon you, I will make known my words unto you.

May we see in the situation of the Egyptians on that dreadful night when the destroying angel appeared among them, an emblem of the affecting state of those who are in the gall of bitterness and bond of iniquity, and who are living without God and without hope in the world. If there are any in this family still remaining in their sins, the subjects of corruption, and the slaves of guilt, having God angry with them every day, and exposed to the destroying sword of God's justice, O have mercy upon them. With all the ardour of our souls we would plead, Deliver them from going down to the pit; for thou hast found a ransom. May all of us be sprinkled by the merit of a Saviour's blood and righteousness; then shall we be for ever safe, and the destroying angel of justice shall not come near our dwelling. Holy Spirit, open the eyes of our understanding, that we may see our sinfulness by nature, and our guilt by practice; open our eyes, that we may see the infinite evil of sin, and the infinite merit of our Saviour's blood.

Give our dear children grace betimes to seek the Lord, and in the beginning of their days to flee for refuge to the hope set before them. O convince them of the dangerous and alarming state of those who live without Christ.

As the children of Israel left Egypt at the command of God, that they might journey to an earthly Canaan, may we and our relatives and friends, and those who are associated with us in the public privileges of the sanctuary, be induced by the spirit of God to leave the Egypt of a natural state, and with true devotedness of heart begin our journey to heaven.

We thank God that the hand of disease or death has not laid hold of us during the last night, but that we are allowed, surrounded by many comforts, to assemble around the domestic altar, to call upon the name of the Lord.

Give us grace this day to perform duties, to resist temptations, to surmount difficulties, and to trample our lusts and corruptions under our feet. We ask these mercies for Jesus' sake. Amen.

CHRIST ALL IN ALL.

Melody. Salisbury Plain. Weston Favel. Brightstone. C. M.

1 COMPARED with Christ, in all beside
No comeliness I see:
The one thing needful, dearest Lord,
Is to be one with thee.

2 The sense of thy expiring love
Into my soul convey:
Thyself bestow! for thee alone,
My ALL IN ALL, I pray.

3 Less than thyself will not suffice
My comfort to restore:
More than thyself I cannot crave;
And thou canst give no more. TOPLADY.

LUKE II.

Christ disputing with the Doctors.

NOW his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

LUKE III.

The Preaching of John.

ANNAS and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

REFLECTIONS UPON LUKE II., III.—Love to the ordinances of God's appointment is a necessary and indispensable mark of genuine piety. Let parents admire and follow the example of Mary, in embracing opportunities at an early, tender age, of conducting their little ones to God's house, where impressions of the most sacred and important description may be produced, by the Holy Spirit, upon their youthful and susceptible hearts, never to be erased. Great was Mary's grief when her child Jesus was not to be found! Great is the sorrow of the believer's heart when he is mourning over an absent Lord, and when he is ready to cry with Job, in the bitterness of his soul, "O that I knew where I might find him! then would I go, even to his seat, and fill my mouth with arguments." Great was the joy of Mary's heart when she found her child Jesus: great is the joy of the believer when he finds his absent Lord, when he sees by faith the shining of his countenance, and when he is restored to the delightful enjoyment of his Saviour's fellowship. Blessed, joyful prospect, when all flesh shall see the salvation of our God!

PRAYER.

WHAT reason have we as a family, O Lord, to rejoice that we are now prostrate before thee as the God of our salvation. We confess that we deserve on account of our sins to have been dragged before thee as prisoners of thy justice; but in the abundance of thy grace we are prisoners of hope and monuments of mercy. We adore thee as the hope of Israel, and the Saviour thereof in the time of trouble. Truly thou art God our Saviour, who will have all men to be saved, and come to the knowledge of the truth.

In thy mercy thou hast brought us in safety to the close of another day. Into the cup of our lot thou hast poured the blessings of food and raiment and health and reason. For these we praise thee. Lift our minds above temporal comforts, and may we earnestly long for spiritual blessings. By faith may we feed on Christ, the bread of life; may the raiment of our souls be the robe of righteousness and the garments of salvation; may our minds be invigorated with spiritual health, and our understandings irradiated by the light of heavenly wisdom.

We desire with the confidence of children to cast ourselves upon the care and compassion of our God and Father this night. Give us the pleasing evidence that our sins are forgiven, and that our pardon is sealed in the blood of Jesus.

May the Holy Spirit, by his gracious influences, sanctify to our minds the Word of truth to which we have listened. Blessed are our eyes, which have seen the sacred pages, and blessed are our ears, which have heard the glorious tidings which they proclaim to men.

Fill the minds of our children and domestics with a superlative admiration of the example of Christ. Like him, may they wax strong in the Spirit, may they be filled with wisdom, and may the grace of God be upon them.

May all of us rejoice in those remarkable manifestations of mediatorial wisdom which Christ displayed when he was only twelve years of age. Even then, O Jesus, thy name was as ointment poured forth—even then thy garments did smell of myrrh and aloes and cassia—even then thou didst display that thou wast indeed the promised Messiah. Fill us with astonishment when we think of thy wisdom, power, and grace. For ever and ever may our hearts wonder, adore, and praise, before thy celestial throne. Bless to us, O Lord, the humble and condescending submission Jesus manifested, in his obedience to his parents. May the children of all the families with which we are connected particularly admire and imitate this part of the example of Christ.

We seek, O Lord, more humility, more repentance, more self-abasement. May we be baptised of the Spirit; then shall we have that repentance which is accompanied with the remission of sins. We praise thee that we have heard of the salvation of God. With the eye of faith may we see the salvation of our God. Through the instrumentality of a preached Gospel, and by means of Bible and missionary institutions, may that blessed promise be soon accomplished in the fullest extent, All flesh shall see the salvation of God.

Mercifully hear our prayer, for Jesus' sake. Amen.

GRATITUDE FOR REDEMPTION.

Alderton Hall. New Goshen. Lincfield. Lambeth. P. M.

1 SHALL Jesus descend from the skies
To atone for our sins by his blood,
And shall we such goodness despise,
And rebels still be to our God?

2 Through him we forgiveness shall find,
And taste the sweet blessings of peace:
If, contrite and humbly resigned,
We trust in his promised grace.

3 While here through the desert we stray,
Our God shall be all our delight;
Our pillar of cloud in the day,
And also of fire in the night.

DR. TURNER.

EXODUS XIII.

God leading the Israelites.

AND it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you: and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth,* and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

EXODUS XIV.

Pharaoh pursuing Israel.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

* Succoth signifies tents, and was the first place where they pitched their tents.

REFLECTIONS UPON EXODUS XIII., XIV.—Happy are they who believe that they are interested in a special Providence, and that God is leading them through this wilderness in a right way, and that he will conduct them in safety and triumph at last to the celestial Canaan! We should never forget that we have spiritual Philistines, who are ever ready to oppose our progress, and therefore must put on the whole armour of God, not only that we may firmly withstand them, but completely conquer them. If we are Christ's followers, we will take the greatest encouragement in our journey to heaven from his precious promises, and from his gracious guidance. There are none so infatuated as the enemies of Christ and his Church. Their plans are as foolish as they are malignant. Their craft can never succeed against Christ's wisdom, nor their power against his omnipotence.

PRAYER.

THOU God of creation, of providence, and of grace, we desire, under the influence of feelings of thankfulness, humility, reverence, and joy, with the returning light of another day, to prostrate ourselves before thy throne of grace. Teach us, in the language of thine inspired servant, thus to address thee:—O God, thou art our God; early will we seek thee; our flesh longeth for thee in a dry and thirsty land, where no water is.

Thou hast preserved us during another night, O preserve us from the snares and temptation of the day on which we are now entering; and in whatever form we may be assailed by Satan, the enemy of souls, may we put on the whole armour of God. Relying on the arm of omnipotent grace, may we resist the crafty foe, and he will flee far from us.

May the rain of the Spirit's influences accompany our reading the volume of Divine and eternal truth. May we consult it with increasing reverence, increasing earnestness, increasing delight, and increasing advantage. Heavenly Father, teach us to rejoice in thy Word, as a broad land containing spiritual and imperishable wealth; as a fountain from which living streams arise; as a garden where seeds of heavenly bliss are sown; and as a region where hidden glory is to be found by those who love thee.

Allure and persuade our dear children to begin their journey to heaven. May they and we accompany each other through the vale of life, and in thy due time may we, by the aids of thy promised grace, safely reach the goodly heritage of the celestial kingdom.

Our heavenly Father, as thou didst go before and accompany thine ancient Israel, when they travelled from the land of bondage to the promised Canaan, O mercifully be the breaker up of the way before us, and accompany us through the wilderness of this world, while we endeavour to travel onward to our heavenly home. Make thy Word as a pillar of cloud to guide us by day, and as a pillar of fire to defend and comfort us by night. Convince us by thy Spirit, that if we take thy blessed Word for our guide and comforter, obeying its dictates, and believing its promises, but, above all, relying on the Saviour it reveals—no obstacle, no danger, no enemy, shall ever be able to prevent our triumphant entrance into the celestial Canaan.

O Lord, thou didst glorify thyself before the Egyptians, in saving thy people; O glorify thyself before our spiritual enemies, in saving us. May we be delivered from all our slavish fears; may we stand still; may we see the salvation of our God. Lord, preserve us from all our *spiritual* enemies. At death may they and we be separated, that we may see them no more for ever.

Extend to us thy pardoning mercy, and hear the supplications of our souls, for Jesus' sake; to whom, with the Father and Holy Ghost, be ascribed unfeigned and endless praise. Amen.

THE REDEEMER'S MESSAGE.

Carr's Lane. Leipsic. Tiverton. Wilkins. C. M.

1 HARK, the glad sound, the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

2 He comes, the prisoners to release,
In Satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

3 He comes, from thickest films of vice
To clear the mental ray;
And, on the eyes oppressed with night,
To pour celestial day. DODDRIDGE.

LUKE IV.

The Preaching of Christ.

AND Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land,

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

REFLECTIONS UPON LUKE IV.—Our blessed Saviour, having successfully resisted the prince of the power of the air during a conflict of forty days and forty nights, has shown us a noble example that we should follow his steps. He immediately enters upon his glorious work of benevolence and usefulness, scattering the seeds of wisdom in all directions, proclaiming the Gospel of salvation in all its fulness, healing the diseased, and giving spiritual liberty to captive souls. The Gospel is of inestimable value, and when accompanied by the Spirit, exercises irresistible power. Has its blessed light enlightened our understandings, and changed the dark night of spiritual ignorance and folly into the bright and blessed day of spiritual wisdom and saving knowledge? In the hour of perplexity have we been guided by Gospel light? In the hour of weakness has the Gospel been our strength? In the hour of sorrow has the Gospel filled our souls with joy and peace? Heavy judgments are preparing for those who, like the people of Nazareth, reject Christ, and despise his mercy. "Jesus, reign upon the throne of our hearts!"

PRAYER.

O LORD, we desire, after the duties, trials, and events of the past day, to draw near to thy presence in the name of Christ, and to present the adoration and the homage of our hearts. Thou art a God of infinite holiness; the stars are not clean in thy sight; how much less man that is a worm, and the son of man who is a worm! God, our eternal King, holy and reverend is thy name: and in imitation of the angelic hosts we would say, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

Deeply humble us in thy sight, on account of the number and aggravation of our sins. May we see that there is in sin an infinite evil, and to us may sin appear infinitely loathsome and vile. We acknowledge we are spiritual lepers, and would exclaim, as is most just, Unclean, unclean! O may Jesus be made unto us *wisdom;* and may we be delivered from the folly which is naturally bound up in us. May Jesus be made unto us *righteousness;* and may the guilt of all our sins be removed from us, as far as the east is distant from the west. May Jesus be made unto us *sanctification;* and may we be arrayed in the beauties of holiness, and made comely by his comeliness put upon us.

Exalted Saviour, we acknowledge thee as the anointed Mediator. On thy humanity the oil of the Spirit's influences was poured out without measure. We come to thee as the anointed Redeemer, to supplicate thy mercy. We are poor and helpless; apply thy Gospel with power to our heart, then shall we be enriched with treasures of imperishable grace. What reason have we to rejoice in the great objects for which thou wast anointed! Have mercy, therefore, on the broken-hearted, and heal their wounded spirits. Have mercy on those who are spiritual captives, and set them at liberty. Have mercy on those who are spiritually blind, and open the eyes of their understanding, to behold the light of thy salvation.

Are any of our dear children the captives of sin and the slaves of Satan? O mercifully burst the fetters of their captivity asunder, and bring them under the blessed dominion of thy grace!

Jesus, thou King of Zion, have mercy on the nations of the earth, over which Satan reigns with despotic and uninterrupted sway. Gird thy sword upon thy thigh, take to thyself thy great power, and reign, and set the slaves of Satan free.

We thank thee, O Jesus, for thy gracious words. Thou art fairer than the children of men: grace is poured into thy lips; therefore thou art blessed for ever and ever. May the Gospel be gracious words to our soul, and to the souls of our relatives and friends.

May the blessings of the past day excite in our minds an affectionate admiration of God. We commit ourselves to thy providential care this night, and we implore the pardon of our sins, and the answer of our prayers, for Jesus' sake. And to Father, Son, and Spirit, be ascribed unceasing praises. Amen.

TRIUMPH IN GOD.

Shield's. New Windsor. St. Mary's. C. M.

1 IF, Lord! in thy fair book of life
My worthless name doth stand;
And in my heart the law is writ
By thine unerring hand;

2 I am secure, by grace divine,
Of crowns above the skies:
And on the road, from thy rich stores
Shall meet with fresh supplies.

3 To thee in sweet melodious strains
My grateful voice I'll raise;
But life's too short, my powers too weak,
To show forth half thy praise. ANON.

EXODUS XIV.

The Egyptians destroyed in the Red Sea.

AND the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea, upon the dry *ground*; and the waters *were* a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

REFLECTIONS UPON EXODUS XIV.—Difficulties, perplexities, and other calamities are to the saints powerful incentives to prayer, and to the placing of implicit confidence in God as the God of their salvation and the Father of all mercies. In the day of affliction, prayer is not only the most comforting exercise, but the most effectual means of sanctifying affliction, and of obtaining deliverance from all our afflictions. How comfortable, confident, and secure the believer feels, when his graces are in lively exercise! he knows that angels are his ministering spirits—that they encamp round about them that fear God. Above all, he knows that his God and Saviour is near, and that his deliverance is sure. What a glorious spectacle awaits the redeemed Israel of God at the last day, on the shores of the heavenly Canaan! for the last time they shall see their enemies, to be annoyed by them no more for ever!

PRAYER.

MOST merciful and gracious God, we adore thee as the Defender and the Deliverer of thy people. Wonderfully thou didst appear for ancient Israel, according to thy promise; thou didst come down, to deliver thy people out of the hands of the Egyptians. O Lord, we would desire to fear thee alone, relying on the word of thy truth, that we shall be delivered from the hand of all our enemies. Often thou hast delivered us. In six troubles we have been preserved, and in seven no evil has touched us. What shall we render unto the Lord for all his undeserved benefits to us, the children of men! Teach us to take the cup of salvation, and call upon the name of the Lord.

We confess, O Lord, our infinite unworthiness of thy mercies. We are all as an unclean thing, worthy to be cast out of thy sight, and our righteousness is as filthy rags: we all do fade as a leaf; and our iniquity, like the wind, has carried us away. We have not called as we ought on thy name, neither have we stirred ourselves up to lay hold upon thee. It is of thy mercy we are not consumed because of our iniquity. Though our offences are numerous and great, yet thou art our Father; we are the clay, and thou our potter: and we all are the work of thy hand. O visit us not with the desert of our sins. Be not wroth very sore, O Lord, neither remember iniquity for ever. With thy Church of old we would say, Behold, see, we beseech thee, we are all thy people. Sprinkle upon us the merit of our Saviour's righteousness, then shall the guilt of our sins be seen no more. Sprinkle upon us the influences of a Saviour's Spirit, then shall we be adorned with the beauties of holiness.

May the Word we have now read be effectually applied to our heart. May it ever prove to us a light shining in a dark place, to dispel from our understandings the thick clouds of ignorance and folly.

Bestow graciously upon us all those heavenly dispositions, and give us all that Divine aid, which is necessary for the journey of life. Give us strong faith to believe thy promise, assured hope that we shall safely land in heaven at last, and holy boldness that we may not be discouraged either by the dangers or difficulties of the way.

May our dear children be regenerated by thy grace, and prepared by thy Spirit for the journey on which they have entered. O introduce them into the narrow path, in which they shall be guided by the light of the Sun of Righteousness, and by which they shall be conducted in safety and triumph to the heavenly world.

We present our thanks for the patient and providential care we have enjoyed during the past night. Give us, this day, daily grace, for daily duty and daily difficulty. Blessed shall we be, if we set thee our God always before us. Thus may we be blessed, and may our prayers be answered, for Jesus' sake. Thine, O Lord, is the kingdom and the power and the glory for ever. Amen.

CHRIST GLORIOUS.

Smithfield. Stratford. Liverpool. Oxford. C. M.

1 O LORD, our Lord, how wondrous great
Is thine exalted name!
The glories of thy heavenly state
Let men and babes proclaim.

2 The waves lay spread beneath his feet;
And fish, at his command,
Bring their large shoals to Peter's net,
And tribute to his hand.

3 These lesser glories of the Son
Shone through the fleshly cloud;
Now we behold him on his throne,
And men confess him God. WATTS, *Ps.* 8.

LUKE VII.

The Centurion's Faith.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bear *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

REFLECTIONS UPON LUKE VII.—The time will soon arrive when, with the close of our mortal lives, all our spiritual privileges on earth shall be *ended*. When our privileges on earth come to a close, may we enter on the enjoyments of those glorious and exalted privileges in the heaven of heavens which shall continue for ever, where our sun shall no more go down, nor our moon withdraw her shining. When a family consists of pious parents and children, pious master and servants, such a family is the epitome of the Church of God. The abode of such a family is a *Bethel*—a house of God, respecting which he says, "This is my rest, here will I stay, for I have desired it." Jesus is the divine Physician, who is equally able to heal the diseases of the body, and the maladies of the soul. May it be our privilege to say and sing, "He healeth all our diseases."

PRAYER.

GOD the Father, Son, and Holy Ghost, one God, we adore thee in the goodness of thy nature, and in the boundless benevolence of thy character. The heaven is full of thy glory, and the earth is full of thy goodness. Thou hast preserved us and surrounded us and followed us with thy goodness. Thy goodness has been a light to guide our steps, and a shield to guard our way. Surely we had fainted, unless we had believed to see the goodness of the Lord in the land of the living. As a family, we now seek thee because thou art good: and we rejoice that they who truly seek the Lord shall want no good thing.

We have tasted thy continued goodness this day, for which we praise thee. Our food, raiment, residence, health, reason, domestic comfort, and success in worldly and lawful pursuits, are all the streams of thy providential goodness, for which we present the sacrifice of our thanksgiving. When we remember the past, how thou hast led us and watched over us; and when we look onward to the future, may each one of us be filled with thankfulness and love. We praise thee, O Lord, that thus far thou hast led us on; that thus far thou hast prolonged our days; and that every day we are furnished with some fresh memorial of thy grace.

This evening we desire to feel that confidence in thee our God which children place in their earthly parents, believing that we are the objects of thy paternal care, and that when our mortal bodies shall sleep the sleep of death, we shall awake amid the songs of angels and the joys of heaven. Mercifully grant that this may be the case with each member of our family now kneeling in thy presence.

We thank our God for relatives and friends; but more especially we thank thee for pious friends, who enjoy intercourse with thyself, and plead with heaven for our salvation. Lord, teach us to value the prayers of the righteous, and to look upon them as an inheritance more to be desired than treasures of fine gold. We rejoice that it is thy gracious ordination and will, that the prayers of a righteous man shall avail much.

We adore thee, O Lord, in all the diseases and afflictions which in thy sovereignty thou dost permit to visit the bodies and try the minds of men. Thou art a wise, a righteous, and a gracious Sovereign. Sanctify to us every afflictive event of thy providence, and extend thy compassion and sympathy to all our friends who may at this time be tossed on the stormy sea of human suffering.

Have mercy on the widow, weeping over the ashes of her departed husband. Compassionate Saviour, be to her a husband, and betroth her unto thyself for ever. Hast thou deprived her not only of her husband, but also of her son, her only son?—be to her infinitely better than every earthly, than every departed relation—be to her the strength of her heart and her portion for ever.

Sanctify to us the death of departed relatives. May we remember the holy example of pious friends, and gladly follow their footsteps in as far as they followed Christ.

Teach our dear children to follow their pious progenitors and friends to the celestial mansions. God forbid that they should turn their back on heaven, and pursue those courses which lead to the mansions of woe!

O Lord, may this our evening sacrifice be accepted, for Jesus' sake, our Lord and Saviour. Amen.

MIRIAM'S SONG.

Gethsemane Chorus. P. M.

1 SOUND the loud timbrel o'er Egypt's dark sea;
Jehovah has triumphed, his people are free!
Sing, for the pride of the tyrant is broken,
His chariot, his horsemen, all splendid and brave;
How vain was their boasting! the Lord has but spoken,
And chariots and horsemen are sunk in the wave!
Chorus.—Sound the loud timbrel, &c.

2 Praise to the Conqueror; O praise to the Lord;
His word was our arrow, his breath was our sword!
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath looked out from his pillar of glory,
And all her brave thousands are dashed in the tide!
Chorus.—Sound the loud timbrel, &c.

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EXODUS XV.

The Song of Moses.

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sendest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

REFLECTIONS UPON EXODUS XV.—The interpositions of Providence, in behalf of the Church of God, are the most interesting and glorious events recorded on the pages of revelation, and they call forth the loudest praises of the redeemed in all ages. Let each one of us ask, with holy and impartial concern, "Is Israel's God, who delivered his people from their Egyptian persecutors, and who preserved them from the waters of the Red Sea, *my* God? Is he the God of my salvation? Has he delivered me out of the hands of my spiritual enemies, and has he preserved me from the raging waves of the Red Sea of the law as a broken covenant of works?" If so, my delivering Saviour is the object of my love, my adoration, and my praise. If so, my soul is the habitation of God, the temple of the Holy Ghost.

PRAYER.

THOU Hearer and Answerer of prayer, breathe upon us the Holy Ghost, while we meet as a family, to present our persons and our supplications before thy throne. O that we were enabled with Moses and Israel to sing, The Lord is our strength and song, he is become our salvation; he is our God, we will prepare him an habitation: he is our fathers' God, and we will exalt him. We bless thee for the displays of thy majesty and power in the destruction of Pharaoh and his hosts in the Red Sea. Then did thy right hand become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. When we think of all thine attributes, and of the display of thy perfections in the punishment of the enemies of thy church in various ages of its history, what reason have we, in language of exaltation and praise, thus to adore thee: Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? We would also adore thee in the manifestations of thy mercy in the deliverances accomplished for thy church and people. From the beginning of time to the present period, thou hast never left them, thou hast preserved them as the apple of thine eye. Thou in thy mercy hast led forth thy people whom thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. Give us grace often to remember, with sensations of grateful joy, what thou hast done for thy church in the generations which have passed away. What reason have we to extol thy holy name for what thou hast done for thy church in these lands of our nativity! We thank thee that we are delivered from pagan idolatry, and that the frightful horrors of idolatrous worship have for ever fled away. What shall we render unto the Lord for all his benefits? We thank thee that thou hast scattered the clouds of superstition which so long filled and overspread our sky with impenetrable darkness and gloom, and that the light of gospel-truth now shines upon us with brightness and glory. What shall we render unto the Lord for all his benefits?

If there are any of us now in thy presence the subjects of salvation, we present our thanksgivings and our praises for so great a blessing. We thank thee that thou hast brought us out of the fearful pit of a natural state, where millions have been consumed, and that thou hast taken us out of the miry clay, where myriads have perished. Let there be a new song in our mouth; even praises to our God.

Are there any among us far from God, within the sea-mark of the divine displeasure, and yet unconcerned about the eternal interest of the soul? *Is this the miserable state of our dear children, who are the objects of our tender love and anxious care?* O let the power which delivered Israel from Egyptian bondage deliver them from the bondage of sin!

May the mercies of the past night excite our gratitude and love, and may the law of God be the rule of our actions, and the Gospel of Christ be the comfort of our hearts, throughout the whole of this day. O hear and answer, and forgive, for Jesus' sake. To the Father, Son, and Holy Ghost, we would ascribe glory and praise, for ever and ever. Amen.

CONFESSION AND PARDON.

Egypt. Loughton Hall. Orange. Broderip's. s. m.

1 MY sorrows, like a flood,
Impatient of restraint,
Into thy bosom, O my God!
Pour out a long complaint.

2 This impious heart of mine
Could once defy the Lord,
Could rush with violence on to sin
In presence of thy sword.

3 How often have I stood
A rebel to the skies;
And yet, and yet, O matchless grace!
Thy thunder silent lies.

DR. WATTS' LYRICS.

LUKE VII.

Christ's Feet bathed with Ointment.

AND the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

REFLECTIONS UPON LUKE VII.—The Gospel is God's message from heaven to the guilty and wretched inhabitants of our fallen apostate world. It is addressed to us under the highest sanction, and it comes to us with expressions of boundless mercy and grace. And how has a message of compassion been received by man? We have reason to say, "Be astonished, O ye heavens!" The messages of kindness have been treated with neglect and contempt by the great majority of our race. Where the light of salvation shines with greatest splendour, thousands refuse to look upon its brightness. Where the trumpet of salvation sounds with the greatest sweetness, thousands refuse to hear its alluring accents. Have we heard—have we believed the Gospel's joyful sound? Have we received the matchless blessings which the Gospel brings within our reach? Has our Saviour melted our hearts with penitence—has he forgiven us much? Has he warmed our hearts with love? Can we say, "If I had ten thousand hearts, Jesus deserves them all?" Then, we are blessed indeed!

PRAYER.

WE adore thee, O Lord, as a pardoning God. Infinite is thy hatred of sin, and infinite is thy mercy in forgiving sin. Thy justice is infinite to punish the guilt of impenitent sinners; but we praise thee, thy grace is infinite to pardon the guilt of the humble penitent falling prostrate at thy feet. We come and lay the guilt of our multiplied offences before thee. Holy Spirit, enable us to come with humble, longing, and repenting hearts. Thou knowest the sins of the past week, and of our past lives: O pardon them through our Saviour's blood. We are encouraged to look for pardon, for there is forgiveness with thee that thou mayst be feared; with thee there is plenteous redemption. O redeem us from all our iniquities.

We present our thanksgivings for the mercies of the week: for the blessings conferred on the body, that shall die; but, above all, for the blessings conferred on the soul, which shall live for ever. May the events of the week be sanctified. May prosperous events make us thankful, and may adverse events make us humble. Thou hast graciously preserved us to the close of the week, while we deserved to have been suddenly cut out of the land of the living, and stricken by the rod of thy vengeance, for our multiplied offences. Prepare us, merciful God, for our last week on earth, when we shall part with all below, and take an eternal farewell of the perishing enjoyments and the insignificant pursuits of time.

May our lives be preserved during the night, and may we be permitted to open our eyes upon the light of another Sabbath. In the prospect of thy Sabbath, and in the hopes of its sacred and profitable engagements, may each member of our beloved family thus pray:—O may our thoughts and thanks ascend before thy throne as grateful incense; and may we draw from heaven that sacred peace which the men of the world know nothing of.

May thy ministering servants be eminently assisted, and be wise in winning souls to Christ. May the approaching Sabbath be a day long to be remembered by the conversion of multitudes to Christ. May this family, and all the families of the congregation with which we are associated, experience, under a preached Gospel, the quickening and sanctifying influences of the Holy Ghost. *Lord, save the souls of our children and domestics.*

O Lord, we would aspire after that love which the penitent woman felt, who anointed the Saviour's feet with ointment. We mourn over our cold and lifeless hearts. Like this woman may we be forgiven much, and may we love much. By our sins we are thy debtors. We owe thee a debt of obedience we have long withheld; and we owe a debt of punishment which we shall never be able to endure. Forgive these our debts, and kindle within us a fire of love which never shall be quenched. Lord, hear us, for the sake of Jesus, our Lord and Saviour. Amen.

DELIVERANCE FROM SLANDER.

Spiritual. Mus Guendon. Condescension. Portsea. C. M.

1 MY heart rejoices in thy name,
My God, my help, my trust;
Thou hast preserved my face from shame,
Mine honour from the dust.

2 My life is spent with grief, I cried;
My years consumed in groans;
My strength decays, mine eyes are dried,
And sorrow wastes my bones.

3 Slander and fear on every side
Seised and beset me round;
I to the throne of grace applied,
And speedy rescue found. WATTS, *Ps. cl, p. 11.*

PSALM XXXI.

David seeketh God's Help.

IN thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea,* my soul and my belly.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath showed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

REFLECTIONS UPON PSALM XXXI.—Great are the privileges of those whose confidence is placed in God. Their prayers are answered, Jesus is their deliverer, his righteousness and perfections are the impregnable fortress of their defence, unerring wisdom is their guide, and they are redeemed from the lowest hell. The heart of the believer is raised above the vanities of time, and no adversity can deprive him of his sacred joy, and no enemy can shake the security of his hope. Prayer is one of the fruits of sanctified affliction. The saint often feels the reproach of the wicked, but he never loses the favour of his God. The joy of ungodly and impenitent men is but of short duration, and is followed by a dark and endless night of misery and despair. But heart cannot conceive what Christ has prepared for those who love him. Here they have the protecting presence of their Saviour, and hereafter the delights of immortality. The fears of believers may prevail for a season; but when the light of God's countenance begins to shine, believing prayer ascends, like fragrant incense, and the graces of love, faith, and hope appear in the garden of the soul, flourishing like the palm-tree, and growing like the cedar of Lebanon.

PRAYER.

O LORD, we would reverently and joyfully prostrate ourselves before thy throne, and adore thee in thy goodness and grace. O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast laid up for them that trust in thee before the sons of men! We adore thy goodness as it shines in the contrivance of salvation, as it appears in the accomplishment of salvation, and as it is displayed in the application of salvation by the Holy Ghost. We adore thee as our rock, on whom we are encouraged to place all our hopes; and as our fortress, where we are permitted to flee for refuge, when assailed by the calamities of life. Teach us to exercise a lively faith in thee as our covenant God, as our God and Father in Christ, and with a believing heart to exclaim, Into thine hand we commend our spirit: for thou hast redeemed us, O Lord God of truth.

We thank God, whose special providence has preserved us from the dangers of the last night, and brought us in safety to the morning of another Sabbath. Thou art giving us new opportunities to repent, and turn unto thee, from whom we have departed. Lord, turn to us, and we shall be turned. In thy mercy, thou hast awoke our bodies from the slumbers of natural sleep:—O awake our souls from the slumbers of spiritual death; and with liveliness, activity, and joy, may we enter on the sacred and animating engagements of the day. Thou hast cheered our natural eye with the light of the created sun: O illuminate our minds with the light of thy Word, and with the glorious rays of the Sun of righteousness.

Prepare us, and the people with whom we are connected, for the sacred services of thy house. May we see thy power and thy glory, as we have seen thee in the sanctuary.

May the hearts of our beloved children be impressed under a preached Gospel. Soon may they know and believe and love and feel the joyful sound.

May thy Spirit rest upon our legislators and rulers, and may Divine wisdom be their guide in exercising the power with which they are invested, for being a terror to evil doers, and a praise unto them that do well.

Let all the universities, colleges, and seminaries of learning in our land, be moral gardens of spiritual beauty and fruitfulness.

In a particular manner bless thy ministering servant to whose voice we are to listen this day. Touch his heart and his tongue, as with a live coal from thy heavenly altar.

O have mercy upon graceless sinners. We would mourn over their ignorance, hardness, impenitence, and guilt. Holy Spirit, convince them by thine almighty power of their sinfulness and danger. May they know this day, that if they die without Christ, they must sink into the lowest hell, without the possibility of escape.

Comfort the afflicted in their retirement with thy presence. O hear our imperfect prayer, for Jesus' sake.

Our Father which art in heaven, &c.

PARDON.

Kerwall. Wiltshire New. Exeter. C. M.

1 HAPPY the man to whom his God
No more imputes his sin,
But, washed in the Redeemer's blood,
Hath made his garments clean!

2 Happy beyond expression he,
Whose debts are thus discharged;
And from the guilty bondage free,
He feels his soul enlarged.

3 His spirit hates deceit and lies,
His words are all sincere;
He guards his heart, he guards his eyes,
To keep his conscience clear.

4 While I my inward guilt suppress,
No quiet could I find:
Thy wrath lay burning in my breast,
And racked my tortured mind.

WATTS, *Ps.* 52.

PSALM XXXII.

Blessedness of Pardon.

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

REFLECTIONS UPON PSALM XXXII.—No earthly blessing is worthy to be compared with pardon of sin, and acceptance with God. These rich privileges are ours, when our hearts are warmed with divine love, and adorned with unfeigned faith. Sin is the fruitful source of every sorrow. A sense of sin, without a believing view of God's mercy, plunges the soul into the lowest depths of despairing anguish, and even sometimes preys upon the body like a wasting pestilence. Until the convinced soul pours out its penitential confessions into the bosom of the God of grace it can find no peace, the alarming inward tempest will continue to rage, and the firmament of the conscience continue to be overspread by clouds of impenetrable gloom. But when acknowledgments and confessions are made, when the atonement of Jesus is looked upon as the only procuring cause of forgiveness, then the soul is filled with the animating light of spiritual day, and the Father of mercy proclaims, Be of good cheer, thy sins are all forgiven thee. My soul, let it be thy daily and earnest prayer to obtain evidences of pardoning mercy, and then thou shalt remain secure and peaceful, though assailed by furious enemies and strong temptations. I can defy every enemy, while I believe that my defender is the almighty Saviour; and I can shout the song of triumph, even when my adversaries pour out their threatenings, dreadful as the thunderings of the sky. Happy are they who have unerring wisdom for their guide; and miserable are they who are led by the obstinate folly of their own hearts. The life of the wicked is only fruitful in sorrows, but the life of the righteous fruitful in unspeakable joys. How true!—the ransomed of the Lord shall return, and come to Zion with songs.

PRAYER.

HEAVENLY Father, enable us now to present our evening prayer under the guiding and solemnizing influence of the Holy Spirit. In the language of inspiration, we would acknowledge and adore thee as our hiding-place; thou shalt preserve us in trouble; and thou wilt compass us about with songs of deliverance. Thou art a God of truth; and what encouragement we have to depend upon the promises of thy grace! Thy Word is right, and all thy works are done in truth. Thou lovest righteousness and judgment: the earth is full of the goodness of the Lord.

O that each one of us could say and resolve in the words of the humble and penitent Psalmist, We acknowledge our sin unto thee, and our iniquity we would not hide. We will confess our iniquities unto the Lord, and thou wilt forgive the iniquity of our sin. Suffer none of us to be as the horse or as the mule, which have no understanding; but may the obstinacy of our hearts be subdued; and our obedience of thy blessed laws, may it not be the obedience of constraint, but the obedience of love. If there are any in this family impenitent and far from Christ, may the convincing power of the Spirit come home to their conscience, and may they see that many sorrows come to the wicked, even sorrows of endless punishment and despair, in the habitations of the lost. O convince them, and that effectually, of the immense loss they sustain by living without God, seeing that they are compassed about with mercy who trust in the Lord. Look down with great mercy on this family, and may all of us be among the blessed ones, whose transgression is forgiven, and whose sin is covered. May we be among the blessed ones, to whom the Lord will not impute iniquity. As an evidence that we are so blessed, may our professions of religion be sincere, and may we be without guile. Mercifully fulfil in our experience that promise, I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be the instructor of our dear children. Make us faithful in placing before them an example of Christian graces and of Christian practice. We acknowledge that our instruction will avail nothing without thine. Guide them with thine unerring eye, and at last conduct them to thy heavenly home.

Sanctify to us the solemnities of thy day. If convictions have been produced on our minds by thy Word, O may they be cherished, preserved, and strengthened. May we not resemble the natural man beholding his face in a glass, and like him go away forgetting what manner of men we were; may the sight we saw of our sinfulness never be forgotten, and may we daily apply to the fountain of our Saviour's merit for holiness and pardon.

Have mercy on the afflicted, who have not been able to attend thy public courts. Give them the well-grounded hope that they shall for ever dwell in thy heavenly courts, and enjoy the fellowship of Christ.

Graciously smile on all the churches, and may the divisions which now prevail among thy flock soon be destroyed by the irresistible power of the Gospel of Jesus. Have mercy upon the Jews, and may they believe that the divine Shiloh is come, to whom shall the gathering of the nations be.

Be our gracious Protector this night, and hear our for Jesus our Redeemer's sake.

Our Father which art in heaven, &c.

SUBMISSION.

Westminster. Tooting. Harborough. Stoke. S. M.

1 DOST thou my profit seek,
And chasten as a friend?
O God! I'll kiss the smarting rod,
There's honey at the end.

2 Dost thou, through death's dark vale,
Conduct to heaven at last?
The future good will make amends
For all the evil past.

3 Lord! I would not repine
At strokes in mercy sent;
If the chastisement comes in love,
My soul shall be content. BEDDOME.

EXODUS XV.

The Bitter Waters of Marah.

SO Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

EXODUS XVI.

The Murmurings of Israel.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the LORD unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings are not against us, but against the LORD.

REFLECTIONS UPON EXODUS XV., XVI.—The world is, spiritually considered, a wilderness, which contains in itself no springs of living, spiritual water to animate and refresh the soul. They who look to the world for consolation and peace shall soon find, to their disappointment, that all its waters are bitter; but blessed and satisfied are they who can exclaim with holy confidence, "O Lord, our wellsprings are in thee." Truly, Divine grace in the soul is a well of water, springing up unto eternal life. Are afflictions bitter waters? They are; but the blessing of God mingled with these waters renders them wholesome, medicinal, and useful. The Israelites were notorious for their murmurings against God, even after he had performed the most remarkable miracles to deliver them from the greatest calamities. May we, therefore, learn most earnestly to pray, that we may admire and adore God in all his providences, however dark or mysterious.

PRAYER.

MERCIFUL and heavenly Father, before entering on the duties and secular engagements of another week, we would present ourselves as a family before thy mercy-seat, and in the name of Jesus express the homage and adoration of our hearts. We adore thee as the helper of thy people. From what we have now read in thy sacred Word, we see that thou art a very present help, and that the time of thy people's great extremity is the blessed time of thy gracious opportunity. We rejoice that thou ridest on the heavens in thy help. May we therefore be encouraged to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.

We thank our God for surrounding us with the arms of his protecting goodness during the last night. Every morning when we awake, may we feel a disposition to praise the Lord for his goodness. When we lie down on our beds, may our thoughts be with God; and when we awake, may our hearts be sensibly mindful of his kindness. Prepare us for all the duties and difficulties, temptations, comforts, and crosses of the week on which we have entered. May we feel and show that we were suitably impressed on thy day, and in thy courts, by the gracious words to which we listened.

Give us grace to enter upon the duties and engagements of the day, under a deep impression of the invaluable privileges we enjoy. O let our faith in the Gospel not be a dead faith, but a living faith, producing the living fruits of righteousness. May we be under the Divine influence of this faith, in all our secular employments, and in all our religious engagements. In our temporal pursuits may we ever maintain a religious feeling, and long for the glory of that celestial world, where the most exalted and refined employments shall fill up the ceaseless ages of eternity.

Sanctify to us the *Marah* waters of affliction; by faith may we pluck a branch from Christ, the tree of life; then shall the most bitter waters of affliction be in some measure acceptable, and always profitable. Give us the true disposition of heaven-bound travellers, who look upon themselves as pilgrims and strangers on earth. Teach us, *and the dear children of our affectionate care*, and all our domestics and friends, to look on this world as a wilderness, and not our home.

We thank God that we have wells of living water, even the Word and ordinances of our God, from which we may draw the waters of spiritual and divine consolation. Let none among us despise these sacred wells: and may we be prevented from applying to the world's broken cisterns for comfort.

Above all, we thank thee for Jesus Christ, the bread of life, the true manna, which came down from heaven. May we by faith eat of this Divine manna, and live for ever.

Preserve us from a murmuring spirit, and may the disappointments of time lead our thoughts to the enjoyments of eternity. All we ask is for Jesus, our Mediator's sake. Amen.

WATCHING FOR SOULS.

Bovey Tracy. Webster's. Ludlow. Sprague. C. M.

1 LET Sion's watchmen all awake,
And take the alarm they give!
Now let them, from the mouth of God,
Their awful charge receive.

2 'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.

3 All to the great tribunal haste,
The account to render there;
And shouldst thou strictly mark our faults,
Lord, where should we appear? DODDRIDGE.

LUKE X.

Christ sends out Seventy Disciples.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

REFLECTIONS UPON LUKE X.—Jesus is the great king and head of his Church, and he alone can qualify, prepare, and appoint suitable servants to be the pastors of his flock, and to proclaim his unsearchable riches in his name. Such as Jesus calls into his service are made willing to endure hardness for his sake; they who prefer worldly ease and mere personal comfort to his cause, plainly show that they have entered the ministry without his call. The heralds of the cross are not invested with the power of working miracles upon the diseased bodies of men, but they are the honoured means, by the power of the Spirit, in conferring the most invaluable blessings on the souls of men. When the Gospel which they proclaim is the power of God unto salvation, they are instrumental in opening the eyes of them who are spiritually blind, in unstopping the ears of those who are spiritually deaf, in making the spiritually lame to leap as a hart, and the spiritually dumb to sing.

PRAYER.

O THOU Divine and exalted Saviour, we acknowledge and adore thee in all thy glory, majesty, and grace. Though formerly humbled in thy humanity, thou thoughtest it no robbery to be equal with God. In thy mediatorial capacity thou art exalted and extolled very high, and a name is given thee above every name, that every knee should bow before thee, and all created intelligences confess that thou art Lord, to the glory of God the Father.

We desire, O Lord, with grateful hearts to draw near to thy throne of grace, through the merit of our Saviour's death. Let the temporal and spiritual blessings of the day raise our admiration of God, who daily loadeth us with benefits. May our numerous shortcomings during the past day be forgiven, and may the guilt we have contracted be washed away by the blood of Jesus, the sacrifice for the sins of men. May our daily sins be followed by daily repentance; and may the evil and danger of sin be more and more evident to our minds. If there are any among us unconvinced, may we be convinced now, that without faith in Christ, the only propitiation, we must live and die under the wrath of an offended God. O preserve us from such a doom, for who can stand before thee when once *thou* art angry!

May we lie down upon our beds at peace with God, looking to the righteousness of Christ *alone* as the only foundation of our hopes of pardon and acceptance. Looking to Jesus as our only Saviour, we commend ourselves and our beloved friends to thy Divine and fatherly protection. May each of us, in the exercise of a lively faith, lie down to rest as in the arms of our God, reposing on the bosom of Jesus: and may we see that our souls are sprinkled with his precious blood.

Deeply impress upon the minds of the dear children of our family that they must die. Inspire their youthful minds with faith in Christ: in him may they trust for pardon: to him may they look as the only friend who can lead them to the heavenly Jerusalem above.

We have now read that the harvest is great, but that the labourers are few. Teach us to look upon the world as a vast harvest-field, from which there are millions of souls requiring to be gathered to Christ. Holy Spirit, multiply the faithful ministers of the cross; send forth multitudes of labourers into the vineyard, and let blessed and large accessions be speedily made to the Church and kingdom of Immanuel. Have mercy on all who are labouring, more publicly or privately, in thy vineyard. Above all things, give them increasing degrees of thy Spirit, increasing zeal for the glory of God, increasing compassion for poor, wretched souls ready to perish, increasing concern to be the honoured instruments of rescuing captives from the tyranny of Satan, and increasing joy when the poor sinner is reclaimed from the error of his ways.

May the afflicted live in the enjoyment of all those comforts which the Gospel affords. May our prayers be heard, for Jesus' sake; to whom, with the Father and eternal Spirit, be glory and praise, for ever and ever. Amen.

CHRIST THE TRUE BREAD.

Jordan's Banks. Penrith. Greville. Boston. C. M.

1 LET us adore the eternal Word,
'Tis he our souls hath fed;
Thou art our living stream, O Lord,
And thou the immortal bread.

2 The manna came from lower skies,
But Jesus from above,
Where the fresh springs of pleasure rise,
And rivers flow with love.

3 Bless'd be the Lord that gives his flesh
To nourish dying men!
And often spreads his table fresh
Lest we should faint again. WATTS, 5, *B. III.*

EXODUS XVI.

Manna given.

AND it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

16 This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

32 And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

REFLECTIONS UPON EXODUS XVI.—Boundless and inexhaustible are God's providential and gracious resources. From the former, he supplies the wants of every living thing; and from the latter, he enriches the church militant on earth with grace, and the church triumphant with glory. "How great is his goodness?" None can tell! "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The Israelites were filled with wonder when they saw the manna. What wonder and thankfulness should fill our hearts when we think of Christ the Divine Manna, who is the true bread of life, who came down from heaven, that they who receive him, and feed upon him, may live for ever. Do we highly estimate Jesus, his salvation, the doctrines of his grace, and the promises of his truth, as manna from heaven, sweeter than honey; and do we daily hunger after this manna, and feed upon it as the food of our souls, and the joy of our hearts?

PRAYER.

O LORD, we adore thee as our everlasting Father, and would say with thy Church in former days, Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, and our Redeemer. O fulfil in our experience that promise, I will be a father unto you, and ye shall be my sons and daughters. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me. Graciously fulfil in our experience these great and precious promises.

We bless our covenant God and Father in Christ for the mercies of another night. Thou hast given us rest and sleep and refreshment and protection. Bless us in all the engagements of this day. Let not our affections be placed on the objects of time; and even when our time is occupied with our temporal pursuits, may our minds often rise to heavenly objects. May we not be ensnared by the temptations of the day; and may we know what it is to have daily fellowship with the Father, and his Son, Jesus Christ: and thus have, every day, a foretaste of the joys of heaven.

O Lord, we would now dedicate our souls anew to thee; and may it be our happiness to serve thee on earth, and eternally to enjoy thee in heaven.

May the Holy Spirit bless what we have now read of the manna, and of the Divine sanction given to the Sabbath-day. We bless thee, O Lord, for miraculously preserving thy Church from perishing with hunger in the desert. And we thank thee, that thou hast constantly and abundantly supplied all our wants, from our birth to the present day. Our bread has been given us, and our water has been sure. More especially we thank thee for Jesus, and the blessings of salvation, the true manna, which came down from heaven. By faith may we relish and desire this manna; by faith may we feed daily on this manna. In the strength of this manna may we journey onward to our heavenly home.

O give our dear children grace to love this manna, to seek this manna, and daily to feed upon it, as the vital nourishment of their soul.

We thank God for the abundance of the blessings of salvation, that there is enough and to spare. What reason have we to bless thee for the freedom of these inestimable blessings! May we unceasingly rejoice, that pardon, acceptance, regeneration, holiness, and even heaven itself, are blessings offered to the chief of sinners, who are welcomed by the God of grace to receive them all, without money and without price. May none of us despise these blessings. Convince us that no punishment will be so grievous as the punishment of those who die despising mercy. O preserve us from such a sin, and hear our humble prayer, for Jesus our Immanuel's sake. Amen.

CHOOSING THE BETTER PART.

Alfred. Kensey. Peru. Marks. L. M.

1 BESET with snares on every hand,
In life's uncertain path I stand:
Saviour divine! diffuse thy light
To guide my doubtful footsteps right.

2 Engage this roving, treacherous heart
To fix on Mary's better part,
To scorn the trifles of a day
For joys that none can take away.

3 Then let the wildest storms arise;
Let tempests mingle earth and skies;
No fatal shipwreck shall I fear,
But all my treasures with me bear.

DODDRIDGE.

LUKE X.

The Good Samaritan.

AND, behold, a certain lawyer stood up, and tempted him, saying, Master, What shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two-pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

REFLECTIONS UPON LUKE X.—It is a humiliating sight to witness men of rank, influence, and learning, without grace, and as ignorant of the great scheme of salvation as wandering Indians. The treasures of human knowledge can avail me nothing in the day when the earthly house of this tabernacle is laid down—in the day on which I shall appear before the judgment-seat of Christ—if I am destitute of that spiritual knowledge which is indispensably necessary for the salvation of the soul. They who are taught of God, know and are convinced they can do nothing to obtain eternal life. They know, and believe, that if they were able to rear numerous and magnificent edifices, either for the purposes of piety or of mercy, yea, that if they laid down their lives to feed the poor, or gave the fruit of their body for the sin of the soul, they should infinitely come short of purchasing for themselves salvation—of obtaining acceptance with God, the pardon of sin, or a title to heaven. They look to Jesus alone as "The Lord their righteousness," and to his atonement as the only foundation of their hope. How compassionate is Jesus! He saw us in our sins, in our blood, and in our wretchedness, and came on wings of love for our relief!

PRAYER.

FATHER, Son, and Spirit, one God, we adore thee as the living God. Thou hast in thyself a life uncreated and immutable. Thou art the fountain of all life that exists, from the life of the minutest insect to that of the loftiest archangel.

In thy being thou dost stand alone and independent, possessed of all within thyself which is essential for thy blessedness, while thy purposes are infinitely beyond the control of all creatures.

While we draw near to present our evening prayer, may the garden of our souls be refreshed by the sacred breezes of the Spirit's influences. Awake, O north wind, and come, thou south; blow upon our garden, that the spices thereof may flow out.

We would acknowledge and feel our nothingness, sinfulness, and guilt, in thy presence. We are less than nothing and vanity, and have reason to be unceasingly amazed at thy gracious condescension, in looking on such polluted worms, and permitting them to enjoy intercourse with thyself.

We confess that in Adam our covenant-head we lost a rich inheritance of life and blessedness; but we rejoice that Jesus the second Adam has regained the inheritance. While we have reason to mourn that the wages of sin is death, we have reason to sing for joy, that the gift of God is eternal life, through Jesus Christ our Lord. Graciously preserve us from a self-righteous spirit; from imagining that we are ever able by our own works to obtain from God a blessing of such inestimable worth. May we not therefore go about to establish our own righteousness, which is no righteousness, but may we submit with joy to the righteousness of Christ. By faith, O Jesus, may we receive and trust in thee as the Lord our righteousness. Give us the pleasing evidence that we are possessed of that spiritual life on earth, which will be followed by eternal life in heaven. O teach us to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourself. Let love reign in our hearts. O Lord, teach us to long and pray for each other's salvation.

Save the dear children. Make them the early trophies of our Saviour's conquest. Give them now that life of grace which will be followed by a life of glory.

Extend thy mercy to all our relatives and friends. Preserve them and us from the sinful and excessive cares of this life. Like Mary, may we choose the good part, the one thing needful, which is never refused to those who seek it, and which is never lost by those who obtain it. Like Mary, may we sit at Jesus' feet, and learn lessons of humility, of love, of holiness, and faith. We acknowledge thy fatherly and providential goodness manifested to us during this day. May the guilt we have contracted be washed away by the all-prevailing merit of our Saviour's righteousness. Continue thy kindness through the night on which we are entering, and may we be prepared and fitted for the duties of another day. We ask these blessings in the name of Christ, our Mediator and Redeemer. Amen.

ISRAEL'S GOD.

Ebenezer New. Auburn. Cambridge New C. M.

1 THE Lord himself chose Israel's way,
And marked their journeys right;
Gave them a leading cloud by day,
A fiery guide by night.

2 They thirst; and waters from the rock
In rich abundance flow,
And, following still the course they took,
Ran all the desert through.

3 O wondrous stream! O blessed type
Of ever-flowing grace.
So Christ, our rock, maintains our life
Through all this wilderness. WATTS, *Ps.* 105.

EXODUS XVII.

The Amalekites overcome, and the Power of Prayer.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi:

16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

REFLECTIONS UPON EXODUS XVII.—God brought his people Israel into great straits and difficulties that they might feel their dependence upon him and place their confidence in him. In no case, if they had called on God, would help have been refused, or even delayed; but given up to the perverseness of their nature, the hardness of their hearts, and the obstinacy of their wills, they preferred distrust to holy confidence, and unreasonable murmurings to earnest prayer and humble supplications. When saints are called to suffer for the sake of Christ, their Divine Lord considers the injuries done to them as done to himself, and the indignity shown to them as shown to himself. He said in the days of his humbled humanity, "Inasmuch as ye have done it to one of the least of these my children, ye have done it unto me." What a striking figure of Christ is the rock Horeb, which was smitten and rent in the wilderness, and which supplied the Israel of God with refreshing water in the desert!

PRAYER.

FATHER of mercies, we desire with holy reverence to assemble around the domestic altar to present our morning sacrifice, and to offer up our adorations and supplications in the name of Christ. Thou art the fountain of life, and the overflowing, the inexhaustible fountain of all those comforts which render life blessed. We thank thee, O God, for those instances of thy providential goodness to Israel of old which thou didst manifest when they were reduced to the greatest straits. In thy mercy thou didst send them water from the rock when they were ready to perish by thirst; and thou didst deliver them from powerful enemies when they were in danger of being destroyed by the ravages of war. We will give thanks to thee for the deliverances accomplished for thy Church in ancient days, for it is good; for thy mercy endureth for ever.

Give us grace, O Lord, to look upon this world as a desert which can yield no supplies for our immortal souls. While multitudes look upon it as their home, may we look upon it as a dry and thirsty land where no water is. We thank God for the waters of salvation. May each member of this family thirst after the waters of the river of life, and may we rejoice with joy unspeakable that there is a river, the streams whereof supply thy people with Divine consolation and grace.

Lord, lead us in the green pastures of Gospel ordinances, and beside the still waters of Gospel grace. We thank thee that thou hast not dealt with us as our iniquities deserved, by sending us to the wilderness of despair, where no waters of salvation flow, where no beam of hope shines, where no sound of mercy is heard, and where no pardons are proclaimed.

Sanctify to us the afflictions of life. Like Moses, may we cry earnestly to God in prayer when the storms of affliction assail us. O may our hopes be firmly placed on Jesus the Divine foundation; then we shall have a resting-place of Divine security, from which no calamities shall ever be able to remove us.

May the Holy Spirit teach us to see in the rock Horeb a type of Jesus, who was smitten by the curse of a fiery law, that streams of mercy might flow forth, to run through the wilderness of this world, for purifying, refreshing, and saving our ruined race. By faith may we believe, O our redeeming Saviour, that thou didst bear our griefs and carry our sorrows; that thou wast stricken, smitten of God, and afflicted; that thou wast wounded for our transgressions, and bruised for our iniquities.

Convince our dear children that by nature their hearts are hard as adamant, and that thy grace is necessary to soften and change them. O give them new hearts, and put thy Spirit within them.

During another night thou hast preserved us, and to another day thou hast spared our forfeited lives. Accept the thankfulness of our hearts. As an evidence that our expressions of gratitude are sincere, may we serve thee with affectionate fidelity this day. Whatsoever we do, may we do all to the glory of God. Hear us, for Jesus' sake, who is worthy, with the Father and Holy Ghost, to receive glory, honour, and praise, for ever and ever. Amen.

THE MISERABLE WORLDLING.

Arundel. Oldham. Tunbridge. Wantage. C. M.

1 DELUDED souls! who think to find
A solid bliss below:
Bliss! the fair flower of Paradise,
On earth can never grow.

2 See how the foolish wretch is pleased
To increase his worldly store;
Too scanty now he finds his barns,
And covets room for more.

3 What shall I do? distressed he cries:
This scheme will I pursue:
My scanty barns shall now come down,
I'll build them large and new.

4 Scarce had he spoke, when, lo! from heaven
The Almighty made reply;
For whom dost thou provide? thou fool!
This night thyself shalt die. NEEDHAM.

LUKE XI.

Christ's Counsels.

AND he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

LUKE XII.

The Miseries of the Graceless Rich Man.

AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

REFLECTIONS UPON LUKE XI., XII.—Earthly friends and human friendship are, in their place, valuable blessings, which call forth our thankfulness to God, from whom all blessings flow. Have we earthly friends? The flame of friendship can only be preserved alive by reciprocal acts of kindness and friendship. There is no friend like Christ: the more we depend upon him the more is he delighted. We may soon exhaust the patience of earthly friends by our importunities; but our numerous, earnest, and long-continued supplications can never displease Jesus. Great is the willingness of earthly parents to listen to the requests of their offspring—the dear objects of their paternal regard; but infinitely more willing is Jesus to lend a loving ear to the cry of his people. May we be preserved from coveting earthly riches, which perish; and may we be taught to covet earnestly the best gifts, namely, a heavenly inheritance, which endures for ever.

PRAYER.

O THOU merciful and prayer-hearing God, we esteem ourselves infinitely honoured in being permitted, at the close of the day, after its duties and engagements, to encompass thine holy altar, and, in the name of Jesus, to present our evening prayer. Great, O Lord, are the works of thy mercy and power, and sought out of all them that take pleasure therein. Teach us graciously to take pleasure in the works of thy mercy; and, like the angels, may we earnestly, yet humbly, look into the mysteries of redeeming grace. Thy work is honourable and glorious; and thy righteousness endureth for ever. The wonderful works of thy mercy shall be remembered to all generations; for thou art gracious and full of compassion.

May the Word we have now read come home to our understanding and heart with irresistible efficacy and power. Thy Word has been the mean of the salvation of myriads; O make it the mean of *our* salvation. As thy Word and Gospel are the power of God to salvation to those who believe, Lord, give us faith, that it may be the power of God to the salvation of our souls.

We adore thee, O Jesus, as the friend of man—as the friend who sticketh closer than any brother. We thank thee for acting the part of a kind friend, in laying down thy life to save us, and in opening up a way by which we may have constant access to a prayer-hearing God. May thy Spirit teach us to pray—to pray with fervency, humility, and persevering importunity. Let us not pray as if we imagined our God was unwilling to hear our supplications; but may we pray under the believing conviction that all our prayers which are agreeable to thy will, and presented with faith in the name of Christ, shall assuredly be answered. When we prostrate ourselves before the throne of grace, in the closet, in the family, or in the sanctuary, may thy promise be ever alive in our believing remembrance: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Lord, have mercy on our children. The love of our heart, our concern for their eternal interests, prompt us to pray fervently for their salvation. Give them praying hearts. May they love thy Word, may they hear it, and may they keep it as a sacred treasure.

Lord, deliver us from a covetous, worldly spirit. May we take warning from the rich man in the parable, who amassed an earthly inheritance and lost his soul. Holy Spirit, enable us to lay up a treasure in heaven, where we shall be ever with the Lord.

We express our unworthiness of the mercies of the past day. Lord, accept the tribute of our thanksgiving. May our daily sins be washed away by Jesus' blood. May we lie down upon our beds this night with growing confidence in thy providential goodness, exercising a lively hope in Jesus, our only Saviour, in whose name we present our prayers, and to whom, with the Father and Holy Spirit, we ascribe the kingdom, power, and glory, for ever and ever. Amen.

MOUNT SION.

Folleyorth. Worship. Gainsboro'. Great Milton. C. M.

1 NOT to the terrors of the Lord,
The tempest, fire, and smoke;
Not to the thunder of that word
Which God on Sinai spoke.

2 But we are come to Sion's hill,
The city of our God,
Where milder words declare his will,
And spread his love abroad.

3 Behold the innumerable host
Of angels clothed in light!
Behold the spirits of the just,
Whose faith is turned to sight!

WATTS, 152, *B. II.*

EXODUS XIX.

God's Message to the People at Sinai.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

REFLECTIONS UPON EXODUS XIX.—Great was the deliverance of Israel from Egyptian bondage; far greater the deliverance of the saints of God from sin's dominion, and from the tyranny of Satan,—the prince of the power of the air. Have we obtained this glorious deliverance?—are the chains of our spiritual slavery burst asunder?—and do we enjoy the holy and blessed liberty of the sons of God? Great is the affection of the eagle, the king of birds, to its offspring. See how it flutters over them with its powerful, outstretched wings; see how it bears up its young upon its wings; and see with what energy it defends them from danger. Here we have an emblem of God's affectionate care of his people. He never withdraws from them his loving, watchful eye: he defends and comforts them with the wings of his almighty power; and on these wings he bears them up and carries them, until, at last, he conveys them to their heavenly home. At Sinai God came to Israel with his law accompanied by thunderings and lightnings; now he comes to us in his Gospel accompanied by smiles of love, complacency, and peace.

PRAYER.

O LORD, thou art to be feared above all gods. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. May the solemn truths we have now read be instrumental in filling our minds with a filial fear and a holy reverence of thee, O Lord our God.

We acknowledge thine unmerited goodness in protecting and sparing us during the last night. May our bodily rest and refreshment invigorate our minds, and animate us to serve thee, this day, with readiness and joy. Thy hands have made us and fashioned us and preserved us; give us understanding, that we may learn thy commandments. We pray thee, let thy merciful kindness be for our comfort this day, according to the Word thou hast given unto thy servants. Continue with us our temporal blessings. Give us day by day our daily bread. To thee we would present our first offerings—to thee, who sendest thy sun every day to cheer us with his rays, and gladden us with his influence.

We desire with the deepest humility to acknowledge our unworthiness of all the goodness thou hast made to pass before us. From our birth to the present moment thou hast done to us what thou didst to ancient Israel—thou hast borne us up as on eagles' wings. May we be savingly brought to thyself. We have been brought to thy Word, and we have been brought to thy sanctuary: may we in reality be brought to the bosom of thy grace, and may we be encompassed by the everlasting arms of thy mercy. O make thy covenant with us as a family; and may we keep thy covenant: then shall we be a peculiar treasure unto thee. Have mercy upon the inhabitants of our land; turn the hearts of all ranks of men to thyself; teach them to obey thy laws, observe thine ordinances, sanctify thy Sabbath, receive thy Son, and keep thy covenant: then shall our nation be a peculiar treasure unto thee above all people.

May we know savingly what it is to enjoy communion with thee the Father in thy love, with thee the Son in thy grace, and with thee the Spirit in thine influences. Convince us of the necessity of holy and solemn preparation for approaching the Divine presence in the holy ordinances of the Gospel.

We thank thee, O Lord, for the Gospel dispensation, with all its mildness, and all its light. We rejoice that the tremendous terrors of the old dispensation are past, and that our ears are now saluted with the soft, sweet music of the *still*, small voice of the Gospel.

We pray for the rising race in general, *and for the dear children of our family in particular. Great God, now condescend to bless them; and soon may they be made the willing subjects of thy victorious grace.*

We ask the pardon of sin, the answer of our humble prayers, and the acceptance of our persons, in the name of Jesus, our only Mediator and Redeemer. Amen.

PRINCE JESUS.

Charity. Radiance. Portugal. Rothwell. L. M.

1 EXALTED Prince of life, we own
The royal honours of thy throne;
'T is fixed by God's almighty hand,
And seraphs bow at thy command.

2 Exalted Saviour! we confess
The sovereign triumphs of thy grace;
Where beams of gentle radiance shine,
And temper majesty divine.

3 Wide thy resistless sceptre sway,
Till all thine enemies obey;
Wide may thy cross its virtues prove,
And conquer millions by its love. DODDRIDGE.

LUKE XIII.

Christ preaches Repentance, and mourns over Jerusalem.

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

REFLECTIONS UPON LUKE XIII.—What an account tyrants have to render at the last day for those wanton deeds of injustice, cruelty, and blood, which rendered them the scourges, terror, and curse of the race of man! We are not to judge of the state of man by the circumstances of their outward lot: God sometimes permits the sun of prosperity to shine with great brightness on the worst of men; and he not unfrequently allows the dearest objects of his love to be enveloped with the darkest clouds of adversity and suffering. Numerous and great are those spiritual and moral infirmities which cleave to us. What reason we have to rejoice that we have a skilful, powerful, and merciful physician, Jesus Christ, who is willing and able to heal all our infirmities, and give us disposition and strength for his service and worship! O may Jesus be the physician of our souls!

PRAYER.

O LORD our God, thou art a God of spotless majesty and excellence, and we are vile, polluted worms, infinitely unworthy of being admitted into thy gracious presence.

As a family, we confess our sinfulness. We acknowledge our unbelief, our enmity, our pride, our ignorance, our folly, our carnality, our earthly-mindedness, and our cold and most culpable indifference as to things Divine. Behold, we are vile: what shall we answer thee? With the Psalmist we would confess, We will declare our iniquity, we will be sorry for our sins; we acknowledge our transgressions, and may our sin be ever before our eyes, that we may be humbled in the dust because of our iniquity.

We supplicate repentance. O give us by thy Spirit a knowledge of sin, a loathing of sin, a turning from sin, and sorrow for sin. Teach us the lesson of true repentance—not the repentance of the terrified, despairing slave, but the repentance of the believing soul, which is unto life. Let not our repentance be like the repentance of Judas, but like that of Peter, who went out and wept bitterly. Are there any among us hardened and impenitent? Bring home to their hearts with irresistible power these solemn words: Except ye repent, ye shall all likewise perish. Let their impenitence and hardness remain no longer. Fulfil in their experience that precious promise, They shall return unto me with their whole heart.

We come to thee, O Jesus, with all the infirmities of our souls. Thou art as able to cure the infirmities of the soul as those of the body. We are encouraged to commit our diseased souls into thy hand, and we earnestly pray that thou wouldst deliver us from all the diseases of our corrupted and depraved hearts. Have not some of us been long bound with the chains of guilt and the infirmity of sin? May we be loosed this day from our infirmity, and may we obtain now that liberty of grace which will be followed by enjoyment of glory above.

We thank thee, O Lord, for the glorious things thou hast done for our world in providing a Saviour for our ruined race. We thank thee for the glorious things thou hast done for our land and nation in giving us the ordinances of salvation. We praise thee that in a peculiar respect our land is blessed of heaven, that Abraham's God is known in the midst of us, and that not a few of our rulers and legislators have acknowledged the mediatorial sovereignty of Jesus.

Make our dear children humble penitents at Jesus' feet. Convince them how dreadful it is to live in sin, and how awful and affecting to perish at last in the prison of hell. Teach them by thy Spirit to flee to Jesus, and to escape for their life.

Bless to us the events, the duties, the comforts, and the trials of the past day. We thank thee, O gracious Father, for thy continued goodness. Let no evil befall us this night. When awake, may our thoughts and desires ascend to thyself and thy heaven; and when asleep, may we enjoy the care of thy watchful eye; for the sake of Jesus, who was once dead, but is now alive again, and will live for ever and ever, Amen.

OUR DUTY TO GOD.

Berry. Tracy. Colchester. Salem. Wilkins. C. M.

1 THAT God who made the world on high,
And air, and earth, and sea,
Own as thy God; and to his name
In homage bow the knee.

2 Let not a shape, which hands have wrought
Of wood, or clay, or stone,
Be deëmed thy God; nor think him like
Aught thou hast seen or known.

3 Take not in vain the name of God;
Nor must thou ever dare
To make thy falsehoods pass for truth,
By his dread name to swear. GIBBONS.

EXODUS XX.

The Moral Law.

AND God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

REFLECTIONS UPON EXODUS XX.—Unless we look on God as our God and Father in Christ, we can never yield a loving and faithful obedience to his laws. He accepts of no obedience, unless it is the obedience of love—the obedience of sons, and not the obedience of slaves. May we be preserved from every description of idolatry, and may Jesus reign superlatively and for ever on the throne of our affection. If we are Christ's, God's name will be dear to our hearts, and we will ever think of it with reverence and delight. What a blessing is the Sabbath—a manifestation of God's benevolence as much as of his wisdom! May the Sabbath be ever our delight, the holy of the Lord, and honourable. Does the law proclaim relative duties? May we be faithful in their performance. According to God's kind, wise, and merciful law, may we be merciful, chaste, encroach on no man's temporal interests or claims, protect our neighbour's good name, and rejoice in all he possesses, as the rich gifts of Providence. Have we felt the convincing power of the Holy Spirit in bringing the law home with efficacy to our conscience? Have we felt the thundering terrors of the Lord, and the indispensable necessity of being introduced into the covenant of grace, that we may be delivered from the anathemas of the covenant of works? Then what reason have we to sing hallelujahs of praise!

PRAYER.

MOST glorious and most mighty Jehovah, thou art the legislator of the universe, and thou art the God of all the kingdoms of the earth. Thine is the kingdom, the power, and the glory, and thou art exalted as head above all. Thy throne is in heaven: thine eyes behold, and thine eyelids try, the children of men. Thy throne, O God, is for ever and ever, and the sceptre of thy kingdom is a right sceptre. How different is thy throne from the thrones of earthly kings; while injustice, cruelty, and blood are often the foundation of the thrones of earthly rulers, justice and judgment are the habitation of thy throne, and mercy and truth go before thy face.

We rejoice that thou art not only seated upon the throne of essential and universal empire, but that, in the Person of the Son, thou art seated upon the throne of grace. As a family, we draw near unto this throne, at the commencement of another day, to present our morning prayer. We thank our God that, in the enjoyment of life, health, and reason, we have been spared through another night, and that, with the return of the morning sun, we are enabled, in the enjoyment of all these mercies, to surround the family altar. May the return of the morning's light remind us of thee, O Jesus, as the bright and morning star. We seek thy gracious light, while passing over the sea of life. Be thou our light, our guide, our all. Cause every dark foreboding to disappear, and through the storms and dangers which are before us may we be led in triumph to the port of peace at last!

We thank thee, O Lord, that in delivering thy laws to man, thou didst most graciously declare thyself to be the Lord their God. Be to us as a family through Jesus Christ, the Lord our God. Graciously enable us to renounce every idol that would usurp in our souls that place which is due to Christ alone.

We thank thee for appointing the manner of thy worship, and that it is not left to the opinion, contrivance, or authority of man. Give us grace to walk in all thine ordinances, as thou hast appointed them in thy sacred Word. Preserve us from the neglect or irregular observance of thine ordinances. Let thy Sabbath be increasingly sanctified in our land and throughout the earth. Make us faithful in performing relative duties.

Teach our beloved children to honour and obey their father and mother, that their days may be long on the land which the Lord their God giveth them.

Give us grace to cultivate kind and merciful dispositions. Preserve us from fleshly lusts, which war against the soul. In all things may we be willing to live honestly. Defend us from the falsehood of others, and prevent us from falling into falsehood ourselves. Suffer not the love of the world to take possession of our hearts, but may we covet earnestly the best gift. Teach our servants to honour all thy laws.

May thy law be our guide this day, and every day. Give us thy pardoning mercy, and hear our prayers, for Jesus our Redeemer's sake. Amen.

FELLOWSHIP WITH CHRIST.

Power's. Melody. Warwick. Sand Down. C. M.

1 HOW sweet and awful is the place
With Christ within the doors,
While everlasting love displays
The choicest of her stores!

2 Here every bowel of our God
With soft compassion rolls,
Here peace and pardon bought with blood
Is food for dying souls.

3 While all our hearts and all our songs
Join to admire the feast,
Each of us cry with thankful tongues,
Lord, why was I a guest? WATTS, 13, *B. III.*

LUKE XIV.

Humility. Parable of the Supper.

AND he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

REFLECTIONS UPON LUKE XIV.—True humility is the true loveliness of the renewed soul, and a grace which will shine with peculiar and unfading lustre "when suns shall rise and set no more." Great honour awaits the humble followers of the Lamb of God. In this world they are looked upon by the unrighteous and profane as "men of low degree;" but in heaven they shall sit beside Jesus on his throne, and shine like the brightness of the firmament for ever and ever. If we breathe the Spirit of Christ, we will follow his example in considering the case of poor saints, and make them the objects of our special care. Acts of mercy to them Jesus considers as done to himself. Let us praise God for the Gospel feast, and let us constantly partake of its dainties with thankfulness and joy!

PRAYER.

FATHER of all mercies, we bow ourselves before thee at the close of another day, in the name of Jesus, our Surety and Saviour. Unto thee, O Lord, we would lift up our souls; thou art our God, early will we seek thee; our father's God, and we will exalt thee. We adore thee in thy benevolence manifested in thy providence, in supplying the wants of all thy creatures, in causing thy sun to shine upon the evil and the good, and in making thy rain to descend upon the just and the unjust. But more especially we adore the sovereign and gracious displays of thy goodness in the plan of salvation by the righteousness of thy well-beloved Son. In thy boundless love thou didst pity wretched, dying men; and we praise thee that thou didst send the son of thy love to give them life, salvation, and immortality.

In thy kind providence we are brought in safety to the close of another day. This day we have drank of thy providential streams, and we have received our food from thy providential storehouse. We place at thy feet the short-comings and offences of the day, and we supplicate pardon through the merit of our Saviour's blood. We rejoice that this sacred fountain is ever open to the guilty and polluted. Black and polluted with sin, we would now fly to this purifying fountain. Wash us, O Jesus—wash us, or we die.

Take us under thy protection this night. We are safe in the arms of thy mercy, to which we now commit our bodies and our souls. May we be graciously spared to another day, and do thou cause us to hear the voice of joy and gladness.

We would earnestly ask thy blessing on the reading of the Scriptures. Thy Word is incorruptible seed; O may it take deep root in our hearts, and bring forth fruit in our lives.

Deliver us from the sin of pride, and may we be humble disciples, instructed at the feet of Christ. Give us grace to obey that wise and gracious command, Be ye clothed with humility. May we show that we are adorned with humility in our intercourse with the world, and in particular in our intercourse with thy people. Throughout the whole of life may we follow the apostolic advice, Be kindly affectioned one to another with brotherly love; in honour preferring one another. Lord, enrich our hearts with merciful dispositions, and may we ever feel for the sufferings of the poor, and particularly for the poor of thy flock. May we know the refined delight of distributing to the necessities of the saints.

We thank thee, most merciful God, for the invitations of the Gospel. May all of us accept of its invitations, and no longer resist the kind and persuasive calls of mercy.

Have mercy on perishing sinners. Make thy ministers successful in persuading thousands by a holy compulsion to flee to Jesus, and enter into the building of mercy, that thy house may be filled.

May our children hear the voice, the calls, and the invitations of mercy. May they and we sit down and partake of thy Gospel feast on earth, and at last sit down in heaven at the feast of the great King.

We ask every blessing for our dear Redeemer's sake. Amen.

PRAYER TO THE GOD OF PEACE.

Salisbury Plain. Serenity. Bath Chapel. James'. C. M.

1 NOW may the God of peace and love,
Who from the imprisoning grave
Restored the Shepherd of the sheep,
Omnipotent to save;"

2 Through the rich merits of that blood
Which he on Calvary spilt,
To make the eternal covenant sure
On which our hopes are built;

3 Perfect our souls in every grace
To accomplish all his will,
And all that's pleasing in his sight
Inspire us to fulfil!

RIPPON, 390.

EXODUS XXIII.

Precepts and Promises.

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment:*

3 Neither shalt thou countenance a poor man in his cause.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

REFLECTIONS UPON EXODUS XXIII.—Satan is a liar, and the father of liars; and it is humiliating in the extreme to consider how lying, falsehood, and deceit are incorporated with our whole nature, and *how soon* we went astray, speaking lies and doing wickedly!—thus showing that we lost in Adam the lovely image of the God of truth, and that our moral and intellectual nature has received in its place the image of that foul spirit, who is the fountain of sin and the source of misery. Unspeakably varied were the sufferings of Christ; and the wounds inflicted by the lying tongue, and by the reproaches of wicked men, were peculiarly severe and overwhelming. "Reproach broke his heart." Before the tribunal of Pilate false witnesses rose up against Christ, cast on him the vilest aspersions, and furnished an affecting illustration of the descriptive prophecy of our Saviour's sufferings: "They gaped upon me with their mouths, as a ravening and roaring lion. For dogs have compassed me; the assembly of the wicked have inclosed me." The saints of God know that they are pilgrims and strangers on earth, and they also know and rejoice that they are under the guidance and protection of Jesus, the angel of the covenant, whom the Father has given as their "witness, leader, and commander."

PRAYER.

MOST merciful and gracious God, we desire in our family capacity to call upon thee in the all-prevailing name of Jesus, and to adore thee as infinitely worthy to be praised. Because thou hast promised to be the hope of thy people and the strength of Israel, we are encouraged to prostrate ourselves before thy throne, and to lift up our eyes to thee for mercy and forgiveness. In the multitude of thy mercy we assemble in this our *domestic sanctuary;* and in thy fear we desire to worship toward thy heavenly temple.

We adore thee as a God of truth. Great is thy faithfulness, and lying lips are an abomination to the Lord. We would mourn over our hypocrisy, falsehood, and deceit. At a very early period of our lives we went astray, speaking lies and doing wickedly. And, alas! in the more advanced period of our lives we have by our unbelief called God a liar. Amazing grace, that thou shouldst have borne with our provocations, and that deserved punishment was not inflicted on our guilty heads!

Preserve our dear children from lying lips. May they love the truth, and at no time may they be tempted to depart from it. Affect them deeply with a sense of the eternal misery of liars, who shall be cast into the lake that burns with fire and brimstone.

Lord, preserve us from the corrupted maxims and from the ensnaring example of wicked men. May we never follow the multitude to do evil. Give us grace to avoid the broad way, in which so many are to be found travelling to perdition. May we love and frequent the narrow way, in which thy chosen ones are found travelling, under the direction of Jesus, to their heavenly home.

Holy and gracious Spirit, write the laws of the Lord our God upon the table of our heart. Teach us to love them because they are wise, merciful, and just. Influenced by filial love, may we ever yield obedience to the commandments of our Father in heaven, not as a covenant of works, but as a rule of life in the hands of a Mediator. We praise thee for all the benefit we have derived as individuals, as a family, as a church, and as a nation, from thy blessed and Divine precepts. And we present our thanksgivings for the salutary influence of thy Gospel and its ordinances in these lands. O let this influence be extended over the whole earth, that the race of men may become one spiritual family of love under Jesus, our common Saviour and Lord. Give to us and our relatives, and the congregation of which we form a part, a lively faith in the Gospel of Christ, exemplified by a ready and constant obedience to his laws. Though our service cannot purchase thy favour, we praise thee that thou hast delivered precious promises to those who serve thee. May our obedience be filial and evangelical.

This day may our lives show that we believe thy Gospel and that we love thy laws. Let thy care, which we have experienced during the last night, animate us in thy service. Graciously answer and forgive, for Jesus' sake, our Surety and Redeemer. Amen.

GOD'S DELIGHT IN THE RETURNING PRODIGAL.
Bath Auriculo. Foundry. Melanchon. Ulverston. L. M.

1 WHO can describe the joys that rise
Through all the courts of Paradise,
To see a prodigal return,
To see an heir of glory born?

2 With joy the Father doth approve
The fruit of his eternal love;
The Son with joy looks down, and sees
The purchase of his agonies.

3 The Spirit takes delight to view
The holy soul he formed anew;
And saints and angels join to sing
The growing empire of their King. WATTS, 101, *B. I.*

LUKE XIV.

Loving and serving Christ.

AND there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

LUKE XV.

Parables of the Lost Sheep and the Lost Piece of Silver.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

REFLECTIONS UPON LUKE XIV., XV.—Earthly parents and friends have claims upon our affection, but the claims of Jesus for our heart are infinite, and with which no others must be brought into competition. What reason have we to mourn over the coldness and the weakness of our love to him, whose love to us was stronger than death, and which the cold waters of death could not quench! We should give ourselves no rest till we can say, with the unfeigned sincerity of the holy Apostle, "Lord, thou knowest all things; thou knowest that we love thee." What a blessing!—Jesus is the friend of publicans and sinners. The very worst of characters should excite our pity, and we should employ means, merciful and mild, to persuade them to enter God's sanctuary, and listen to the alluring accents of the Gospel of peace. This is following the example of Christ, who came from the lofty heavens—yea, from his Father's bosom—to seek and to save that which is lost. To be instrumental in saving a soul is a greater honour than conquering a kingdom, while it heightens the melody of the songs of heaven.

PRAYER.

O LORD our God, we desire to draw near to thy throne of grace, under the deep impression of thine omniscience as a heart-searching God. May we feel this in all our religious observances. Hell and destruction are before thine eyes: how much more the hearts of the children of men!

We rejoice that thou art a God of the greatest compassion, and of the most unbounded mercy. We will sing of thy mercy, as well as of judgment; for thy mercy shall be built up for ever.

Lord, fill our hearts with love to Christ. O give us this rich inheritance, which we would value more than all the mental accomplishments which human reason can impart. Teach us to forsake all things for Christ, should Providence require us to make such a sacrifice. And if Providence require no such sacrifice, may everything on earth, even the most valuable, compared with Christ appear less than nothing and vanity.

Holy Saviour, captivate the affections of our dear children. O may the sacred fire of Divine love be kindled in their bosoms, never to be extinguished.

Holy Spirit, may we belong to those who are the salt of the earth. O let not our profession be like the salt which has lost its savour. May the salt of our profession be accompanied with the salt of grace. Suffer us not to be satisfied with the mere casket of outward piety, but may we earnestly covet the jewel of inward grace. Give us that imperishable seed in our heart which will spring up into life eternal.

We adore thee, blessed Jesus, as our compassionate Saviour. Infinite is thy love, and inconceivable thy pity, in seeking out the lost sinner, wandering far from God, and travelling the downward road to endless woe. We praise thee that thou didst come to the wilderness of this world, to seek the lost sheep of our fallen race. If there are any among us whom thou hast graciously sought in thy tender mercy, and whom thou hast graciously found, we would magnify and praise thy name. What are we that thou shouldst have arrested us in our mad career, and prevented us from sinking in the lowest hell, under the weight of our accumulated guilt? Lord, we desire to pray, with all the earnestness of our soul, that each one now prostrate before thee may have reason thus to utter the voice of thanksgiving: Jesus, when I was a wanderer and a stranger far from God, thou didst seek me, and find me; thou didst interpose with thy blood, and save my soul from danger and perdition.

Father of mercies, accept the tribute of our gratitude for the tokens of thy kindness during the past day and the past week. Thy blessings have continually descended upon us like refreshing showers. May we be refreshed this night by natural repose, that our minds may be prepared in some measure to enter upon the spiritual services of the approaching hallowed day. All that we ask is for Jesus' sake, the resurrection and the life. Amen.

PRAISE TO GOD.

Devizes. Irish. C. M.

1 REJOICE, ye righteous, in the Lord,
This work belongs to you:
Sing of his name, his ways, his word,
How holy, just, and true!

2 His mercy and his righteousness
Let heaven and earth proclaim;
His works of nature and of grace
Reveal his wondrous name.

3 His wisdom and almighty word
The heavenly arches spread;
And by the Spirit of the Lord
Their shining hosts were made.

WATTS, *Ps. 33, p. I.*

PSALM XXXIII.

Reasons for praising God.

REJOICE in the LORD, O ye righteous: *for* praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done;* he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

REFLECTIONS UPON PSALM XXXIII.—True religion is the fountain of true joy; and true believers never act more in character than when they are employed in sweetly proclaiming Jehovah's praise. The word and works of God, the loveliness of his moral excellence, the unlimited abundance of his goodness, and the stupendous acts of his power in creation and providence, furnish the richest materials for the melodious songs of the redeemed. My soul, cultivate a holy reverence of God, by thinking of his almighty power, his unerring and influential wisdom, and his immutable purposes. The gracious smiles of God alone can render a nation truly great. Though God is infinitely exalted, he most minutely observes and weighs the designs and actions of men. If God is not on our side, mighty armies can afford us no defence. If God is on our side, we can defy earth and hell. O how unspeakably God honours the faith, the hope, the confidence, and the prayers of his people! He watches over them with parental care; when brought to the verge of the grave he restores them; in the day of great extremity he supplies their wants, he spreads over them the shield of his love, he fills their hearts with joy, and crowns them with the diadem of his mercy.

PRAYER.

MOST merciful and gracious God, we desire with reverence and joyfulness to approach thy throne on the morning of thy sacred, hallowed day. Though unworthy ourselves, we draw near with confidence, relying on the worthiness of Christ, through whom alone we look for pardon and acceptance.

We acknowledge, O Jesus, thy mediatorial dominion. As a family, we desire to touch thy sceptre. Speedily extend thy gracious authority over the globe; then shall the earth be full of thy saving goodness. By means of a preached Gospel, may Jews and Gentiles, may the whole earth, fear the Lord, and all the inhabitants of the world stand in awe of thee.

We rejoice that nothing can prevent the accomplishment of thy gracious purposes, concerning the imperishable fame of thy Son, and the lasting prosperity of thy Church. Thy counsel standeth for ever, and the thoughts of thy heart to all generations.

Teach us to feel the constant impression, that we are under the observation of thine omniscient eye. Though thou art surrounded with all the inconceivable glory of heaven, thou dost look down from the lofty eminence of thy majesty, beholding all the children of men.

In particular, enable our beloved children never to forget that thou, God, seest them. May they remember it when they are in danger of being led away by the corruptions of their own hearts.

We thank our God for the rest and preservation afforded during the past night, and for the animating prospect of engaging in the solemnities of thy house. Prepare us, O Lord, for entering thy sacred courts. May we go to thy house from proper motives, to hear what God the Lord will say to us. O speak to us a word of power; speak to us that peace which passeth all understanding. Have mercy on thy ministers; give them compassion for the perishing souls of men, and with holy earnestness may they travail as in birth for their salvation. May our beloved minister come to us this day in the fulness of the Gospel of peace; and may the earthen vessel be filled with the heavenly treasure. May our congregation be refreshed with the dew of heavenly grace.

Have mercy on our rulers, and give them the robe of righteousness, a robe infinitely more glorious than the robes of kings.

Make all our universities and schools sacred means in the hand of God for the diffusion of Gospel knowledge, and, at the same time, nurseries for thy Church.

Revive the hearts of the afflicted who cannot assemble in thy house of prayer. In private may their soul wait for the Lord: then thou wilt be their help and shield.

O bless the churches with the descent of the Holy Ghost; then there will be a shaking among the dry bones in our valley of vision. Bend the heavens, and come down. Let thy mercy, O Lord, be upon us, according as we hope in thee. Forgive our sins, and hear our prayer, for the sake of Jesus, who hast taught us thus to pray:

Our Father which art in heaven, &c.

THE YOUNG INVITED TO PRAISE.

Kerwell. Piety. Newbury. London. C. M.

1 COME, children, learn to fear the Lord,
And that your days be long,
Let not a false or spiteful word
Be found upon your tongue.

2 Depart from mischief, practise love,
Pursue the works of peace;
So shall the Lord your ways approve,
And set your souls at ease.

3 What though the sorrows here they taste
Are sharp and tedious too,
The Lord, who saves them all at last,
Is their supporter now. WATTS, *Ps. 34, p. II.*

PSALM XXXIV.

God's Care of his People.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

REFLECTIONS UPON PSALM XXXIV.—A believer is never without abundant reason for praising God! and when his graces are in exercise, he not only engages himself, but affectionately invites others to unite with him in this heavenly employment. How delightfully secure and blessed is the state, and how delicious the enjoyment and happiness, of those who wrestle with God by believing prayer, and who have tasted that God is gracious! Angels are their guards, and they are admitted at last into that heavenly world, where the sorrows of earth are for ever unknown. How unspeakably valuable is the fear of God! it is associated with an interest in the stores of providence, and in the treasures of grace. O may this fear be mine. When possessed by the young, it is followed by a rich retinue of the greatest blessings: a sanctified tongue, a holy life, the smiles of Jesus, and the answer of prayers. O what inestimable blessings are these! Ungodly man, none of these blessings are thine, while your continued impenitence exposes you to irremediable perdition. Does the godly man enjoy God's cares? Shall he triumphantly survive every affliction? Has he the fellowship and protection of God? In times of danger is he specially preserved? Does God put the mark of his displeasure on all his enemies? And will he translate his soul at last to the abodes of celestial peace? O, then, let all of us taste and see that God is good!

PRAYER.

FATHER, Son, and Holy Ghost, one Jehovah, thou art the only object of religious worship, and thou art the Lord of the Sabbath-day. When we take a review of the blessings and privileges of this thy day, which we have enjoyed in common with thousands of our race, we desire to take up the animating language of the Psalmist into our lips: We will bless the Lord at all times; his praise shall be continually in our mouth. O magnify the Lord with us, and let us exalt his name together. We sought the Lord in his sanctuary; he heard us, and delivered us from all our fears.

We adore and praise thee for the special and paternal care thou dost exercise over thy children. Thine eyes are upon the righteous, and thine ears are open to their cry. When they cry unto thee, thou dost hear their voice, and they are delivered out of all their troubles. Thou dost redeem the soul of thy servants; and none of them that trust in thee shall ever be desolate.

Holy Spirit, enable us, with emotions of unfeigned gratitude, to acknowledge our thankfulness for the mercies of this thy Sabbath. For the blessings of the closet, for the blessings of the domestic altar, and for the blessings of the public and sacred sanctuary, we praise thee. We thank God for enjoying another opportunity of mingling with his people, and uniting with them in the sublime and refreshing ordinances of our holy faith. How amiable are thy tabernacles, O Lord of Hosts! Truly a day in thy courts is better than a thousand.

We acknowledge, O Lord, the numerous imperfections, blemishes, and sins which cleave to our holy services. We have reason to blush and tremble, when we think of the irreverence, carelessness, and indifference which we exemplified in thy sanctuary. We implore forgiveness, through the merit of our Saviour's blood.

Bless a preached Gospel in all the churches. May the seed which has been sown be accompanied by the power of the Holy Spirit: then shall many be added to the family of Christ. We thank God for any good which has been effected this day. If any captive has been set free, if any dead Lazarus has been raised to life, we ascribe glory and praise to the Divine Spirit, whose power alone can produce such transcendent effects.

We thank our God for the assistance which has been afforded to the ministers of salvation, and in particular to thy servant who has dispensed among us the oracles of Divine truth.

Sanctify to us as a family the preaching of the everlasting Gospel, and make our family a little church.

May our dear children love the joyful sound, may they believe it, and through its instrumentality may they be brought into a state of grace, and afterwards into a state of glory.

Lord, make our family, and all the families with which we are connected, holy families, and at last may we form a part of the family in the New Jerusalem above.

Watch over us this night, hear our supplications, and remove our guilt, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOD'S GRACIOUS PRESENCE.

Dunkfield. Middleton. Ryland. Vermont. S. M.

1 MY God, my life, my love,
To thee, to thee I call;
I cannot live if thou remove,
For thou art all in all.

2 Thy shining grace can cheer
This dungeon where I dwell;
'Tis paradise when thou art here,
If thou depart 't is hell.

3 The smilings of thy face,
How amiable they are!
'T is heaven to rest in thine embrace,
And no where else but there. WATTS, 93, *B. II.*

EXODUS XXIV.

Moses called to God on the Mount.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

REFLECTIONS UPON EXODUS XXIV.—How infinitely kind and condescending is God; he invites us to come and enjoy fellowship with himself! When believers ascend the mount of ordinances, and find Christ, whom their souls love, their enjoyment is the foretaste of heavenly bliss. Moses and Aaron, Nadab and Abihu, saw Israel's God, and were miraculously strengthened to behold the uncreated light which emanated from the Most High! Are we redeemed by the atonement of Christ? Are we sprinkled with the blood of his boundless merit? Are we born again? Are we washed with the washing of regeneration and the renewing of the Holy Ghost? Are we united to Christ, as the branches are united to the vine? And are we honoured with the adoption of sons? Then we too shall see God, and we shall be ever with the Lord.

PRAYER.

ETERNAL and divine Jehovah, before entering upon the business of another day, and the secular engagements of another week, we would humbly ask intercourse with thee our God, in the holy services of the domestic altar. Gracious Spirit, vouchsafe thy blessed aid, without which the desires of our heart can never ascend before the throne of God.

How infinitely glorious art thou, Lord God of Israel! Great is the glory of the Lord. We adore thee in thy condescension and grace, for manifesting thy glory to Moses on the mount, when under thy feet appeared, as it were, the paved work of shining sapphire-stone, the clearness of which surpassed the splendour of the heavens. O may we see thy glory as a God of grace; and, when we die, may we be admitted into the celestial mansions, to behold thy unveiled glory for ever.

If there are any now before thee without thy saving grace, may they remember that to those who die impenitent thy glory shall be as devouring fire. O Lord our God, who can stand before the glory of thine incensed justice? Who can abide the fierceness of thine anger? Hide us, O Jesus, in the robe of thy righteousness; then the dazzling brightness of Divine justice shall prove to us through all eternity a source of never-ceasing joy.

May our beloved children be taught by thy grace to employ their youthful tongues in speaking of the glory of thy kingdom. When we are numbered with the dead, may they make known to the succeeding generation the Saviour's mighty acts and the majesty of his kingdom.

Lord, we praise thee that, as Moses was invited to come up to the mount of God, we also are invited to draw near to thy gracious presence, to hear thy voice, and to receive the blessings of our Saviour's purchase.

Lord, give us faith to believe the invitation—give us faith to obey it. O that each one of us may be enabled now to respond to thy merciful call; O Jesus, we would come at thy gracious command, with faith, humility, zeal, and hope. We would commit our souls to thy hand, that thou mayst, in thy great mercy, mould them and guide them according to thy gracious will.

Assist us, O Lord, in all the duties of the day and engagements of the week. May we be resolved, in the strength of thy promised grace, to do justice, love mercy, and walk humbly with our God. May we say with ancient Israel, All that the Lord hath said will we do, and be obedient. Holy Spirit, impress this resolution with sacred solemnity upon our hearts; and all our days may we walk in the ordinances and commandments of the Lord blameless.

May our family, our persons, our services, our relatives, our servants, and our congregation, be all sprinkled with the blood of Christ. Through his most blessed intercession may our prayers be accepted by our God. We present our thanks for the repose and protection of the past night, and for the continuance of reason and of health. Hear us, for Jesus' sake, our Mediator and Redeemer. Amen.

THE RETURNING PRODIGAL.

Colchester. Kennington. Michael's. Hammond's. C. M.

1 BEHOLD the wretch whose lust and wine
Had wasted his estate,
He begs a share among the swine,
To taste the husks they eat!

2 'I die with hunger here, (he cries,)
I starve in foreign lands,
My father's house has large supplies,
And bounteous are his hands.

3 'I'll go, and with a mournful tongue
Fall down before his face,
Father, I've done thy justice wrong,
Nor can deserve thy grace.' WATTS, 123, *B. I.*

LUKE XV.

Parable of the Prodigal Son.

AND he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

REFLECTIONS UPON LUKE XV.—What a valuable portion has God given us as our God and our Father! He has given us reason, and raised us to an height infinitely superior to the beasts which perish. He has given us a nature that is spiritual. This nature he has impressed with immortality. What a rich inheritance is this! He has given us more still. He has given us a nature moral and intellectual, which, in our primitive innocence and perfection, was capable of knowing, loving, glorifying, and enjoying himself. O what a valuable portion! Alas, we became spiritual prodigals, and we lost our all. But the tender mercy of our God is infinite. Through Christ, he is willing to restore us to his favour and give us an inheritance which shall endure for ever!

PRAYER.

GREAT and glorious Jehovah, we desire, at the close of another day, to prostrate ourselves as a worshipping family before thy throne, to acknowledge thy greatness and goodness, to confess our unworthiness, and to implore thy mercy. We would extol thee our God, O King, and bless thy name for ever and ever. Great is the Lord, and greatly to be praised, and his greatness is unsearchable. We rejoice that one generation shall praise thy works to another, and shall declare thy mighty acts.

Every day, every moment, there is an increase of thy mercies. We thank God for the blessings of the past day, for our bodily health, our mental tranquillity, our domestic and relative comfort. We praise thee that hitherto our bread has been given us, and our water has been sure. Above all, we thank thee that the stream of thy saving mercy, proceeding from the rock Christ, still continues to follow us in the wilderness of this world. All the way may we drink of its refreshing waters, till at last we reach the paradise of bliss.

As thou didst place a hedge of protection around thy servant Job, may a hedge of thy special care be placed around us as a family this night, and around all the families with which we are connected.

Gracious and Divine Spirit, sanctify to us the Word now read. Make it instrumental in bringing our ways to our remembrance, humbling us under a sense of our sinfulness, and in turning our feet unto thy testimonies. Like the penitent prodigal when he came to himself, may we make haste, and delay not to keep thy commandments.

We confess that by nature and practice we have been prodigals: we left thee our Father and our God; we turned our back on thy counsels and reproofs; we preferred the service of Satan to the honour, the comfort, and the privileges of our Father's house; we involved ourselves in all the misery and disgrace of sin; and unless thy grace had touched our hearts, none of us had ever returned to thee our God.

Have mercy on our beloved offspring. O convince them that they are by nature prodigals and wanderers from God. Open their eyes to see their sin and danger. Thou merciful Saviour, follow them with thy compassion, touch their hearts, and save their souls.

Have mercy on such of our acquaintances, relatives, and friends, as are still resembling the poor prodigal, wandering far from thee. Alas, that they should any longer continue to prefer the vile husks of sin to the pure delights of holiness. O enable them by the Spirit to resolve to return to their God and Saviour. May they say, We will arise, and return to our Father, and say unto him, We have sinned against heaven, and in thy sight. O bring forth the best robe and put it on them, and may they no longer remain in the rags and wretchedness of sin.

Hear the voice of our supplication, for Jesus' sake. Amen.

JESUS THE FOUNTAIN.

Foundling. Refuge. Amana. Rowles. L. M.

1 BLEST Jesus, source of grace divine,
What soul-refreshing streams are thine
O bring these healing waters nigh,
Or we must droop, and fall, and die.

2 No traveller through desert lands,
'Midst scorching suns, and burning sands,
More needs the current to obtain,
Or so enjoy refreshing rain.

3 Our longing souls aloud would sing,
Spring up, celestial Fountain, spring!
To a redundant river flow,
And cheer this thirsty land below. DODDRIDGE.

EXODUS XXXI.

Bezaleel and Aholiab qualified for the Work of the Tabernacle.

AND the LORD spake unto Moses, saying,
2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
4 To devise cunning works, to work in gold, and in silver, and in brass,
5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.
6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;
7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,
8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,
9 And the altar of burnt offering with all his furniture, and the laver and his foot,
10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,
11 And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.
12 And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.
14 Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.
15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.
17 It *is* a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

REFLECTIONS UPON EXODUS XXXI.—*Bezaleel* signifies "under God's shadow:" may it be our privilege ever to enjoy the gracious shadow of the Divine protection and regard. Jesus is the shadow of his people: O what a shadow! He is "a hiding-place from the wind and a covert from the tempest, and the shadow of a great rock in a weary land." Varied and great were the gifts and attainments of Bezaleel, in preparing and fashioning all that was necessary for completing the ancient tabernacle where God was worshipped, and where his glory shone between the cherubim. May we not look upon him as typical of Jesus, who, in his humanity, was filled with the Holy Ghost, and enriched with every grace, by which he was qualified for building up his Church as a spiritual temple for God, where praise waiteth for him, and where he shines forth in all the splendour of his mercy and grace? The tabernacle raised by Bezaleel—the type—is no more; but the blessed spiritual temple which is rearing by Jesus, the great Antitype, shall endure for ever.

PRAYER.

GLORY to thy name, O Lord, that, with the returning of the morning light, we are permitted to return unto thee our God, and that we are encouraged to come boldly unto thy throne of grace to supplicate the smiles of thy mercy. Truly our souls would wait upon God, for it is from God alone cometh salvation. Thou art our rock and our salvation; thou art our glory, defence, and refuge; therefore will we trust in thee at all times, and pour out our hearts before thee.

May the undeserved mercies we have received during the past night animate us with earnest desires to honour the Lord our God this day in all the duties and engagements we have before us. May we experience the truth of thy promise in being preserved from temptation, and in feeling our minds devoted to thy fear. Never allow the fear of reproach to prevent us from openly acknowledging our attachment to Jesus and his cause. In our religious profession may we never be afraid of the reproach of men; for thy judgments are good.

We adore thee, O Lord, in all those gifts and graces conferred on thy people and ministers, to fit them for the ordinary duties of their Christian profession. We rejoice that, when extraordinary duties were required, as in the case of Bezaleel, who presided over the work of the tabernacle, thou art ever ready to confer upon thy ministers and people extraordinary graces and gifts for the accomplishment of thy wise and gracious purposes.

We desire earnestly to pray for all thy ministering servants. O Lord, thou knowest the responsibility, importance, and difficulty of their office. Thou knowest how much instrumentally the prosperity of thy cause and kingdom depends upon the graces with which they are enriched, and the zealous, active efforts which they are enabled to employ. We therefore would affectionately pray that all thy ministers, of every name, throughout the whole earth, may receive a double portion of thy Spirit. O may they be filled with the Spirit of God in wisdom, and in understanding, and in knowledge. May all who are preparing for the holy office receive the preparation which human learning and tuition can never bestow, and which is wholly the gift of the Holy Ghost. Father of mercies, mercifully bow thine ear to our earnest supplication. We plead for those who plead for thee. O make them successful pleaders! Teach them to sow the precious seed; teach them to feed thy chosen flock; teach them to gain immortal souls—souls that will well reward their pain—blessed trophies of the Saviour's power.

May our beloved children be taught highly to venerate the office of the ministry; and when they hear the Gospel from the lips of thy servants, may they know and feel that the message comes with the sanction and authority of God.

We rejoice that, as the tabernacle of old was formed under the direction of God, the New Testament Church is formed by the unerring wisdom of Christ. Deliver thy Church, O Lord, from the contrivances and encroachments of men, and may it soon appear in all its lovely simplicity and glory. All we ask is for Jesus' sake, our King and Mediator. Amen.

END OF THE SAINT AND THE RICH SINNER.
Hendon. Dulwich. Kingsbridge. Limehouse. L. M.

1 IN what confusion earth appears—
God's dearest children bathed in tears!
While they, who heaven itself deride,
Riot in luxury and pride.

2 See the red flames around him twine
Who did in gold and purple shine:
Nor can his tongue one drop obtain
To allay the scorching of his pain:

3 While round the saint, so poor below,
Full rivers of salvation flow;
On Abraham's breast he leans his head,
And banquets on celestial bread. DODDRIDGE.

LUKE XVI.

The Rich Man in Hell.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

REFLECTIONS UPON LUKE XVI.—If we are the genuine disciples of Jesus, the sincerity of our profession will appear in fidelity to man in things which are temporal, and in faithfulness to God in things spiritual and divine. God has conferred upon us numerous gifts—life, reason, temporal comforts, the bible, the throne of grace, and the ordinances of religion. We are stewards of these gifts. May we never forget, on the one hand, that God is willing to confer grace that we may be faithful stewards; and, on the other, that we shall be called to give an account of our stewardship. "Lord, make us faithful." God, in his mysterious sovereignty, often gives wealth to the worst of men, who employ their riches as weapons of rebellion against the Most High, and thus prepare themselves for the miseries of everlasting woe!

PRAYER.

WE desire, O Lord our God, this evening, with humility, devotion, and thankfulness, to lift up our hearts and our hands to thee, O God, who dwellest in the heavens. Evening and morning we would pray unto thee, for thou wilt hear our voice In all ages thy people have had reason with the Psalmist to acknowledge, I cried unto the Lord with my voice, and he heard me from his holy hill; I sought the Lord, and he heard me, and delivered me from all my fears.

May a sense of our sinfulness and guilt humble us in thy presence. We confess that we have in countless instances resembled the unjust steward. Thou hast bestowed upon us many mercies, many privileges, and many talents. Alas! we have, in a great measure, *wasted* these invaluable treasures. How much of our time has been occupied with sin, which should have been employed in thy service! how many precious opportunities of improvement have been neglected and despised—opportunities which shall never return! O Lord, we confess this our sin, and supplicate pardon through our Saviour's blood. We have allowed our affections to cleave to worldly objects in preference to Christ—we have said to them, Ye are our gods; we have deliberately allowed ourselves to be carried away by the delusion of the things of time, and have shut our eyes against the sublime and desirable blessings of heaven and eternity. O Lord, we confess this our sin, and supplicate pardon through our Saviour's blood.

Mercifully instruct our beloved offspring to begin betimes to devote themselves and their all to Christ. May they, in obedience to the command of Jesus, surrender their heart to him.

Bless to us, holy Saviour, what we have now read. Make thy Word instrumental in breaking our obdurate hearts, and in forming a new creation within us of holiness and love. May we ever be impressed with the truth that we are stewards, and that thou, the omniscient and Almighty Jehovah, art our Lord, to whom we shall render an account at last. May we be prepared to give in our account with joy. May we be the rich possessors of thy grace, animated with thy Spirit, and clothed in the comely garment of a Saviour's righteousness; then shall we be prepared to stand before thy great tribunal with acceptance and with triumph. Deliver us and all our relatives from the love of the world. May we neither be captivated with its riches, its pursuits, its pleasures, or its honours. Convince us more and more of the folly and the impiety of making the objects of time our portion, and rejecting the fair and imperishable inheritance beyond the skies. May we rather prefer to be poor like Lazarus, than rich like Dives; and may we rather travel to heaven through the vale of poverty, than travel to hell with all the luxuries and pomp and splendour of wealth. We earnestly pray that all of us may be made wise unto salvation.

Entering on another night, we would lay our heads on the bosom of thy mercy. Asleep or awake, may our minds be preserved from the contaminating influence of sin. Graciously hear and answer and forgive, for Jesus' sake, our Advocate and Saviour. Amen.

LOOKING TO AND PLEADING WITH GOD.

Egypt. Orange. St. Bride's. Shortened. S. M.

1 MINE eyes and my desire
Are ever to the Lord;
I love to plead his promises,
And rest upon his word.

2 Turn, turn thee to my soul,
Bring thy salvation near;
When will thy hand release my feet
Out of the deadly snare?

3 When shall the sovereign grace
Of my forgiving God
Restore me from those dangerous ways
My wandering feet have trod?

WATTS, *Ps.* 25, *p.* 111

EXODUS XXXII.

The Israelites worship a Golden Calf.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

REFLECTIONS UPON EXODUS XXXII.—How faithfully the falls and the failings of the most eminent saints are recorded in Scripture, not only as a proof that the Bible is of Divine inspiration, but also to operate beneficially as beacons and warnings to believers in every succeeding age. How grievous to think of the fear, pusillanimity, and delinquency of Aaron, the priest of the Most High God, in co-operating with idolatrous Israel, in pouring the greatest contempt on the pure and spiritual worship of Israel's God. What a contrast, Moses on the mount with God, and Aaron his elder brother standing before an idol and presenting idolatrous sacrifices! "Lord, what is man?" May the exhibition of Israel's sin, in trampling upon the pure worship of God, animate us to seek grace to worship God in spirit and in truth; and to beware of that alienation from God, which exposes men to his merited indignation.

PRAYER.

WE praise thee, O Lord, that thou hast said, I am the Lord thy God, the Holy One of Israel, thy Saviour. O Lord, encouraged by this merciful and condescending declaration, we again encompass the domestic altar, and prostrate ourselves before thy throne, only looking for acceptance and pardon through the merit of our Saviour's blood. What are we that thou shouldst have encouraged us with promises so precious when we obey thy will and assemble in thy name? Thou hast said, and we pray to be enabled to believe what thou hast said, Where two or three are gathered together in my name, there am I in the midst of them; and, All things whatsoever ye shall ask in prayer, believing, ye shall receive.

May we be suitably impressed with the kindness of our God experienced during the past night. When asleep and awake thou didst mercifully defend and sustain us. What reason have we thus to sing of the goodness of our God, in the language of the Psalmist: We laid ourselves down and slept; we awoke, for the Lord sustained us.

Fit us for the events and duties of the day. If we are called to suffer the afflictions of life, prepare us for thy holy will. In all the trials and vicissitudes of the wilderness, may we utter the language of holy submission: The will of the Lord be done. Preserve us this day from the snares of the world and from the wiles of the devil; but above all preserve us from our own hearts. May we run in the way of duty, and all the day long may we be preserved in thy fear.

Bless to us the affecting history we have now read of the corruption and depravity of man. Alas, that the imagination of his heart in all ages is *only* evil, and that continually! We acknowledge with shame that we are more naturally inclined to obey Satan and our own hateful lusts than the commandments of our God, which are holy, just, and good.

O preserve our dear children from the love and the service of their own corruptions. Blessed Saviour, give them grace to obtain an ascendancy over their corruptions, which, if not subdued in early life, generally prove awfully ungovernable in mature years.

We thank our God and Saviour that our beloved country is delivered from Pagan idolatry. O that every description of superstition and will-worship may be banished from all our churches. May the Sun of Righteousness shine brighter and brighter, and may our land soon be overspread with the fructifying and benign influence of unfeigned piety.

We would mourn, O Lord, over our own sins, and over the backslidings of others. May the conduct of Aaron and the Israelites, in doing homage to the golden idol in the wilderness, powerfully show us the absolute necessity of an humble and constant dependence on the arm of omnipotent grace, to resist the allurements of sin and the temptations of Satan. May we keep thy law continually, for ever and ever. Let our heart be sound in thy statutes, that we may not be ashamed.

Forgive our sins, most gracious God, and hear our prayers, for Jesus our Mediator's sake. Amen.

THE BELIEVER'S EXTREMITY GOD'S OPPORTUNITY.

Bankfield. Cricklewood. Aynhoe. Broderip's. S. M.

1 LIKE Israel, Lord! am I,
My soul is at a stand!
A sea before, an host behind,
And rocks on either hand.

2 O Lord! I cry to thee,
And would thy word obey;
Bid me advance, and, through the sea,
Create a new-made way.

3 Without thee, I must sink
Beneath the swelling flood;
Or fall a prey to those, who think
To glut them with my blood

4 The time of greatest straits
Thy chosen time has been,
To manifest thy power is great,
And make thy glory seen. RIPPON, 293.

LUKE XVII.

Ten Lepers healed.

AND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

LUKE XVIII.

Encouragement to pray.

AND he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

REFLECTIONS UPON LUKE XVII., XVIII.—The daily journeys of the sun are strikingly figurative of the daily journeys of Jesus, the Sun of Righteousness. What blessings flow every day from the animating light and fertilizing warmth of the natural sun. And what astonishing blessings, both for excellence and multitude, accompanied and followed the daily journeys of our Saviour and Lord! Is the sun the great agent of health and of natural happiness and joy? Our Jesus, wherever he went, gave health to the diseased, and filled the hearts of multitudes with joy and peace. O let us commit our souls, which are by nature covered with the foul leprosy of sin, into his skilful, merciful hands, then we shall rejoice in the glorious consequences of his healing power. A spirit of believing, earnest, persevering prayer is of incalculable worth. Compared with this, earthly wealth, and power, and honour, yea, even the greatest and most splendid of human attainments, sink into complete insignificance. This gift is accompanied with the smiles and fellowship of God on earth, and is the assured harbinger of all the blessings and glories of immortality.

PRAYER.

ETERNAL and ever blessed Jehovah, praise waiteth for thee in Sion, and thou art infinitely worthy to be adored in all the assemblies of thy saints. Unto thee the vow shall be performed. Infinitely blessed is the man whom thou choosest, and causest to approach unto thee, for he shall dwell in thy courts, beholding thy glory, tasting thy grace, and enjoying thy fellowship. May we as a family, and all in whom we are interested, be satisfied with the goodness of thy house, even of thy holy temple.

In the name of our Divine Advocate, we would present our evening sacrifice. O Jesus, through the merit of thy righteousness, and the all-prevailing efficacy of thine intercession, may our supplications ascend to the gracious presence of our God, like fragrant incense. Thou Hearer of prayer, mercifully hear our prayer. Give ear to our words, O Lord, consider our meditation. Hearken unto the voice of our cry, our King and our God; for unto thee will we pray.

May we be deeply and gratefully impressed with a sense of the mercies we have this day enjoyed. We thank our God for those blessings which respect the body and time; but, above all, for those blessings which respect the soul and eternity. What reason have we, therefore, to come before thy presence with thanksgiving, and to utter abundantly the memory of thy great goodness! O teach our tongues to speak of thy righteousness and of thy praise all the day long!

In thy kind providence we are brought to another night, and therefore we commit ourselves to thy providence, that these dying bodies of ours may not only be preserved, but also may enjoy the refreshment of sleep and repose.

We desire, O thou God of spotless purity, to be humbled under a sense of the polluting influence of sin. Remove graciously from our minds that veil by which we are prevented from seeing the vileness and loathsomeness of sin. Convince us by thy spirit that there is no bodily disease so abominable or so dangerous as the disease of sin. Spiritually and morally considered, we are overspread with the leprosy of sin, and have reason to exclaim, Unclean, unclean!

Give to our beloved children the grace of holy repentance. May we witness in them, and that soon, a holy concern to have the corruptions of their nature washed away, and that the guilt of their sins may be forgiven.

As a family, we would lift up our voices, like the ten lepers, and we would earnestly pray, Jesus, Master, have mercy upon us. Lord, heal us; then shall we return, and with a loud voice we will glorify God.

Lord, deliver us from formality in our prayers. May our prayers be the supplications of faith. Deliver us from coldness in our prayers, and may they be the supplications of holy earnestness. Let not our prayers be occasional offerings, but may we daily and constantly approach the throne of grace, and with the hand of earnest importunity knock at mercy's door. Glory to our God for the encouraging counsel, that men ought always to pray, and not to faint.

Lord, accept, hear, and answer, for Jesus' sake, our great High Priest. Thine, O Lord, is the kingdom and the power and the glory, for ever. Amen.

GOD THE SUPREME AND ETERNAL RULER.
Sherbourn. Job. Angels' Hymn. Old Hundred. L. M.

1 ETERNAL God! almighty cause
Of earth, and seas, and worlds unknown;
All things are subject to thy laws,
All things depend on thee alone.

2 Thy glorious being singly stands,
Of all within itself possest,
Controlled by none are thy commands,
Thou from thyself alone art blest.

3 To thee alone ourselves we owe;
Let heaven and earth due homage pay;
All other gods we disavow,
Deny their claims, renounce their sway. WILLIAMS.

EXODUS XXXII.

The Golden Calf destroyed, and the Idolaters slain.

AND it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

REFLECTIONS UPON EXODUS XXXII.—If we are the possessors of grace, we shall be grieved and afflicted when we see the prevalence of sin, the disregard of God's worship shown by multitudes altogether, and also the corrupt mode of worship exhibited by others: we shall be grieved by the injury men do to themselves, and by the dishonour done to God. Oh! how we should pity the myriads on the face of the earth who are wholly given to idolatry, and the masses of our race who are most rigidly devoted to superstition and will-worship, and who place the rites and ceremonies of human invention in the room of the pure, simple, and spiritual worship of the God of salvation. Let us ask, what portion of the visible Church is most especially on the Lord's side? as Moses asked, when he came down from the immediate presence of Jehovah, and saw the abomination of Israel's idolatry. It cannot be those who are professing to worship God with the inventions of man. It must be those who are adhering most closely to the pure simplicity of Divine worship, as it is laid down in the word of truth. Alas! that the solemn declaration of our Lord is so much forgotten: "God is a spirit, and they who worship him must worship him in spirit and in truth."

PRAYER.

O LORD, though we are worms of the dust, unworthy and impure, we come before thee as a prayer-hearing God, to adore thee in thy glorious majesty, and to supplicate, through our Saviour's righteousness, the smiles of thy forgiveness and the blessings of thy salvation. Lord, quicken us, and we will call on thy name. May the following promise be fulfilled in us, in all the families with which we are connected, and in the congregation with which we are associated: I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication. Mercifully bestow upon us this spirit.

May lively and lasting impressions be produced on our minds by what we have now read of thy hatred of sin and of thy righteous indignation in punishing the idolatry and rebellion of offending Israel. Truly, O Lord, thou art of purer eyes than to behold evil, and canst not look upon iniquity. For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

May the sins of ancient Israel bring our own to our remembrance. Like them, we have borne thy name, but we have wandered from thy ways. How often have we indulged in vain and unhallowed mirth, while our hearts should have been melted down with penitence and grief! Lord, forgive this our sin. Like them, we have loved idols: we have said, After them we *will* go. Lord, forgive this our sin. Like them, we have been guilty of formality and hypocrisy in our worship. We have forgotten that thou art a Spirit, and that they who worship thee must worship in spirit and in truth. Lord, mercifully forgive this our sin.

Inspire our dear children with true devotion. At a very early period of their days may they be delivered from their natural aversion to religious duties, and be animated with a holy delight in spiritual exercises.

Lord have mercy on the aged. Preserve aged sinners from finishing their days in impenitence. O comfort aged saints with the near prospect of heaven.

Enable us, O Lord, to mourn over the sins of professors, and to weep with our souls over the vast prevalence of sin in our land. With justice mightst thou say respecting us as a nation, because of our contempt of thine ordinances, I will blot them out of my book. Thou hast remembered us in thy mercy, while we might have been visited in thy wrath. O let thy grace overspread our country, and make it a garden of spiritual beauty in the midst of the nations of the earth. Give us thy Holy Spirit, that we may resemble Moses in our hatred of sin, and in expressing our holy indignation at our own sins and the sins of others. Lord, sanctify us through thy truth.

We thank our God for the mercies of another night, and seek the light of his countenance this day, for our Saviour's sake. Amen.

THE PHARISEE AND THE PUBLICAN.

Penitents. Sabbath. Winchester. Paul's. L. M.

1 BEHOLD how sinners disagree,
The publican and Pharisee!
One doth his righteousness proclaim,
The other owns his guilt and shame.

2 This man at humble distance stands,
And cries for grace with lifted hands;
That boldly rises near the throne,
And talks of duties he has done.

3 The Lord their different language knows,
And different answers he bestows;
The humble soul with grace he crowns,
Whilst on the proud his anger frowns.

WATTS, 131, *B. I.*

LUKE XVIII.

The Pharisee and the Publican.

AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, This man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

LUKE XIX.

Conversion of Zacchæus.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was of little stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

REFLECTIONS UPON LUKE XVIII., XIX.—How hateful is pride even in the eyes of man, but how peculiarly odious in the eyes of God! What is the foundation of a legal spirit? Pride! What is the source of self-admiration, confidence, and complacency? Pride! What is it which makes a man blind to his own faults, and blind to the excellencies of others? Pride! What teaches a man audaciously to take his own supposed merit and good works, and actually present them before God as a price to purchase pardon, heaven, and immortality? Pride! Let us take warning from the proud Pharisee who was condemned. Let us seek grace to imitate the penitent, humble publican, who was accepted and saved! How admirable, how lovely Christ's affection to children, and how willingly he accepts their persons from the hands of parents, and how readily he blesses them in answer to parents' prayers. Zacchæus, probably from notions of curiosity, wished to see Jesus. May we be earnestly desirous to see Jesus in his word, in his ordinances, and in his sanctuary. At last, when time with us shall cease for ever, may we see Christ for ever in heaven. When Jesus saves, what wealth he bestows, what happiness he communicates, and with what honour he crowns. O that, like Zacchæus, we could all say, "Salvation is come to our house! Amen!"

PRAYER.

O LORD our God, the God and Father of our Lord and Saviour Jesus Christ, there is none like unto thee, for thou art high above all nations, and thy glory is above the heavens. Notwithstanding the splendour of thy glory and the height of thy majesty, thou humblest thyself to behold the things that are in heaven and upon the earth. While thou admittest the loftiest of angels to hold converse with thyself, the smallest insect is not below thy notice or without thy care.

At the close of another day we encompass thine altar to present our evening sacrifice. We desire to call upon thee, for thou art worthy to be praised. We rejoice that we present our prayers, however feeble and imperfect, with the blessed encouragement that thou wilt accept and answer. Fulfil thy gracious promise, and send out thy light and thy truth, that we may be allured and led unto thy holy hill. Then will we go unto the altar of God, unto God our exceeding joy.

May a solemn and salutary impression be produced on all our minds by what we have now read of the Pharisee and the publican. May the affecting history teach us to examine our own hearts, whether our profession is sincere, and what are the motives by which our minds are influenced, when we engage in the various ordinances of our holy faith. O deliver us in our approaches to thy presence from pride, formality, and hypocrisy. May we not resemble the Pharisee, who gloried in his supposed excellence, who brought himself under the curse of a heart-searching God; but may we resemble the publican, who mourned over his corruptions, who earnestly sought salvation, who found mercy, and was justified of God. Lord, we acknowledge that we are sinners, even the chief. We have not rendered unto the Lord according to his benefits done unto us. Amid the smiles of thy goodness, when the cup of prosperity has been put into our unworthy hands—even then, when our hearts should have been warmed with gratitude and love, we have not been mindful of the rock of our strength, and we have forgotten the God of our salvation.

We present our children before thee, O merciful Saviour, and we beseech thee to touch them by thy grace; then shall their nature be changed, and the heart of stone be changed into the heart of flesh.

Glory to God in the highest, that the Son of man came from heaven to earth, to seek and to save that which is lost. We are by nature lost. May we be sought by thee, O Jesus, and carried by thee to the fold of thy church on earth, and at last to the fold of heaven above, there to remain for ever.

May thine eye, which never slumbers, watch over us this night. May the mercies of the past day affect our minds with thankfulness and repentance, and may the sins of the past day be forgiven. We present our prayer through Jesus Christ, our Advocate and Saviour. Amen.

GOD REIGNETH IN THE HEART.

Warrington. Staines. Forest Hill. Denbigh. L. M.

1 AND will the offended God again
Return, and dwell with sinful men?
Will he within this bosom raise
A living temple to his praise?

2 The joyful news transports my breast;
All hail! I cry, thou heavenly guest
Lift up your heads, ye powers within,
And let the King of Glory in.

3 Enter, with all thy heavenly train!
Here live, and here for ever reign!
Thy sceptre o'er my passions sway;
Let love command, and I'll obey.

S. STENNETT.

EXODUS XXXIII.

An Angel promised as a Leader to the People.

AND the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perrizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

REFLECTIONS UPON EXODUS XXXIII.—What a striking contrast!—Israel's sin, and God's forbearance; Israel's rebellion, and God's forgiveness! Though his people had cast him off, distrusted his truth, and rejected his promise, he holds out before them the prospects of Canaan, and provides for them a mighty angel to be the breaker up of the way before them, and to lead them gently, safely, and triumphantly to the promised land, "the goodly heritage of the host of nations." Let us praise God that, notwithstanding our numerous and aggravated provocations, Jesus is holding up to our view the heavenly Canaan, the paradise of the blessed; that he is willing to give us a title to heaven, meetness for heaven, and to undertake himself, most mercifully and safely, to lead us to heaven, and put us in possession of all he has purchased by his righteousness, namely, "an inheritance incorruptible and undefiled, and that fadeth not away;" yea, "a crown of righteousness, and a crown of life." May it be our privilege to read our title clear to these heavenly abodes!

PRAYER.

BLESSED Jehovah, it is good to draw near unto thee, the Lord our God. As a family we would draw near unto thee; for thou, Lord, art good, and ready to forgive, and plenteous in mercy to all them that call upon thee.

We desire, with feelings of humility, thankfulness, and love, to pray that thou wouldst accept our acknowledgments for the mercies of the past night. Thou art lengthening out our days: O increase our usefulness. Teach us to connect time with eternity, by employing our time to be prepared for the eternal state. Affect our minds most deeply with the truth, that lost time may ensure for us an eternity of woe, while time spent in thy love and fear will be followed by the interminable joys of heaven.

May we enjoy thy care this day, and may we be fitted to perform its duties, resist its temptations, endure its trials, and enjoy its comforts. Give us grace to value time, to improve time, and to devote time to the honour of our God and Saviour, who is the same immutable Jehovah in all generations. This day, and every day, may we put on the whole armour of God, that we may ever successfully stand against the wiles of the devil, and withstand in the evil day. O preserve us from the evil of the world, to which we are constantly exposed, and give us that faith by which we shall overcome the world. May we know the blessedness of walking in all the statutes and ordinances of the Lord blameless. Make us proficient scholars in all our duties; then shall we be complete in all the will of God. For all these important ends, grant us the abundant and the continued supplies of the Holy Spirit, without whose grace we are nothing, and without whose grace we can do nothing.

We thank thee for another opportunity of reading the oracles of truth. May what we have read of the sad apostacy of Israel prove a warning to us to avoid this presumptuous sin. Forgive past apostacies, and prevent our falling into them in future. Give us persevering grace; may we not turn to the right-hand or to the left, but may we hold on, and hold out, till at last we reach our heavenly home.

Introduce our dear children into a state of grace. Pour thy Spirit, O Lord, upon them, and may that happy hour soon arrive which will make them thine indeed.

Lead the inhabitants of our beloved land to a knowledge of their aggravated guilt, and may they return to thee in genuine repentance. Suffer us not to make idols of our national wealth, or of our power; but let us rejoice in God, as the God of our salvation.

Fulfil in our experience, and in the experience of all thy people and ministers, that promise: My presence shall go with thee, and I will give thee rest. Give us thy gracious presence, O Lord, while we journey along the vale of tears, and at last bring us to thy heavenly kingdom, through Jesus Christ, our Lord and Saviour. Amen.

CHRIST'S LOVE, CONDESCENSION, AND PITY.
Sherbourn. Peace. Trebles. Redemption. L. M.

1 SEE, Lord, thy willing subjects bow,
Adoring low before thy throne:
Accept our humble, cheerful vow;
Thou art our sovereign, thou alone.

2 Beneath thy soul-reviving ray,
E'en cold affliction's wintry gloom
Shall brighten into vernal day,
And hopes and joys immortal bloom.

3 Smile on our souls, and bid us sing
In concert with the choir above,
The glories of our Saviour king,
The condescensions of his love. STEELE.

LUKE XIX.

Destruction of Jerusalem.

AND when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

LUKE XXIII.

Crucifixion of Jesus.

AND the whole multitude of them arose, and led him unto Pilate.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the breasts which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

REFLECTIONS UPON LUKE XIX., XXIII.—In the days of our Saviour's flesh, he showed that his compassion was tender and boundless. What compassion, to weep over the inhabitants of Jerusalem, that city devoted to destruction, which in a few days nailed him to the cross! They made light of the God of their salvation; they sinned above all other cities on the face of the earth; and, therefore, they brought upon themselves judgments more awful than any that ever fell upon the inhabitants of a guilty world. May we learn from their punishment never to despise God's mercy, as nothing can so effectually secure the pouring down the vials of Divine indignation. There are few names so associated with deeds of cruelty and blood as the name HEROD. This is demonstrated by the Herod who lived at Jesus' birth, and the Herod who reigned at his death. When kings are merciful, they are blessings to the world; when they are cruel and unjust, they are sin and Satan personified. Who can conceive the humiliation of the King of kings, when set at nought by Herod and his men of war! Let us rejoice that Jesus now fills his mediatorial throne, though his way to it was by degradation, suffering, and death!

PRAYER.

OUR God and Father in Christ, thou sittest upon the throne of universal dominion, and thou dost reign Lord God omnipotent. All the kingdoms of the earth are thine, and thou shalt reign for ever and ever. O Lord God of hosts, who is a strong Lord like unto thee, who hast all power in heaven and in earth!

We would esteem it, O Lord, our unspeakable privilege, that we are permitted, not only as individuals separately, but as a family collectively, to hold intercourse with thee in prayer. We rejoice that we are now before thy throne of grace; thou who art the true God, the living God, and an everlasting King; for unto thee shall all flesh come. Though thou art far from the wicked, yet thou hearest the prayer of the righteous, and thine ear is constantly open to their cry. Clothe us with the righteousness of thy Son, and animate us with the graces of his spirit: then shall we draw near unto thee with a true heart, and in the full assurance of our faith.

We present our united thanksgivings for the mercies of the day. Convince us of the solemn yet delightful truth, that every mercy increases our obligation to love and serve thee. O affect us with the alarming truth, that if we continue rebels against thine authority, every mercy we receive heightens the aggravation of our sins. May we seriously remember, that if we die impenitent, every drop of thy mercy in this world will add a drop to thy wrath in the world to come. Take us under thy gracious protection this night. Suffer us not to sleep the sleep of death; but if we should awake in eternity before the light of another day, may our souls awake in heaven, amid the songs of angels and perfect saints.

We adore thee, O Lord, as a holy and righteous God. With Divine displeasure thou didst look upon the sins of highly-favoured Jerusalem; and with just indignation thou didst bring upon them alarming and deserved punishment. May *we* stand in awe and sin not. Convince us that the greatest of all Jerusalem's sins was rejecting Jesus, and putting the blessed Saviour to death. O Saviour, thou didst come to thine own, and, instead of receiving thee, they destroyed thee. Justly didst thou make them the monuments of thy vengeance, and suffer thy judgments to lay that city desolate where the awful deed of putting thee to death was perpetrated.

Preserve us as a family, preserve our relatives and friends, preserve our nation, from the sin of rejecting Christ. Give us faith that we may see Christ's indispensable suitableness and necessity; give us faith that we may receive him and rely upon him in all his loveliness, all his fulness, and all his glory.

Teach our dear children thy saving knowledge, and O give them thy saving grace. While thou art saying unto them, Come, may they reply, We come, we come, at thy command. While thou art saying unto us, Come, may we reply, O Lord, we come, we come, at thy command. Mercifully hear our prayers, for Jesus' sake. Amen.

THE MERCY OF GOD.

Hamlet. Holborn. Gerard. Broughton. P. M.

1 THY mercy, my God, is the theme of my song,
The joy of my heart and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affections, and bound my soul fast.

2 Without thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair;
But through thy free goodness my spirits revive,
And he that first made me still keeps me alive.

3 Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by thy goodness I fall to the ground,
And weep to the praise of the mercy I found.

S——.

EXODUS XXXIII.

God proclaims his Name to Moses.

AND he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

EXODUS XXXIV.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

REFLECTIONS UPON EXODUS XXXIII., XXXIV.—In all his perfections, God is infinitely glorious; but he is especially glorious in his mercy, compassion, and grace. So feeble is frail humanity here below, that, speaking after the manner of man, a very small degree of the rays of Divine glory falling upon us is quite sufficient to extinguish the lamp of our mortal existence. But if we are the redeemed of God, what a mighty change shall be effected in our corporeal nature; for then we shall be able to see and enjoy the full, the unveiled splendour of the being and attributes of the Triune Jehovah. Let us by faith anticipate the day, the glorious, matchless day! And may we unite with the Apostle in the language of animating hope, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is!" As an evidence that our hope is genuine and sure, may the Divine law be engraven on our heart by the Divine Spirit!

PRAYER.

HOLY Spirit, heavenly Dove, graciously condescend to breathe upon us thy blessed influence, that we may be enabled to adore our glorious Lord God. O fill each dead, benighted soul with light and life and joy; for who can resist thy mighty powers, or destroy thy glorious work!

Father, Son, and Spirit, one God, we adore thee in all the immeasurable splendours of thine infinite and uncreated glory. No mortal eye can possibly endure the overwhelming radiance of thine unveiled majesty. No man can see thee and live. With the eye of faith may we see, with astonishment and joy, the glory of all thy perfections shining in the person and righteousness of Christ; and when our mortal eyes are shut in death, may our faith be turned into vision, and may we see our God as he is, seated upon the celestial throne.

We praise thee for the displays of thy mercy which thou hast given to our guilty, ruined world. Thus thou hast in a great measure dispelled the gloomy darkness from our sky which, if not removed, would have rendered our globe an affecting emblem of the land of perdition. Glory to thy name, that the day-spring from on high *has* visited us. Glory, eternal glory to thee our God, that thou didst actually descend in a cloud, and in the presence of Moses didst thus proclaim thy name: The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. Preserve us, O Lord, from incorrect and unscriptural views of thy mercy; from ever imagining that thou art merciful to the exclusion of thy justice. May we see that a God all mercy is a God unjust, and that the honour of thy Divine perfection requires an exercise of justice as well as of mercy. Thou art a God of immutable righteousness, and will by no means clear the finally impenitent.

Blessed Spirit, suffer not our dear children to be injured by our imperfections. May we who are their parents and guardians be successful in sowing in their hearts that incorruptible seed of grace which will spring up into everlasting life.

Give us faith to believe thy Gospel, and in thee, as the God of salvation; and give us grace to obey thy laws as our Father and our King. Write thy laws on our hearts with impressions more lasting than the engraving of thy ten commandments on the two tables which were in the hand of Moses.

May we and all our relatives long to see the glory of the Father, Son, and Spirit, in heaven. O for a lively faith in Jesus, the conqueror of death! then we shall be able to sing at the close of life: Henceforth there is laid up for us a crown of righteousness, which God the righteous Judge will give unto us at that day; and not unto us only, but unto all them also who love his appearing.

We present our thanks for the mercies of the night, we seek our Father's pardon for all our sins, and we implore grace for the day on which we have entered, for Jesus' sake, the Lamb who was slain. Amen.

PRAYER TO THE SPIRIT.

Coleham. Langbourne. Hoxton.

1 ETERNAL Spirit! source of light!
Enlivening, consecrating fire!
Descend, and with celestial heat
Our dull, our frozen hearts inspire:
Our souls refine, our dross consume!
Come, condescending Spirit! come.

2 In our cold breasts, O strike a spark
Of the pure flame which seraphs feel;
Nor let us wander in the dark,
Or lie benumbed and stupid still;
Come, vivifying Spirit! come,
And make our hearts thy constant home.

PRESIDENT DAVIES.

LUKE XXIV.

Jesus accompanying the Disciples to Emmaus.

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

REFLECTIONS UPON LUKE XXIV.—The striking narrative of the two disciples going to Emmaus furnish an instructive picture of the experience of believers. At one time they are enveloped in darkness, at another walking in the brightness of noonday. At one time filled with sorrow, at another animated with joy. At one time mourning over an absent Saviour, at another enjoying the fellowship of a present Lord. Great was the change in the external appearance of the humanity of Christ after he rose from the dead. But there was no change in his love. It is the same now he fills his throne, as when he hung suspended to the cross. It is the same yesterday, to-day, and for ever. For a season, even the disciples of Christ had carnal views of the great object of his mission. Let us rejoice that we are admitted to the enjoyment of far greater light than they enjoyed before the day of Pentecost. We know and believe that the object of Christ's mission was to accomplish a spiritual redemption of countless myriads from sin, Satan, the world, death, and hell!

PRAYER.

O LORD our God, thou art the infinitely wise and gracious and Holy One who dwellest amid the praises of Israel. When we approach thy throne, and enter into converse with thyself, may we be ever impressed with a sense of thy spotless purity and boundless grace. There is none holy as thou, O Lord. Every word of thy mouth is pure; thy law is holy, just, and good; and thou art holy in all thy works.

When we behold thy holiness, and see our own impurity, depravity, and corruption, may we be humbled in the dust. O give us the humility and the self-abasement of filial and evangelical repentance. Teach us, Holy Spirit, to make confession with the heart unto God. Behold we are vile, and what shall we answer thee? We would lay our hand upon our mouth; and put our mouth in the dust. We acknowledge that, soon as we draw our infant breath, the seeds of death grow up within us. And, alas! O Lord, while thy law demands perfect holiness, we are defiled in every part.

To the blood of Christ alone we look for pardon, even that blood which speaketh better things than the blood of Abel. O Jesus, the blood of Abel cried for vengeance to descend on Cain's head; but we rejoice that thy blood sends a supplicating voice to the throne of heaven, and calls for the blessings of pardon and salvation to descend on fallen, ruined man.

At the close of another week we present our tribute of gratitude and praise for the continuance of the blessings of thy providence and grace. Holy Saviour, wash away the guilt we have contracted, by the merit of thine all-atoning blood. Continue thy goodness with us this night, and may we be permitted on the approaching day to enter thy sacred sanctuary, and profitably to engage in the sublime and animating ordinances of our holy faith.

Bless the portion of the history of Christ to which we have now listened. May we be thereby instructed to love the fellowship of the saints, and to delight to converse with them concerning Christ in his person, sufferings, and triumph. The eyes of our understanding have been long holden by the darkness of spiritual ignorance: O may they be holden no more! May we see Christ as the chief subject and as the chief glory of the Holy Scriptures; and may we rejoice that all which Moses and the prophets have said concerning him has been fulfilled, and that to the *very letter*. May we see the necessity of the sufferings of Christ, as a fulfilment of his suretyship-engagements to satisfy offended justice, and to accomplish the deliverance of lost men. Divine Saviour, inspire us with an ardent desire for thy fellowship. While we engage in thy holy ordinances, may our hearts burn with love to thyself. We pray that we, *and our children*, and all our relatives, may be filled with thy love. If we love thee, O may we love thee more and more. If we have no love to thee our God, may thy Holy Spirit teach us to love thee now.

All we ask is for Jesus our dear Redeemer's sake. Amen.

A HOLY, FORGIVING SPIRIT.

Westerham. Highbury College. Orwell. Ellenborough. C. M.

1 BEHOLD the love, the generous love
That holy David shows;
Hark, how his sounding bowels move
To his afflicted foes!

2 When they are sick his soul complains,
And seems to feel the smart;
The spirit of the gospel reigns,
And melts his pious heart.

3 How did his flowing tears condole,
As for a brother dead!
And fasting mortified his soul,
While for their life he prayed.

WATTS, *Ps. 35, p. 11.*

PSALM XXXV.

David prays for Deliverance from his Enemies.

PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chase *them*.

6 Let their way be dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good *to* the spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

REFLECTIONS UPON PSALM XXXV.—O how delightful the confidence which the believer is enabled to place in his God and Saviour! Great is his privilege, for Jesus is his advocate, his captain, his defence, his all. O what confusion, sorrow, despair, fall down upon their enemies like an overwhelming flood, when Jesus rises up to vindicate his people's cause! God is the overflowing fountain of believers' joy, while the deliverances he accomplishes in their behalf fill their souls with admiration and love, and their mouths with songs of triumphant praise. How dreadfully severe were the sufferings of Christ! My soul, for thee he endured the envenomed arrows of the reproaches of men. What a contrast!—Christ's mercy and their cruelty! Christ's pity and their enmity! his benevolence and their unthankfulness! Was there ever sorrow like his sorrow? Was there ever enmity like their enmity? Was there ever kindness like his kindness? Was there ever ingratitude like their ingratitude? How his murderers were astonished, confounded, disappointed, tormented, when the body they nailed to a cross rose triumphantly from the tomb! It is vain for the wicked to imagine that their purposes shall succeed: they may rejoice, but it will be only for a short season; and while their temporary triumph shall be followed by the miseries of hell, the sorrows of the redeemed shall be followed by the joys of immortality.

PRAYER.

WITH thankfulness and joy, O Lord our God, we come before thy throne, on the morning of thy sacred day. We adore thee as the everlasting Jehovah. Thy name, O Lord, endureth for ever; and thy memorial throughout all generations. The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens; but thou, the true and living God, shalt endure for ever.

We thank thee for thy preserving care during the past week and the past night: and that thou hast lengthened out our time, and art lengthening out our privileges. O let not the continued opportunities of repentance and salvation be lost on any of the members of this family. God forbid that our privileges should appear against us to our condemnation on that solemn day, when assembled worlds shall appear before thy great tribunal. We thank thee that thou hast awakened our bodies from sleep. O awaken our souls from that sleep which is spiritual, even from the sleep of sin, indolence, and spiritual death. As thou hast caused the light of this day to shine upon our natural eye, mercifully cause the light of thy Word and Spirit to shine upon the eye of our understanding. As thou art adding new Sabbaths to our lives, add new graces to our souls, that we may be wholly devoted to thy service and glory.

Preserve us, O Lord, from the craft and malice and power of all our spiritual enemies. Let them be confounded and put to shame that seek after our soul. May we ever remember, that if we are the genuine followers of Christ, we are his soldiers. O give us skill and fortitude and strength to encounter and conquer all our spiritual antagonists. Let them be as chaff before the wind; and let the angel of the Lord chase them away.

We adore thee, O Jesus, for all the sufferings thou didst endure for our salvation. For us thou didst endure the reproaches of false witnesses; make us willing to endure suffering and reproach for thee.

Fill the hearts of our children and domestics with love to thy day, thy Bible, and thine ordinances.

Prepare us, and our friends, and the congregation to which we belong, for the services of this day. When we go into thy courts, may the Prince go with us; and when we come out, may Jesus, the Prince of life, accompany us.

Give to all thy ministers, and, in particular, to thy servant who shall break among us the bread of life, the tongue of the learned, that they may rightly divine the Word of truth, and speak a word in season to the weary soul. When the Word falls upon the external ear, may the dew of the Spirit's influences descend upon the hearts of multitudes.

We pray for a benighted world. Lord, have mercy upon it; and soon may all the nations of the earth be visited by the heralds of salvation. O forget not Abraham's race, and may they be brought into the fold of Christ. May the Spirit be the gracious comforter of afflicted souls. Hear us, for our Saviour's sake. Our Father which art in heaven, &c.

GOD THE GRACIOUS FOUNTAIN OF EVERY BLESSING.
Carr's Lane. Craven Chapel. New York. Staughton. C. M.

1 THY justice shall maintain its throne,
Though mountains melt away;
Thy judgments are a world unknown,
A deep unfathomed sea.

2 Above the heavens' created rounds,
Thy mercies, Lord, extend;
Thy truth outlives the narrow bounds
Where time and nature end.

3 Safety to man thy goodness brings,
Nor overlooks the beast;
Beneath the shadow of thy wings
Thy children choose to rest. WATTS, *Ps.* 36.

PSALM XXXV.

David prays for the Confusion of his Enemies.

YEA, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD; keep not silence: O LORD, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness, *and* of thy praise all the day long.

PSALM XXXVI.

The Iniquity of the Wicked, and the Excellency of God.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

7 How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

REFLECTIONS UPON PSALM XXXV.—In all ages ungodly men have blasphemed Christ and reproached his people; but there is an awful day approaching, when they shall appear as condemned criminals before the judgment-seat of an offended God. O what a day! when the righteous shall be placed on the right-hand, and their malicious, persecuting enemies on the left, of the eternal Judge! The former shall shout the sweetest hallelujahs of joy, but the latter shall weep and lament in bitter accents of anguish and despair. How blessed even the present state of the saints! they mutually rejoice in each other's prosperity; God looks upon them with Divine delight, while they lift up their hearts in songs of praise to their Saviour and Lord.

REFLECTIONS UPON PSALM XXXVI.—Sin stupifies, benumbs, and hardens the heart. Lamentable and sad the state of that mind from which the impressions of the being and attributes of God are effaced. The saints experience unspeakable delight in meditating on the perfections of God manifested in Jesus. In every affliction may I flee under the wings of the paternal watchfulness of my Saviour! What a boundless fountain of holiness, peace, and joy, is Jesus, the fountain opened for sin and uncleanness! And what a glorious Sun is Christ! Soon may he enlighten the nations of the earth. The knowledge of God and unfeigned piety are associated with the choicest blessings. Humility is the presage of eternal glory, but pride the forerunner of everlasting woe.

PRAYER.

O LORD our God, we desire, with humility, gratitude, and joy to approach thy mercy-seat, in the name of our Divine Intercessor. Thou hast allowed us to enjoy fellowship with thyself in the public ordinances of thine appointment, and now we are permitted to enjoy this sacred and Divine communion in the more private ordinances of thine appointment. O teach us more highly to appreciate and more diligently to improve these invaluable privileges and unmerited honours.

Thy Sabbath, O Lord, most peculiarly proclaims thy mercy. Thy mercy is in the heavens, from whence showers of mercy are unceasingly descending upon the children of men. As a family, we are constantly refreshed with the showers of thy providential mercy: O may we be refreshed with the showers of thy saving grace! We acknowledge and adore thy faithfulness, which reacheth unto the clouds. May our hearts be comforted by the displays of thy faithfulness in the fulfilment of the conditions of the covenant of grace, in the fulfilment of the prophecies of thy Word, and in the fulfilment of the promises of thy truth. Thy righteousness is like the great mountains: thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God, which shines in the Person and righteousness of thy dear Son. May our minds, and the minds of multitudes, be so impressed with thy loving-kindness under a preached Gospel this day, that we shall be induced for ever to put our trust under the shadow of thy wings. May the thousands who have attended the dispensation of the Gospel be abundantly satisfied with the fatness of thy house: and soon may the blinded inhabitants of distant regions drink of the river of thy pleasures. If there are any in this our family-circle, or any among our beloved relatives and friends, who have not yet tasted and seen that God is good, and who are foolishly applying to broken cisterns for comfort, mercifully bring them to thyself, thou God of salvation, the true fountain of life.

Persuade and enable all our dear children to taste and see that thou art good. May they ever love to frequent thy courts, where the river of saving pleasure flows.

May we ever love thy house, and delight to frequent thy sanctuary, where the gospel-table is covered with the bread of life, and where mercy flows like a refreshing stream.

We would earnestly supplicate thee our God, that the services of this Sabbath may be followed by abundant fruit. May thy promise, My word shall not return unto me void, encourage us and all thy believing people and faithful ministers.

We thank thee for all the goodness thou hast made to pass before thy ministers and people, and that thou hast opened thine hand, and we have been filled with good. Into thy merciful arms we commend ourselves this night; and all we ask is for Jesus our great Redeemer's sake. Amen.

Our Father which art in heaven, &c.

PRAISING JESUS.

Consolation. Germany. Northampton Chapel. Jewin Street. P. M.

1 PRAISE the Saviour, all ye nations,
Praise him, all ye hosts above;
Shout, with joyful acclamations,
His divine, victorious love:
Be his kingdom now promoted,
Let the earth her monarch know!
Be my all to him devoted,
To my Lord my all I owe.

2 See, how beauteous on the mountains
Are their feet, whose grand design
Is to guide us to the fountains
That o'erflow with bliss divine—
Who proclaim the joyful tidings
Of salvation all around—
Disregard the world's deridings,
And in works of love abound.

B. FRANCIS.

EXODUS XXXIV.

The Shining of the Face of Moses.

AND the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

EXODUS XXXV.

The Voluntary Contributions to the Tabernacle.

AND all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man, with whom was found shittim wood, for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, and of scarlet, and of fine linen.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

REFLECTIONS UPON EXODUS XXXIV., XXXV.—Who can describe the blessedness of those who are in covenant with God! They are secure in the enjoyment of God's favour on earth, and shall for ever enjoy his fellowship in heaven. May my soul ever aspire after intercourse with God. As the face of Moses shone when he came from the presence of the Lord, may our life and conversation shine with the beauties of holiness, and show that we have been with Jesus. They who ardently love Jesus, freely consecrate their substance to promote the interests of his kingdom. Christian liberality is the offspring of grace. It is an emanation from the Deity, who giveth to all liberally, and who looks upon the liberal giver with complacency and smiles. It is a blessed mark of a prosperous church, when its members freely dedicate their substance to advance the prosperity of Zion. May this holy liberality inspire our hearts, and may we consider that all we are and have are the property of Jesus.

PRAYER.

HOLY and divine Spirit, may we not only be enabled by thy grace to approach the throne of mercy with confidence, as children approaching a father, but with reverence, as creatures drawing near to the great Creator.

We adore thee, O Lord, in the eternity of thy being. Thy years are throughout all generations. Of old hast thou laid the foundations of the earth, and the heavens are the work of thine hand; they shall perish, but thou shalt endure; yea, all of them shall wax old as doth a garment; as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall have no end.

We present our thanks for the mercies, comforts, and privileges enjoyed on the past Sabbath; and for what our eyes have seen and our hands have handled of the Word of life. By thy Word preached, and the ordinances of religion dispensed, may we be prepared for the duties and the difficulties of the week.

Gracious Father, we pray that, as thou didst make a covenant with ancient Israel, thou wouldst take us as a family into covenant with thyself. As thou hast, by an act of infinite condescension, declared thyself willing to be the Lord our God, may we, by an act of affectionate and believing devotedness, surrender ourselves, soul and body, to be thine, wholly and for ever.

O make thy covenant with our beloved offspring and servants. We desire, in the exercise of faith, to commit them to the merciful arms of our God.

We praise thee, O Lord, for thy condescending goodness, in admitting Moses to such endearing and familiar intercourse with thyself. As his face shone when he came down from the mount, where he beheld thy glory, may we enjoy thy fellowship, and derive such benefit from intercourse with thee our Saviour, that our lives may shine with the lustre of humility, holiness, and heavenly grace.

May the example of the ancient Israelites, in giving so liberally of their substance for erecting the Tabernacle, put us to shame when we think of our backwardness to promote the interests of thy kingdom on earth. The gold and the silver are thine; and a liberal heart to bestow is also thy gift. When thou in thy great mercy givest us the power to bestow, O do thou also confer upon us the desire to communicate. In the circle in which we move, and in the congregation to which we belong, may we be alive to every call of benevolence, but, above all, be ever ready with our substance, our time, and our influence, to advance the interests of the kingdom of Christ. Forgive our sins, and hear our prayers, for our Redeemer's sake, to whom, with the Father and the Holy Ghost, be ascribed glory and praise, for ever and ever. Amen.

THE RESURRECTION OF JESUS.

Charity. Nailsworth. Alle Street. L. M.

1 WHEN I the holy grave survey,
Where once my Saviour deigned to lie;
I see fulfilled what prophets say,
And all the power of death defy.

2 This empty tomb shall now proclaim
How weak the bands of conquered death:
Sweet pledge, that all who trust his name
Shall rise, and draw immortal breath!

3 Our Surety, freed, declares us free,
For whose offences he was seized:
In *his* release *our own* we see,
And shout to view Jehovah pleased.

WALLIN.

LUKE XXIV.

Christ's Ascension.

AND they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

REFLECTIONS UPON LUKE XXIV.—The eleven disciples illustrated the truth of that inspired saying, "They that feared the Lord spake often one to another, and the Lord hearkened and heard." Intensely interesting were their mutual reflections, while they conversed together after the resurrection of Christ, and heard the tidings that he was raised from the dead. So acceptable was the information to their wondering hearts, that they could scarcely believe in the reality of the event. They longed, they prayed to see the living Saviour, if he had actually burst the bands of death. What they asked they received, what they sought they found, what they wished they realized and enjoyed. They found him whom their souls loved; they heard the flowing, gentle accents of his loving voice; they saw his hands and feet, still retaining the marks of the cruel nails which fixed him to the accursed tree; they saw his bosom, and the traces of that wound inflicted by the cruel spear; they saw, they believed, they loved, and adored.

PRAYER.

OUR Father who art in heaven, we desire, after the secular duties and engagements of the day, to retire from the world and its pursuits, its allurements and temptations, its smiles and its frowns, that we may hold converse with thyself.

Divine Redeemer, we acknowledge thee in all thy glorious and uncreated excellences. It is the will of God that all men should honour the Son, even as they honour the Father. Holy Spirit, enable us to act in conformity to the will of God. O Jesus, thou art the brightness of the Father's glory, and the express image of the Father's Person. We would join the angels round about the throne, and the holy elders, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

We supplicate the blessing of our God on what we have now read respecting the resurrection of our Lord, his interview with his disciples, the commission which he delivered to them, the promise with which he encouraged them, and his ascension to heaven while in the act of pouring blessings on their head. What are we, that we should be permitted to read truths and facts so animating and sacred! May they be instrumental in weaning our hearts from the world, in raising our minds to heaven, and in placing our affections with increasing and with superlative admiration on our ascended and triumphant Redeemer.

Teach us ever to meditate with holy satisfaction and joy on the resurrection of Christ. Give us that lively faith by which we shall clearly see that the resurrection of Christ is the blessed proof of the divinity of his mission, and of the satisfaction which was given to offended justice by his sufferings and death. O give us that lively faith by which we shall view the resurrection of Jesus as the first-fruits of them who sleep, and as the joyful proof that all his people shall awake from the tomb amid the songs of angels, on the morning of the last day. As a family, may all of us, old and young, receive Christ as our Saviour and Lord; then, in the prospect of death, the grave, and the exalted glories of the resurrection, we shall sing triumphantly, O death, where is thy sting? O grave, where is thy victory? *When the resurrection-day arrives, O may our dear children appear at the right-hand of God amid assembled saints!* O teach us, by faith, to sing in holy triumph: Thanks be to God, who giveth us the victory through Jesus Christ our Lord. O Jesus, as thou didst bless the disciples immediately before thine ascension to heaven, bless us now thou art *in heaven*. Thou hast ascended up on high, and hast received gifts for ever. Give us of the gifts of thy salvation; then we shall have a treasure eternal as thy throne.

With filial confidence we commend ourselves and our friends to thy care this night, and all the time of our earthly pilgrimage. Hear our prayers, and forgive our sins, for Jesus' sake. And to the Father, Son, and Holy Ghost be ascribed unceasing praises. Amen.

GOD RECONCILED.

Warwick. Greville. Matthews. Elim. C. M.

1 COME, let us lift our joyful eyes
Up to the courts above,
And smile to see our Father there
Upon a throne of love.

2 Once 't was a seat of dreadful wrath,
And shot devouring flame;
Our God appeared consuming fire,
And Vengeance was his name.

3 Rich were the drops of Jesus' blood,
That calmed his frowning face,
That sprinkled o'er the burning throne,
And turned the wrath to grace.

WATTS, 108, *B. II.*

EXODUS XXXVII.

The Ark, Table of Shew-bread, and Golden Candlestick.

AND Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

10 And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about.

17 And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

25 And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

REFLECTIONS UPON EXODUS XXXVII.—May we not look upon the ark of the covenant as a most interesting and instructive type of Christ, the incarnate God, our Saviour? The wood of which the ark consisted may represent his humanity; and the gold with which it was overspread within and without as figurative of the glories of his Divinity. The ark was formed to accompany Israel wherever they went, and was an emblem of the real presence of their God. Jesus, as the God of salvation, is ever present with them in all their wanderings in the wilderness of this world, and in all their journeyings to the heavenly Canaan. He is their guide, their light, their glory, and defence.

PRAYER.

GOD the Father, Son, and Spirit, we adore thee in thy might and in thy mercy. We know, O Lord, thou canst do everything, and with thee all things are possible. Thou hast a mighty arm; strong is thine arm, and high is thy right hand; and there is nothing too hard for thee.

We thank our God and Father that we have been mercifully preserved during the last night, and that we have awoke this morning in the enjoyment of bodily health and mental tranquillity; and that we are now admitted to one of the greatest spiritual privileges on earth, namely, that of approaching the throne of grace. What are we, O Lord, that thine eye should have watched over us, and thine hand should have defended us?

May we enter on this day under the sacred influence and wise counsel of thy Holy Spirit. Make us thine obedient children. May we never obey thee as slaves; may we always obey thee as sons. We bless thee that thou hast said respecting obedience—O may our hearts feel it!—Behold, to obey is better than sacrifice, and to hearken to the voice of God than the fat of rams. This one thing didst thou command ancient Israel above all others: Obey my voice, and walk ye in all the ways that I have commanded you. Give us grace to do as thou hast commanded.

Bless to us what we have now read of the ark of the covenant, of the golden candlestick, and of the golden altar of incense. In them, O Lord, may we see the figurative and lively emblems of the spiritual blessings enjoyed by thy Church in New Testament days. Blessed Immanuel, we acknowledge thee as the true ark of the covenant. In thy spotless humanity dwells thy glorious Divinity. May it be our blessedness to admire thee in all the mysteries of thy person as God and man. By faith may we see the glory and the necessity of the union of thy two natures. May we see the necessity of thy humanity, that thou mightst obey, suffer, and die.

We come to thee as the light of the church, represented by the golden candlestick in the ancient Tabernacle and Temple. Illuminate the churches more and more. Dispel the clouds of ignorance, error, bigotry, and superstition which prevail so extensively throughout the Christian world.

Eternal praises to our God, that we have heard of a more glorious mercy-seat than the mercy-seat of gold which covered the ark of the covenant. We thank our God for the throne of grace, the true mercy-seat. We rejoice there is no angel with his flaming sword to prevent even the most unworthy and vile from drawing near to this true mercy-seat.

Lord, teach our dear children to approach the throne of grace with humility, confidence, and love. Never while they live may they forsake the throne of grace on earth; then wilt thou at last take them to the throne of glory in heaven.

We would rejoice, O Jesus, in the incense of thine atonement. As our Intercessor, graciously present our persons and services before thy Father's throne with the incense of thy righteousness: then shall our prayers be answered and our sins forgiven. All we ask is for our Saviour's sake. And to the Triune Jehovah be ascribed glory and honour, for ever and ever. Amen.

JESUS ADORED.

Melody. Marylebone. Charmouth. Irish. C. M.

1 THEE we adore, Eternal Word,
The Father's equal Son;
By heaven's obedient hosts adored,
Ere time its course begun.

2 The first creation has displayed
Thine energy divine;
For not a single thing was made
By other hands than thine.

3 But, ransomed sinners, with delight
Sublimer facts survey,—
The all-creating Word unites
Himself to dust and clay.

4 See the Redeemer clothed in flesh,
And ask the reason, Why?
The answer fills my soul afresh,
To suffer, bleed, and die!

5 Creation's Author now assumes
A creature's humble form!
A man of grief and woe becomes,
And trod on like a worm. AMEN.

JOHN I.

Christ's Divinity.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

REFLECTIONS UPON JOHN I.—JOHN, the penman of this Gospel, and of the three epistles which bear his name, was originally a fisherman. From this humble profession he was called to be one of Christ's disciples, and he became his peculiar favourite, who leaned upon his bosom. Long after the death of the other apostles, when the church was first plagued with the denial of our Saviour's divinity, John particularly aims to demonstrate that fundamental doctrine of the Christian faith, and to manifest the inexcusable guilt of the Jews in rejecting him. How wonderful is Jesus! He is the Divine WORD, in whom are laid up all the treasures of wisdom and knowledge. He is the incarnate Jehovah, possessing all the uncreated attributes of the Godhead. "How great his power is! None can tell!" For by his power he called into being the fair, the boundless universe. By his power he formed men to glorify his name on earth: and he formed angels to sing his praises in heaven. Have we received him as the great God, our Saviour? Are we daily drawing supplies from his fulness? And do we unite with angels in our expressions of adoration and praise?

PRAYER.

WE acknowledge and adore thee, O Lord, in all the mysteries and incomprehensible glories of thy being and perfections. Exalted Saviour, thou art Immanuel, God with us, possessing the same Divine essence with the Father and the ever-blessed Spirit. Thou art from everlasting, existing before all worlds, and in thy Divine personality didst lie in the bosom of the Father before the morning-stars sung together—before the angelic sons of God shouted for joy. We acknowledge, O Jesus, that thou art the Creator of all things. Thou didst create the ocean and the dry land; thou didst replenish the earth with inhabitants, and adorn its surface with grass for cattle, and herbs for the use of man. The heavens also are the work of thine hands, and thou didst fix in the firmament of the sky those innumerable orbs of light—the sun that rules the day, and the moon and stars which rule the night. We rejoice that thou dost still exercise thy creating power, in forming a new nature in the souls of the children of men. O make each of us *new creatures*. As we are the creatures of thy hand, make us the objects of thy grace. Blessed Saviour, we surrender ourselves to thy power, and commit ourselves to thy mercy. May we know experimentally that thou art a Saviour whose power is almighty and whose grace is boundless. Thou art the Lord of life, and thou art the source of life. It is from thee, as our Creator, we have derived natural and rational life; O may we receive from thee, as a Saviour, life spiritual and eternal. Thou art the light of the world—the author of that natural light which shines in the visible heavens, and the fountain of that intellectual light which shines in the mind of man. Mercifully cause the light of thy grace to shine in our hearts. May the eyes of our understanding be enlightened, and may our night of ignorance be changed into a day of saving knowledge, love, and joy.

O have mercy on a benighted world. Sun of righteousness, Sun of uncreated glory, graciously shine with the rays of Gospel-light, with the bright beams of thy saving mercy, on those enslaved and miserable nations which still remain in the dreary region and shadow of death.

Have mercy on our dear children, the objects of our anxious care. Give them grace to receive thee, O Jesus; then shall they become the children of God. May we soon see some token that they are born again.

We rejoice, O Divine Saviour, in thy fulness. It hath pleased the Father, that in thee, as Mediator, should all fulness dwell. May we, and our beloved connections, and the congregation with which we are associated in church-fellowship, the aged, and, in particular, the sons and daughters of affliction, know savingly thy mediatorial fulness of grace; and out of this thy fulness may we all receive, and grace for grace. We thank God for the continued mercies of another day; we supplicate our Father's care this night, and implore the pardon of all our sins, for Jesus' sake. And to the Father, Son, and Spirit be ascribed deserved praises. Amen.

JESUS THE ANTI-TYPE HAS COME.

Salisbury Plain. Chadwell. Anne. Messiah. C. M.

1 THE true Messiah now appears,
The types are all withdrawn;
So fly the shadows and the stars
Before the rising dawn.

2 No smoking sweets, nor bleeding lambs,
Nor kid nor bullock slain,
Incense and spice of costly names
Would all be burnt in vain.

3 Aaron must lay his robes away,
His mitre and his vest,
When God himself comes down to be
The offering and the priest. WATTS, 12, *B. II.*

EXODUS XXXIX.

The Ephod and Breastplate.

AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod *of* gold, blue, and purple, and scarlet and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Lord commanded Moses.

8 And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones; *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, ever against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

REFLECTIONS UPON EXODUS XXXIX.—Blessed are they who are the servants of the living God. Their employment is the most honourable. They are engaged in the service of HIM who sways the sceptre of universal dominion, and who shall raise his servants to immortal blessedness in heaven. Let believers ever remember that they are the priests of Zion's King, and appointed to present spiritual sacrifices acceptable to God. How beautiful are the garments in which they are arrayed!—the garments of grace, more beautiful than the finest purple, and more costly than the jewels which sparkle in the diadems of kings. Blessed Saviour, may we ever enjoy the benefit of thy intercession, and by faith see that our humble names are engraven on thy glorious breastplate.

PRAYER.

O LORD our God, thou art the Lord of hosts, who created the heavens and formed the earth; thou art the Lord Jehovah, in whom is everlasting strength; and thou art not only able but willing to do exceeding abundantly above all that we can ask or think.

O Lord, thy loving-kindness is endless. During another night we have experienced thy care, and to another day thou hast spared our lives. We have found thy gifts are new every morning, and, like the early dew, thy mercies have continually descended upon us.

Give us a rich supply of grace for the duties, temptations, difficulties, and trials of the day. Like the sun, which regularly visits the earth with the influence of his genial warmth and animating light, may we regularly fulfil the appointed duties of every day. May we not languish in thy service, but, with our minds ready and our wills active, may we march on our heavenly way. Accomplish in our experience that promise, They shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.

Gracious and Divine Spirit, in all our approaches to the throne of grace, may we be increasingly impressed with the necessity of thine influence from above. As a family, do thou visit us, and never depart. May we be prevented from grieving thee, and from resisting thy gracious power.

O Lord, we confess our sinfulness, unworthiness, and guilt. Though thou hast loved us freely with an everlasting love, and though thou hast allured us to thyself by innumerable mercies, yet, alas, we have rewarded thee evil for good, and hatred for kindness.

Where can we look for deliverance from the power of sin but to thyself, whom we have offended? And where can we look for the pardon of sin but to thyself, who alone hast power to forgive sin? May we be arrayed in garments of grace and holiness, more lovely and glorious than the ephod and the breastplate which Aaron wore. May our souls be purified through the Spirit in obeying the truth. Mercifully grant, that by the merit of thy righteousness the pollution and the guilt of our sins may be for ever removed.

Give to our beloved children, and to all the rising race, a breastplate of righteousness, with which the breastplate of the ancient high-priest could never be compared. O give them the righteousness of Christ imputed, and the righteousness of grace implanted.

May our prayers be answered, for the sake of our advocate, Jesus Christ, to whom, with the Father and Holy Ghost, be ascribed eternal praises. Amen.

THE PROCLAMATION OF JOHN THE BAPTIST.

Bethel New. Israel. Irish. London. C. M.

1 JOHN was the prophet of the Lord
To go before his face,
The herald which our Saviour God
Sent to prepare his ways.

2 'Behold the Lamb of God,' he cries,
'That takes our guilt away:
I saw the Spirit o'er his head,
On his baptizing day.

3 'Be every vale exalted high,
Sink every mountain low;
The proud must stoop, and humble souls
Shall his salvation know.'

WATTS, 50, *B. I.*

JOHN I.

John the Baptist's Testimony respecting Christ.

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

ANNOTATIONS UPON JOHN I.—John the Baptist occupies a most important place in the history of the Church of God. His single life forms a *distinct dispensation*. He filled an office never filled by any of the servants of the living God. Neither before his day, nor after it, has any risen in the Church of Christ to discharge similar duties. He was the FORERUNNER of the Messiah, occupying a place more honourable than that of Moses or any of the worthies of the Old Testament days. He was foretold by Isaiah: and thus the prophet Malachi wrote of him, at the distance of four hundred years: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple: even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts." This great man was born a few months before our Lord, was nearly related to him after the flesh, and was beheaded in prison by the command of cruel Herod.

REFLECTIONS UPON JOHN I.—The greatness of John the Baptist's grace appeared in the greatness of his humility, and in his grief that others considered him to be what he was not, and that they thought of him more highly than they should have thought. True grace teaches its possessor to wish to occupy the shade, that Christ's glory might shine forth; to have his name buried in oblivion, that Christ's fame might be spread abroad; and to be even nothing, that Christ might be ALL IN ALL. Have we beheld Jesus with the enlightened eye of faith and love? Do we believe in him as the Lamb of his Father's choice, the Lamb of his Father's superlative love, and the Lamb of his Father's acceptance? And do we believe that he is the Lamb who has made atonement for us?

PRAYER.

O LORD, the essential Jehovah, the Father of our spirits, and the inexhaustible fountain of all goodness, we approach thy gracious and blessed throne in the name of Christ. We praise thee for the displays of thy goodness and truth which thou hast given in the advent, the life, the sufferings, and the death of thine only, thy well-beloved Son. Thy truth, O Lord, endureth for ever. Thou art faithful who hast promised. All thy promises are yea and amen in Christ; and not one word has failed of all thy good promises which thou hast promised by the hands of thy servants the prophets.

During another day thou hast continued with us our temporal comforts and our spiritual privileges. Deliver us from the sin of being unmindful of thy blessings or ungrateful for thy mercies. May thy temporal mercies produce spiritual benefits, and be instrumental in binding us more closely to our God and Saviour, in holy affection and believing confidence.

Now we are about to lie down on our beds, may thy peace be our pillow, and, whether we awake in time or eternity, we shall be ever with thee, and awake amid thy gracious smiles. May we never lie down to sleep without remembering the sleep of death and the bed of the grave. May such serious reflections be mingled with holy joy; and with the apostle may we sing, For me to live is Christ, and to die is gain.

Holy Spirit, bless to us the ordinance and privilege of reading the Scriptures. May it be our greatest delight to dig in the mines of eternal truth, there to find the shining and imperishable jewels of wisdom and grace.

May all of us be baptized with the baptism of the Spirit. Convince us that to be baptized with water will avail us nothing, unless we are baptized of the Holy Ghost. May we be baptized by the Holy Spirit as with fire.

Take our dear children and domestics, and bless them with the washing of regeneration, and the renewing of the Holy Ghost shed on them abundantly.

As a family, may the Holy Spirit, who descended on Jesus at his baptism, descend on us. We invite thee, heavenly Dove; O come with all thy quickening powers and rest upon us. Shed abroad in our hearts a pleasing sense of a Saviour's love to us; then a flame of love to our Lord will be enkindled in our bosoms, which shall burn and shine for ever and ever.

Merciful Saviour, thou art the Lamb of God. For us thou didst shed thy precious blood; for us thou didst lay down thy precious life. O teach us to behold thee with the eye of faith and with the eye of love. May all our relatives behold and know thee; may they behold and love thee. Teach the sons and daughters of affliction to behold thee in their sufferings, as a compassionate Saviour. O that all the inhabitants of the earth may soon behold thee as the Lamb that was slain that the sins of the world might be taken away. Grant this our earnest prayer. All we ask is for Jesus' sake, our Surety and Saviour. Amen.

THE BELIEVER'S WANTS AND WISHES.

Harmony. New Zion. Bourton. Houghton.

1 YET one thing we want:
More holiness grant!
For more of thy mind and thy image we pant
Thine image impress
On thy favourite race;
O fashion and polish thy vessels of grace!
2 Thy workmanship we
More fully would be;
Lord, stretch out thine hand, and conform us to thee:
While onward we move
To Canaan above,
Come *fill* us with holiness, *fill* us with love. TOPLADY

EXODUS XXXIX.

The Tabernacle finished.

AND he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 And they made coats *of* fine linen *of* woven work for Aaron and for his sons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, *and* all the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

REFLECTIONS UPON EXODUS XXXIX.—Lovely and attractive were the garments of the high priest of the Jewish church, and they may be considered as a figurative emblem of the mediatorial qualifications and excellences of Jesus, the great High Priest of our profession. Very comely to the eyes of devout worshippers appeared the rich and suitable robes of the priests; infinitely more lovely, in the estimation of Christ, are the graces with which he has enriched and adorned his people. Looking upon his people arrayed in the robe of his righteousness, and in the graces of his Spirit, he says, respecting each one of them, "Thou art all fair."

PRAYER.

ETERNAL Jehovah, whom we approach in the name of Christ, thy throne is in the heavens. We rejoice that, though thou dwellest in the high and holy place, infinitely exalted above the loftiest of archangels, still thou condescendest to look down with compassion on the children of men. Notwithstanding the insignificance of man, thine eyes do see and thine eyelids try the children of men. Nothing in the vast universe can escape the scrutinizing glance of thine omniscience; neither is there any creature that is not manifest in thy sight: but all things are naked and open unto the eyes of him with whom we have to do.

Desiring to be suitably and gratefully affected with a sense of thy preserving and comforting goodness during the past night, we would enter upon the duties and engagements of this day, impressed with a sense of our sinfulness, unworthiness, and guilt. May the inscription, HOLINESS UNTO THE LORD, which was engraven upon the mitre of Aaron, remind us of what we are and of what we ought to be. By nature and by practice we have been unholy to the present day. We are unclean; we are altogether an unclean thing. O what shame should fill our hearts, when we compare our sinfulness with thy holiness, our iniquity with thy righteousness, and our rebellion and obstinacy with thy mercy and long-continued forbearance! May thy love to us call to our minds the remembrance of our unthankfulness and unworthiness. We confess that original corruption, which has proved the fruitful source of the manifold iniquities of our lives. We would mourn over the folly, the indolence, the thoughtlessness, and carnality of our youthful days. Alas, much of our time has been spent in the most culpable forgetfulness of our God, our Saviour, our souls, and the solemn realities of an eternal world. Long we have lived in ignorance and unbelief; we followed divers lusts and pleasures, and we resisted the Holy Spirit when he called upon us to forsake our sins, to repent, and turn to the Lord.

Most gracious God, enter not into judgment with us. For the sake of Jesus, who is the propitiation for the sins of men, may we obtain the forgiveness of all our sins. Deliver us from the guilt of childhood and youth; and O suffer not the more aggravated guilt of mature years to press us down into the lowest hell.

We again dedicate our beloved children to thee, our Saviour and God. We see in them the workings of corruption. We see that they have received from us a legacy of folly, obstinacy, and sin. Where can we bring them but unto thee, O gracious Redeemer? Our heart's desire and prayer is, that they may be holiness unto the Lord.

As Aaron and his sons were clothed with garments suited to their sacred office, may our minister, and all thy ministering servants, be clothed with those graces necessary to render them useful in thy vineyard and ornaments of thy Gospel. As a family, as a congregation, and as a nation, may we be HOLINESS TO THE LORD, for Jesus' sake. Amen.

THE BLESSEDNESS OF THE RIGHTEOUS.

Odetoke. Cottage. Bramcoate. Rockford. L. M.

1 BLESS'D is the man, for ever bless'd,
Whose guilt is pardoned by his God,
Whose sins with sorrow are confess'd,
And covered with the Saviour's blood.

2 Bless'd is the man to whom the Lord
Imputes not his iniquities,
He pleads no merit of reward,
And not on works but grace relies.

3 From guile his heart and lips are free,
His humble joy, his holy fear,
With deep repentance well agree,
And join to prove his faith sincere.

WATTS, *Ps. 32, p. 1.*

JOHN I.

Jesus calling Disciples.

AGAIN the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

ANNOTATIONS UPON JOHN I.—We cannot conceive the amazement and delight which John felt when he saw the Incarnate Divinity before him, and when he said to his disciples, "Behold the Lamb of God." We are called in a preached Gospel to behold the Lamb of God. Now may we seek that faith by which we *shall* behold him and love him, behold him and trust him, behold him and serve him. Like the disciples of John may we follow Jesus. Happy, eternally happy are they who follow Jesus. He will lead them in the green pastures beside the still waters; and at death he will take them home to himself, that where he is there they may be also.

REFLECTIONS UPON JOHN I.—If we are followers of Christ, we shall feel an earnest concern that all our relatives be persuaded to be his followers. We will not only make it a matter of earnest prayer, but we will use loving and active efforts to bring them to Jesus, to be united to him as their shepherd, their Saviour, their captain, and their king. We should endeavour, affectionately and wisely, to tell them what we have found in Jesus, what Jesus has been to us, and what we have received from him, and what we yet hope to receive from his hand. Thus they may be persuaded by the Spirit to cast in their lot with us, to taste and see that God is good, to look to Jesus with believing and humble confidence, that he will spread over them the comely robe of his righteousness, and confer upon them the riches of his salvation.

PRAYER.

HOLY Spirit, mercifully teach us the blessedness of drawing near the throne of God, in all our approaches, as children to a father. O Lord, thou art a Father never unmindful of thy children; never for one instant of time is thy paternal care withdrawn from the interests of thine offspring. As a father pities his children, so dost thou, the Lord, the great eternal Father, pity them that fear thee. Seeing we have such a Father as thee, the Lord, a Father so wise, so watchful, and so affectionate, may we in no instance be sinfully careful; but in everything by prayer and supplication, with thanksgiving, make our requests known unto God. Great is our encouragement thus to present our prayers with filial confidence and assurance, for thou hast promised thy Spirit to help our infirmities; and as we know not what we should pray for as we ought, thy Spirit is ever ready to make intercession for us, by pouring out upon us the spirit of grace and supplication. O give us this grace; O fulfil in our experience the precious promises of thy truth.

Enable us gratefully to acknowledge the mercies of the past day. We thank our God for all the blessings we have received which respect our bodies, our souls, our relations, and our circumstances. Amid all the dangers of the day thy hand has been our guard, and thy mercy has stood prepared with the rich blessings of thy goodness to drive all our wants away.

Now may we retire to rest, in the conviction that thou art the Lord our God. May we give our eyes to sleep in the enjoyment of that sweet peace which flows from a conviction that thou art our God and Father, reconciled in Christ.

Make us not only deeply concerned about our own salvation, but also about the salvation of all our relatives and friends. May they and we behold the Lamb of God. Blessed Jesus, may we behold thee as our Surety, who hast undertaken our cause. May we behold thee as our Prophet, who shalt enlighten our understandings in things Divine, and instruct us in the sublime mysteries of salvation.

Give us the unspeakable satisfaction and delight of seeing our children beholding the Lamb of God. O let the ardour of their youthful bosoms be rendered spiritual and sacred by a superlative admiration of Christ.

Suffer none of us to die till we are able to say, We have found the Messiah, of whom Moses in the law and the prophets did write. Inspire us with the genuine sincerity and unaffected humility of unfeigned piety. May we resemble Nathanael, whose character is held up for the admiration of thy people in all generations. O that we may be Israelites indeed, having the reality as well as the appearance, and the substance as well as the form, of saving grace. With Nathanael may we say, with believing and loving hearts, Rabbi, thou art the Son of God, thou art the King of Israel. May our evening sacrifice be accepted in Jesus Christ our Lord. Amen.

PRAYER FOR MINISTERS.

Warminster. Babylon Streams. Goulds. L. M.

1 FATHER of mercies, bow thine ear,
Attentive to our earnest prayer;
We plead for those who plead for thee;
Successful pleaders may they be.

2 How great their work! how vast their charge
Do thou their anxious souls enlarge;
Their best acquirements are our gain,
We share the blessings they obtain.

3 Clothe, then, with energy divine
Their words, and let those words be thine;
To them thy sacred truth reveal,
Suppress their fear, inflame their zeal.

BEDDOME.

EXODUS XL.

The Tabernacle reared.

AND thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

28 And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

REFLECTIONS UPON EXODUS XL.—The tabernacle may be considered as figurative of Christ. The materials of which the tabernacle was formed prefigured the humble humanity of Christ. All the materials were earthly. The body of Jesus sprung from the dust. The tabernacle was reared immediately for God's service; and humanity was provided for the great Surety, that he might yield obedience to the Divine law, and that he might present himself a sacrifice to satisfy the demands of offended justice. Was the tabernacle consecrated with oil? The Mediator was pre-eminently anointed with the Holy Ghost, said to be poured out upon him "without measure." In the tabernacle we see the altar of ceremonial atonement; in Jesus we see the real atonement, by which the guilt of myriads is effectually removed. In the tabernacle we see the laver for washing and purifying; but in looking to Jesus we find he is made to polluted sinners *sanctification* by the influences of his Spirit. In the tabernacle we see the golden candlesticks sending forth their light all around; in looking to Jesus we see the Light of the world, the Light of the Inspired Volume, the Light of the Church Militant below, and the Light of the Church Triumphant above. In the Holiest of all we behold the Shechinah, the evidence of God's presence; in looking on Jesus we behold God manifest in the flesh, the incarnate Jehovah, the great mystery of godliness! Let us believe, love, and adore!

PRAYER.

MOST glorious and most merciful God, three Persons in one undivided Divinity, we thy creatures and children, at the commencement of another day, would affectionately embrace this opportunity of approaching thy mercy-seat. When we think of thy perfections manifested by the great plan of salvation through our Saviour's righteousness, we would take up the adoring language of an apostle, O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! When we think of the boundless fountain of thy love, from whence streams of blessings flow to thy people, what reason have we to take up the language of the Psalmist, How great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men! O that men would praise the Lord for his goodness! We would give thanks unto the Lord, for he is good; for his mercy endureth for ever.

During the last night thou hast added to the multitude of thy mercies, thou hast lengthened out the long catalogue of thy blessings. Accept of our thanks for these continued mercies, and in thy kindness give us this day the benefit of thy wisdom, thy protection, and thy watchfulness. Prepare us for the duties and trials of every day, and may we be fitted for the last day of our present transient and mortal life, when we shall bid an eternal adieu to all that is earthly, and enter upon the solemn realities of the eternal state.

Bless, O Lord, what we have read of the Word of life. May we ever take thy Word to be the rule of our obedience and the foundation of our faith.

We praise thee that thou hast formed a church, and that thou hast planted it on earth. We thank thee for the institution of ministers and of the holy ministry as the hallowed means of converting sinners, and of edifying and comforting saints. Blessed Jesus, thou art the Author of all those gifts and graces which thy ministers require for the solemn and responsible duties of their holy calling. For the honour of thy name, for the glory of Christ, for the extension of thy spiritual kingdom, for the deliverance of miserable captive souls, and for the edification and improvement of thy people, O fill the earthen vessels of thy ministers with the heavenly treasure of Divine grace. As thy visible glory filled the ancient tabernacle, may thy spiritual glory fill all our sanctuaries and all our churches. We would earnestly pray for the peace, the extension, and the prosperity of Zion.

O make our dear children members of thy Church invisible, separate them from a world lying in wickedness, and may they belong to the mystical body of Christ.

We supplicate the answer of our prayers, for Jesus' sake, our only Saviour. Amen.

THE EXAMPLE OF CHRIST.

Kensey. New Bethlehem. Portugal. Ulverston. L. M.

1 MY dear Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears
Drawn out in living characters.

2 Such was thy truth, and such thy zeal,
Such deference to thy Father's will,
Such love, and meekness so divine,
I would transcribe, and make them mine.

3 Cold mountains and the midnight air
Witnessed the fervour of thy prayer:
The desert thy temptations knew,
Thy conflict and thy victory too.

WATTS, 139, *B. II.*

JOHN II.

Christ attending a Marriage in Cana of Galilee.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

REFLECTIONS UPON JOHN II.—Of all earthly human covenants, that of marriage is the most interesting and sacred. Its appointment is Divine, and ancient as the creation of man. It is the origin of numerous and endearing relations, which call forth the most refined and tender emotions, and gives origin to affections by which families and societies, communities, and the Church of Christ are bound together by ties most remarkable for their value, usefulness, power, and duration. Christ's presence and blessing enhance the value of all earthly relations. We should be concerned to seek his gracious presence in all our social, and even convivial, meetings, for it is this which will surround them with a heavenly atmosphere; it is this which will make them preparatory to heaven; it is this which will make them an epitome of heaven. There was a deficiency at the marriage feast of Cana of Galilee. In the rich Gospel feast which Christ has provided for all people there is no deficiency; there is enough and to spare; a sufficiency to supply all generations of men to the close of ages. Have we accepted the invitation of wisdom to partake of the feast of mercy? What condescension in Jesus that he should make the church his bride! Let it be my earnest desire to be betrothed to him by an everlasting covenant. And let the disconsolate widow be comforted by these words: Thy Maker is thy husband.

PRAYER.

INFINITELY glorious Jehovah, and infinitely gracious and compassionate Lord God, it is good to draw near unto thee our God. We desire to feel solemnly impressed with a sense of thy majesty, power, and grace. Thou compassest the waters with bounds, until the day and night come to an end; thou shuttest up the sea as with doors and bars; saying, Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed. In thy hand are the deep places of the earth, and the strength of hills is thine also.

May the power of the Holy Spirit enkindle in our minds at this time the fire of sacred devotion; and, if we possess any portion of this holy fire, may the Spirit blow upon it, that it may increase into a lively flame. Preserve us, we beseech thee, from a lifeless frame, and from cold formality in our religious services. According to thy promise, pour out in these last days of thy Holy Spirit upon all thy servants, and upon every member of this family, as a spirit of wisdom and truth. May he be our unerring teacher, and may he bring to our remembrance whatsoever we should say unto thee.

We offer up to our God the humble tribute of thanksgiving for the blessings and enjoyments of the day. We praise God that it has not proved our last day, and that we have not been sent as guilty prisoners to that world of despair where no ray of hope ever cheers the minds of the miserable inhabitants. While the shades of another night are surrounding us, we desire to avail ourselves of the encouraging command of our God, to trust in the Lord for ever. When we lay down our weary head to rest from worldly cares, may we enjoy the rest of salvation; and if we are awake, may we commune with our own hearts, but above all hold fellowship with thee.

May pleasing impressions be produced on our minds by what we have now read. We adore thee, O Jesus, in the condescension and kindness thou didst manifest in honouring and sanctioning with thy presence the humble company which assembled at Cana of Galilee. Ever honour with thy presence our family, and all the families with which we stand connected. We thank thee for the blessings of friends and the blessings of friendship. May all our friends be the friends of Jesus, and may all our friendship be sweetened with piety. Give us grace to imitate the example of Christ. We are ashamed when we think of the ardour of his zeal and the coldness of ours. Like Jesus, may we have zeal for the glory of God; may we have zeal for the prosperity of the kingdom of Christ; may we have zeal for the spiritual improvement of the Church in its ministers and members.

May the same mind be in our children which was also in Christ; and may they be adorned with resemblance to his image.

Give ear, O God, to this our evening prayer, and hide not thyself from our supplications: but hearken thou, and hear, in heaven thy dwelling-place; and when thou hearest, forgive, and accept of our persons and services, as an offering of our hand, for Jesus' sake, our exalted Mediator. Amen.

THE OPERATIONS OF THE HOLY SPIRIT.
Dewardale. Admiration. Leads. Eaton. L. M.

1 ETERNAL Spirit! we confess
And sing the wonders of thy grace;
Thy power conveys our blessings down
From God the Father and the Son.

2 Enlightened by thine heavenly ray,
Our shades and darkness turn to day;
Thine inward teachings make us know
Our danger and our refuge too.

3 Thy power and glory work within,
And break the chains of reigning sin,
Do our imperious lusts subdue,
And form our wretched hearts anew.

WATTS, 133, *B. II.*

LEVITICUS VIII.

Aaron and his Sons consecrated.

AND the LORD spake unto Moses, saying,
2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;
3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.
4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.
6 And Moses brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.
8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.
9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.
12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments, with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.
31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.
36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

REFLECTIONS UPON LEVITICUS VIII.—Holy families are consecrated to God, and the honour by which Christ distinguishes them unspeakably surpasses all that ephemeral honour—of which noble earthly families boast—which are distinguished by glittering titles and marks of royal favour, which the princes of this world bestow. Most important are those offices which Jesus appoints in his Church. The proper discharge of the duties of these offices as much concern the best interest and prosperity of the Church itself, as they concern the glory of Christ, the great Head of the Church. How indispensable for the right discharge of these duties is the anointing grace of the Holy Ghost! What washing and anointing were necessary for Aaron and his sons, before they could enter upon the functions of their sacred calling! What washing and anointing of the Holy Ghost do we require to prepare us to enter upon the lofty employments service, and worship of the heavenly world! Let it be our earnest desire to obtain a title to heaven, and preparation for heaven; and for this purpose we should be urgent, frequent, and persevering in our applications to the throne of grace to receive the unction from the Holy One. How very generally and frequently, under the law, all things were sprinkled with blood and anointed with oil! And what does this intimate and teach? Assuredly, that we should be daily sprinkled with the blood, and anointed with the influences of the spirit of Christ.

PRAYER.

HOLY and divine Spirit, we adore thee as possessed of the same uncreated nature, perfections, and glory with the Father and the Son. We adore thee in the displays of thine almighty power given in the original creation of the universe, when thou didst move upon the face of the waters. We adore thee in the displays of thine almighty grace given in the conversion of the souls of men, and in the qualifications given to thy ministering servants, by which they are prepared to be the successful heralds of the cross of Christ. In all ages thou hast conferred on the messengers of salvation a mouth and wisdom, which all their adversaries have not been able to gainsay or resist.

On the morning of the concluding day of another week we bow before the throne of grace, and with grateful feelings we would acknowledge the preserving kindness of our God during the past night. We would glorify thy grace, that our lives are not yet brought to a close. As that solemn day is fast approaching, that day when our mortal lives shall terminate, may it be the most important day in our existence, a day when our sins shall cease for ever, and a day which will introduce us to the pure and exalted blessings of eternal glory. We seek the guidance, the encouragement, and the protection of Divine grace this day.

We thank God that, in what we have now read, we can see the existence of the order of the holy ministry in the remotest periods of antiquity. We praise thee that, from the days of Adam to the present time, during the lapse of nearly six thousand years, thy ministering servants have been preserved to thy Church, and their regular and continued succession never disturbed. Blessed Jesus, thou art the Divine source of all those gifts and graces which thy servants need, and which thou hast most mercifully imparted to them in all ages. Thou hast never ceased to send thy good Spirit, who has given grace to all thy ministering servants and believing people, according to the measure of the gift of Christ. Thou, O Jesus, hast at thy disposal those comely garments of heavenly grace, which are suitable for thy servants to wear: O clothe thy priests with salvation. Thou alone hast the oil of heavenly attainments to bestow; mercifully pour that Divine and fragrant oil most plentifully on all thy faithful ambassadors.

In an especial manner give thy Spirit in large measure to thy ministering servant who presides over us in holy things. May we find in truth that he is the messenger of God to our souls. Under his labours may our understandings be enlightened, our affections purified, and our consciences be made tender, active, and faithful.

O may his faithful labours be effectual in the salvation of our beloved offspring, for whose deliverance from Satan's power we would travail as in birth.

This our morning sacrifice we present before the throne of God, in Jesus' name. And to the Father, Son, and Spirit, one God, we would ascribe the kingdom, the power, and the glory, for ever and ever. Amen.

GIFT OF GOD.

Kensey. Amana. Bredby. China. L. M.

1 JESUS, my love, my chief delight,
For thee I long, for thee I pray,
Amid the shadows of the night,
Amid the business of the day!

2 When shall I see thy smiling face,
That face which I have often seen?
Arise, thou Sun of righteousness!
Scatter the clouds that intervene.

3 Thou art the glorious gift of God
To sinners weary and distrest;
The first of all his gifts bestowed,
And certain pledge of all the rest.

4 Could I but say this gift is mine,
I'd tread the world beneath my feet;
No more at poverty repine,
Nor envy the rich sinner's state.

BEDDOME.

JOHN III.

Regeneration.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

REFLECTIONS UPON JOHN III.—The name of the inquiring, and afterwards regenerated *Nicodemus*, signifies "a conqueror of the people." Jesus is the true Conqueror of human hearts; he conquered the heart of Nicodemus by his grace: O may he persuade and subdue our hearts by his gracious Spirit. Are we his willing subjects? Have we been made willing in the day of his power? What think we of Christ? Nicodemus thought highly of Jesus; but, for a time, his notions of him were incorrect and obscure. Do we look on Jesus as more than a teacher come from God? Do we know, and believe, that he *is* God and man in one person? Have we submitted to his tuition? And do we consider it our greatest honour, our greatest joy, to be humble disciples at his feet? What a change, what a universal, what a lasting change does regeneration effect upon the soul! It is a change too great, and too wonderful, for any power less than omnipotent to accomplish. Divine Spirit, it is thy power—thy power alone!

PRAYER.

GLORIOUS Jehovah, the Father, Son, and Holy Ghost, one God, we adore thee as a God of loving-kindness and tender mercy. Thou art LOVE. Thou delightest unspeakably in acts of mercy and grace. The earth is full of the goodness of thy providence; but we rejoice that the Church is full of the goodness of thy grace. Glory to God in the highest, for the rich manifestation of thy love in the gift of thy well-beloved Son to a fallen, guilty, miserable world. What are we that our eyes should have ever read, that our ears should have ever heard, these blessed words: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? Justly thou mightst have sent thy Son on an embassy of wrath, to punish the rebellious race of men with everlasting destruction from the presence of the Lord, and from the glory of his power. But, glory to thy matchless grace, Thou didst not send thy Son into the world to condemn the world, but that the world through him might be saved.

We thank our God that, in the midst of much mercy, thou hast brought us in safety to the close of another day and another week. We praise thee that no evil has befallen us. Graciously encompass us this night with the gracious arms of thy protecting grace. May we repose with confidence on thy care, and may our lives be spared to behold the light of another Sabbath-day, that we may unite with thy people in praising thy name.

Lord, deeply impress our minds with the absolute necessity of the new birth. As we have borne the image of the first Adam, from whom we are descended after the flesh, may we resemble the holy image of the second Adam, by being born after the Spirit. Holy Spirit, we would invite and earnestly implore thy regenerating grace. O give us new natures! If there are any among us altogether insensible to the necessity of a converting change, we beseech thee with all our heart that their insensibility may continue no longer. O awake them out of their dangerous slumbers! Heaven forbid that they should sleep the sleep of eternal death! By thine almighty power impress on their hearts that solemn truth, Except a man be born again, he cannot see the kingdom of God. May they give themselves no rest, till they have supplicated thy grace with the earnestness of repentance, to accomplish within them this desirable, this necessary, this blessed change.

May our children be born again. May they be introduced into the kingdom of grace on earth; and when their bodily eyes are shut in death, may the eyes of their souls behold the glories of the kingdom of heaven above.

On the approaching Sabbath may Jesus be lifted up in the preaching of the Gospel, and may multitudes of diseased sinners look upon the divine Saviour, and be healed of all their diseases. O Jesus, may all of us believe on thee, and live for ever. Hearer of prayer, may our prayers be answered, for our Saviour's sake. And may the grace of the Lord Jesus Christ be with us all, for ever and ever. Amen.

CRIME OF ENVY, FRETFULNESS, AND UNBELIEF.

Kendal. Smyrna. Grove House. Follet. C. M.

1 WHY should I vex my soul, and fret
To see the wicked rise?
Or envy sinners waxing great
By violence and lies?

2 As flowery grass cut down at noon,
Before the evening fades,
So shall their glories vanish soon
In everlasting shades.

3 Then let me make the Lord my trust,
And practise all that's good;
So shall I dwell among the just,
And he'll provide me food.

4 I to my God my ways commit,
And cheerful wait his will;
Thy hand, which guides my doubtful feet,
Shall my desires fulfil.

WATTS, *Ps. 37, p. 1.*

PSALM XXXVII.

Patience and Confidence in God.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

REFLECTIONS UPON PSALM XXXVII.—Even when wicked men are called to great power, and invested with the possession of great wealth, there is nothing in their circumstances which should call forth our envy, or even cause us in the slightest degree to stumble at the sovereign arrangements of a wise Providence who cannot possibly err, but who does every thing in the best manner, and to the best end. When we think of the awful doom of graceless men who are great and mighty in this world, but who shall be eternally miserable in the next, instead of exciting our envy, they call forth our compassion and our pity. Blessed are the prospects of the righteous. When their sorrows on earth cease, they enter upon the joys of heaven.

PRAYER.

HOLY Spirit, mercifully breathe upon us thy sacred influence, while we draw near to the throne of grace on the morning of the first day of the week. To thee we look for the spirit of grace and supplication.

O Lord, thou art a God of justice, and thou dost laugh at the enemies of thy people, while thou seest that day fast approaching when, if they die impenitent, their miserable doom shall be for ever fixed. We adore thee in the mercy thou dost manifest to thy people. Thou dost uphold the righteous; thou dost smile upon the days of the upright, and thou hast enriched them with an inheritance that shall endure for ever.

We confess our sinfulness and unworthiness, O Lord. In many instances we have fretted because of evildoers; their external prosperity has excited the corruptions of our heart; we have not rested on thee as we ought: neither have we in the day of affliction waited with sufficient patience for the fulfilment of the promises of thy truth. On many occasions we have indulged in sinful anger, and have laid aside the lovely meekness of the Gospel of Christ. Humble us, O Lord, under a sense of these our sins, and wash away their guilt, through the merit of our Saviour's righteousness.

Teach us, heavenly Father, to trust implicitly in thee, and to do good. May we ever delight in thee, O Jesus—in thy Person and thine offices; then wilt thou hear our prayers, and satisfy the desires of our heart with the blessings of thy salvation. May each one of us be justified through the merit of our Saviour's blood; then, before an assembled world, thou wilt bring forth our righteousness as the light, and our judgment as the noon-day.

O bless our dear children with the light of grace. Heaven grant that they may be among the wise who shall shine as the firmament, and as the stars for ever and ever.

We desire with joyful hearts to bless our God that our eyes have opened upon another Sabbath-day. May it be to us and thousands a day of holy rest and sacred joy. O that we could now exclaim with the holy and joyful fervour of the Psalmist, A day in thy courts is better than a thousand; we would rather be door-keepers in the house of our God than dwell in tents of wickedness!

O Lord, have mercy on all the churches. May they become gardens of spiritual beauty and fruitfulness. May barren churches revive as the corn; may erroneous churches be delivered from the mists of error; may proud Laodicean churches be humbled; and may superstitious churches return to the simplicity of the Gospel.

Have mercy on our rulers, and may they rule in the fear of the Lord. Have mercy on our merchants. Thou hast made them as princes; O make them saints!

Lead the afflicted to the fountain of mercy; and may the gloom of the apartment of suffering be dispelled by the light of thy countenance. Assist our beloved minister, and may we find him in reality a messenger of God.

Let many spiritual captives be set at liberty this day. Hear our prayer, for Jesus' sake. Amen.

Our Father which art in heaven, &c

THE WAY AND END OF THE RIGHTEOUS AND WICKED.

Arundel. Smithfield. Abingdon. Foster. C. M.

1 MY God, the steps of pious men
Are ordered by thy will;
Though they should fall, they rise again,
Thy hand supports them still.

2 The Lord delights to see their ways,
Their virtue he approves;
He'll ne'er deprive them of his grace,
Nor leave the men he loves.

3 The heavenly heritage is theirs,
Their portion and their home;
He feeds them now, and makes them heirs
Of blessings long to come.

4 Wait on the Lord, ye sons of men,
Nor fear when tyrants frown;
Ye shall confess their pride was vain,
When justice casts them down.

WATTS, *Ps. 37, p. 111.*

PSALM XXXVII.

The Righteous and the Wicked.

THE wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* ever merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

REFLECTIONS UPON PSALM XXXVII.—Falsehood, dishonesty, unthankfulness, and unkindness, are affecting proofs of the reign of sin and the absence of grace. Where grace reigns, compassion, disinterestedness, liberality, and mercy, dwell in the heart and adorn the life. He who is an example of the former, his soul is a moral desert. He who is an example of the latter, is a garden of spiritual verdure and fruitfulness. The former resembles a tree whose fruit is poisonous, and whose leaves exhale the pestilence of death. The latter is like a tree of life "planted by the rivers of water; he bringeth forth his fruit in his season, his leaf doth not wither, and all that he doeth prospers." However *much* a wicked man may possess, he never enjoys the blessing. However *little* a righteous man may possess, it is accompanied with a Father's blessing and a Father's smiles. The loss which ungodly men sustain cannot be calculated. The advantages, privileges, and blessings which righteous men enjoy, and which they shall eternally inherit, exceed the conception of the heart. "Godliness is profitable for the life that now is, and for that which is to come."

PRAYER.

O LORD, we adore thee as the merciful and unerring Guide of thy people. While the wicked lean to their own understanding, we rejoice that the steps of a good man are ordered by the Lord, and he delighteth in his way. Lord, make us good; then shall we enjoy thy fellowship—then shall we be guided by thy counsel. We rejoice that, though thy people may fall from outward prosperity into the depths of adversity, they shall not be utterly cast down; and we praise thee that, though they may be grievously oppressed by storms of temptation, thou wilt uphold them by the hand of thine almighty grace. Fill the hearts of thy people with joy, when they remember that thou wilt never forsake thy saints, and that God will preserve them for ever. O Lord, make us thy saints; then thou wilt never forsake us—then thou wilt preserve us for ever. We earnestly pray that the same mind may be in us that was also in Christ. Like him, may we be merciful. Like him, may the law of God be in our heart, and may our tongue talk of judgment, and our mouths speak wisdom.

Have mercy on our dear children. Teach them to depart from evil and do good. May they depart from evil counsel, from evil company, and from evil courses. Evermore may they dwell in thy heaven.

Give us grace to take warning from the sins and from the punishment of the wicked. May we be suitably affected with the thought that, though for a season they may spread themselves like a green bay-tree, yet they shall pass away, and shall not be found. Affect us with a sense of the folly, impiety, and danger of a life of rebellion against God, seeing impenitent transgressors shall be destroyed together, and their end shall be cut off. O that each one now before thee, and each one of our beloved relatives, may belong to the family of the upright; may our lives be holy, and our end peace.

May the preaching of the Gospel this day be remarkably blessed. May it be blessed to mournful saints, and may they rejoice with joy unspeakable; may it be blessed to hardened sinners, and may their adamantine hearts be softened by holy penitence. This day, O Jesus, thou hast been exalted in a preached Gospel; O be exalted in our hearts, and in the hearts of myriads. Send the messengers of thy mercy over the whole earth, and may the blessings of thy salvation soon be as universal as the light of the natural sun. Wherever the sun shines on the abodes of men, there may Christ the Sun of righteousness shine upon the souls of men. Hasten that glorious day when all the families of the earth shall be blessed in Christ, and when all the families of the earth shall call him blessed.

We thank God for the blessings and comforts of this Sabbath day, for the assistance given to our minister, and for the good which has been accomplished through his instrumentality. As a family we would resolve in thy strength to lift up our hands in thy name, to raise up our voices in thy sanctuary, while we have breath to pray and to proclaim thy praise.

Hear us, for Jesus' sake, Amen. Our Father which art in heaven, &c.

REVERENTIAL WORSHIP.

Power's. Worship. Eye. Freeme. C. M.

1 WITH reverence let the saints appear
And bow before the Lord,
His high commands with reverence hear,
And tremble at his word.

2 How terrible thy glories be!
How bright thine armies shine!
Where is the power that vies with thee,
Or truth compared to thine? WATTS, *Ps. 89, p. 11.*

LEVITICUS IX.

God's Glory.

AND Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

LEVITICUS X.

Death of Nadab and Abihu.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

LEVITICUS XI.

Beasts clean and unclean.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

REFLECTIONS UPON LEVITICUS IX., X., XI.—How amiable—how valuable are Gospel ordinances! They are galleries where King Jesus is seen; they are chambers where believers enjoy the delights of Divine fellowship. When we seek Christ in his Gospel courts may Divine influence from above descend like sacred fire, that our hearts may be purified, that holy devotion may glow in our bosom, and that, relying on the blessed atonement, we may present spiritual services, holy and acceptable to God, which is our reasonable service. Aaron's sons were distinguished by great privileges, and elevated to a pinnacle of honour in the Church of God. Our God is a jealous, as well as a gracious God, and cannot compromise his glory. Before God's altar Aaron's sons daringly insulted God in the sacred sanctity of his worship. When we think of their awful doom, and the instant bursting of the Divine thunderbolt upon their heads, let us stand in awe and sin not. And may it be our constant and earnest desire to worship God as he has commanded, and to present our adoring worship in spirit and in truth. God's benevolence, mercy, and wisdom are even peculiarly manifested in the material and natural food which he prescribed for his people, and in what he has forbidden. What he has appointed is wholesome, nutritious, and strengthening; what he has forbidden is deleterious in its nature, and injurious in its effects. Let us rejoice in the bread of life, which he has provided for our souls. May we therefore eat, and live for ever.

PRAYER.

OUR Father who art in heaven, with what profound reverence we ought to approach thy throne! Thou art the universal Ruler—thou art clothed with majesty and strength. Thou hast established the world that it cannot be moved; yet by thy voice thou dost shake the earth, and not the earth only, but also the heavens. Thou art awful in thy judgments, and thou *wilt* be held in reverence by those who assemble to worship thy great and glorious name. Who hath resisted thy will? If God cut off, and shut up, or gather together, who then can hinder him, who worketh all things according to the counsel of his own will?

We thank our God that we are permitted, in the enjoyment of bodily health, and in the exercise of our mental faculties, but, above all, in the name of Christ, to present ourselves this morning in a family capacity before the throne of grace. Praise to the God of providence and grace, that during the last night we were not numbered with the dead—we were not numbered with the lost. Give us that grace by which we shall so number our days as to apply our hearts to wisdom.

Give thy ministers and people more grace to worship thee with reverence and fear. Alas, we have too often presented before thy throne the strange fire of hypocrisy, formality, irreverence, and mistaken devotion. May the alarming punishment which befell Nadab and Abihu, for offering strange fire, affect us deeply with the propriety and necessity of drawing near to God in all his ordinances with holy reverence and fear. Justly we might have been punished for our irreverent approaches; and we adore and praise thy compassion, that our blood has not been mingled with our sacrifices.

Lord, instruct our dear children in the holy work of reverential worship. Teach them to pray with the heart, and ever to believe that thou art the searcher of hearts.

May thy rich blessing follow the solemn and sacred services of the past Sabbath. Through the instrumentality of a preached Gospel may multitudes be persuaded to leave the kingdom of Satan, and to give up their allegiance to the god of this world. May they be persuaded to join the kingdom of Immanuel, to obey his laws, believe his Gospel, and observe his ordinances. May they say to his Church and people, We will go with you, for God is with you.

As thy glory, O Lord, appeared in the ancient tabernacle, and shone before all the people, may thy glory fill all our churches, and appear before all the people in the blessed efficacy of a preached Gospel. As a fire came from the Lord and consumed the sacrifice upon the altar, may the fire of Divine grace come from heaven and consume all our corruption.

We implore thy presence and grace this day. O hear our prayers, for Jesus' sake, our Mediator and Saviour. Amen.

CHRIST'S GLORIOUS CHARACTERS.
Melancthon. Peru. Coombs. Devotion. L. M.

1 GO, worship at Immanuel's feet,
See in his face what wonders meet;
Earth is too narrow to express
His worth, his glory, or his grace.

2 The whole creation can afford
But some faint shadows of my Lord:
Nature, to make his beauties known,
Must mingle colours not her own.

3 Is he a sun? His beams are grace,
His course is joy and righteousness;
Nations rejoice when he appears
To chase their clouds, and dry their tears.

WATTS, 146, *B. I.*

JOHN III.

John's Testimony of Christ.

HE that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

REFLECTIONS UPON JOHN III.—Does our eternal salvation depend on receiving Christ, and is eternal perdition the consequence of impenitently rejecting him? Then let us seek faith as the greatest blessing, and avoid unbelief as the greatest calamity. Precious is the light of the sun, but infinitely more precious the light of the Gospel. They who refuse the guidance of this light are on the way to Tophet, they who love and follow it are on the way to Heaven. Do we love this Gospel light? Then we have the encouraging evidence that we are baptized by Christ's Spirit. If the baptism of John was sought with such eagerness by many, with what holy earnestness should we pray for the daily baptism of Jesus, whose Spirit alone can wash away the vile pollution of our heart? Many are the afflictions of the righteous, but the dark clouds of affliction on earth are followed by the cloudless glory of heaven. Let us rejoice in the absolute certainty of the universality of Christ's mediatorial reign on earth. Men have opposed, and will oppose, his reign; they have attempted, and they will attempt, to overturn his kingdom. But what is the power of man, when compared with the omnipotence of Christ? Earthly kingdoms may, and must, perish, but Christ's dominion shall overspread the world, and endure for ever. The great Immanuel has appeared on earth; clothed with human flesh, he has made known and accomplished the great salvation. O may it be our privilege to believe his testimony, and receive his grace!

PRAYER.

GLORIOUS Jehovah, the Father, Son, and Holy Ghost, one God, and the Lord our God, we would now address thy Divine Majesty through Jesus Christ, the way, the truth, and the life.

Exalted Saviour, we adore thee as the light of the world. Thou art the bright and morning Star. Thy light hath broken the night of pagan ignorance and Jewish prejudice. If there are any of us in thy presence enveloped with the dark shades of spiritual night, may thy blessed beams pierce these dark shades, and may our souls be surrounded by the glorious light of the day of salvation. O that each one of us, and that all our beloved relatives scattered upon the face of the earth, could say in the exercise of animating love and lively faith, We know thy glories from afar, thou bright and morning Star!

Adorable Saviour, thou art the Sun of righteousness shining in the midst of the Church militant and triumphant with mediatorial and uncreated light. Give us as a family the blessedness of thy gracious beams, that we may grow up in righteousness and joy. Hasten the arrival of that glorious day, when the dark clouds of pagan idolatry shall no more overspread the moral firmament of nations, when thy appearance shall fill the kingdoms of the earth with joy, and when thy light shall chase their clouds and dry their tears.

We acknowledge, O Lord, the gross depravity of the world, and our own corruption, in the determined opposition and deep-rooted aversion manifested against Christ as the true light. We have loved darkness more than the light, because our deeds are evil. Thus we have exposed ourselves to thy condemnation, and it is of the great abundance of thy mercy that we are not enduring the dreadful sentence of thy condemnation in the abodes of woe. Fill our hearts with love to the light. May we come to the light of thy law, that we may see the depravity of our hearts and the diseases of our souls; and may we come to the light of thy Gospel, that we may be filled with the joys of thy salvation.

Condescend, merciful Redeemer, to be the Saviour of our dear children. Bring them from the dark and gloomy night of a natural state, and introduce them into the pleasing and peaceful light of spiritual day. O enlighten their minds in the knowledge of Christ.

Suffer none of us to die amid the gloomy shades of unconverted night. Lord, preserve us from such a doom; and may all our relatives be delivered from a calamity so inconceivably great.

Adored be thy name, O Lord, that, notwithstanding thy love to thine only begotten Son, thou didst most willingly surrender thy Son to the death for us all. Give us faith in thy Son; then we shall have everlasting life.

We thank thee for the displays of thy providential goodness this day, and we pray for the continuance of thy providential kindness this night. Hear our imperfect prayers, and forgive our multiplied sins, for our dear Redeemer's sake. Amen.

THE LOVE OF THE SPIRIT.

Addiscom Hall. Goshen New. Lock. Limefield L. M.

1 THE love of the Spirit I sing,
By whom is redemption applied;
Who sinners to Jesus can bring,
And make them his mystical bride.

2 'Tis he circumcises their hearts,
Their callousness kindly removes;
Life, light, and affection imparts
To them that so freely he loves.

3 He opens the eyes of the blind,
The beauty of Jesus to view:
He changes the bent of the mind,
The glory of God to pursue.

4 The stubbornest will he can bow,
The foes that dwell in us restrain;
And none can be trodden so low,
But he can revive them again.

5 His blest renovation begun,
He dwells in the hearts of his saints;
Abandons his temple to none,
Nor o'er of his calling repents. ANON.

LEVITICUS XI.

Clean and unclean Creatures.

THESE shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

REFLECTIONS UPON LEVITICUS XI.—The abundance of God's providential munificence should fill our minds with wonder, and inspire our hearts with thankfulness. He even makes brooks, rivers, lakes, and seas, storehouses to supply our wants and to furnish food for our nourishment. Wherever we look, we see the humiliating effects of man's fall and man's transgression. We see it in the wild beasts of the field, and in the fishes of the sea. While of the latter some are good for man, others are dangerous to his life, and their flesh injurious to his health. While man's innocence remained, all irrational tribes of creation were subservient to his will, and contributed to his happiness. In countless instances they are now rebels against his authority, and contribute to his misery. In the midst of deserved wrath God has remembered our race with undeserved mercy. If tribes of beasts, and birds, and fishes are unclean and inimical to man, God in the greatness of his goodness has provided among them a rich reserve for our nourishment, health, and comfort. Do we not see in unclean animals, and the injury which they inflict, an emblem of sin in its nature, its influence, and its consequences? Let us pray to be delivered from the power of sin, from the love of sin, and, in due time, from the very being of sin. If we carefully avoid what is injurious to the body, how much more concerned we should be to avoid sin in all its forms, which destroys the health of the immortal soul!

PRAYER.

O LORD our God, we adore thee in the matchless and infinite holiness of thy nature and character. Thy name is holy; holy and reverend is thy name. Thy throne is holy; thou sittest on the throne of thy holiness. Thy heaven is holy; and thou wilt hear the prayers of thy people from thy holy heaven, and thou wilt save them by the strength of thy right hand.

Holy Spirit, teach us graciously to know our sinfulness, to mourn over our corruptions, to loathe our depravity, to confess our unworthiness, and earnestly to long after the beauties of holiness. O Lord, thou hast looked down from heaven, and thou knowest that we have all gone aside; there is none that doeth good, no, not one. We have gone far astray like lost sheep, and we have become altogether filthy in thy sight. We acknowledge, O Lord, the existence and the strength of our lusts. We have sinfully and readily surrendered our souls to the dominion of our bodily desires. We find a law in our members warring against the law of our minds, and attempting to bring us into captivity to the law of sin which is in our members. Alas, how often have we preferred the bread that perisheth before the bread of life! and the enjoyments and comforts of the body before the pure and exalted pleasures which flow from an interest in Christ!

Divine Spirit, deliver and purify us from all our corruptions and lusts. May our bodies be made the sanctified temples of the Holy Ghost. Now may we present them living sacrifices, holy and acceptable. This is a reasonable service, and may we esteem it our privilege and delight.

We present the tribute of our thanksgiving for the rich provision thou hast made for the supply of our bodily wants. We thank thee for bread to eat and raiment to wear. We praise thee for wholesome food, for bread convenient for us. Prevent us, O Lord, from passing over the line of duty, from greedily seeking after what is injurious to our bodily health, or pernicious to the best interests of our soul. May we never be left to commit those excesses in eating or drinking which may sap the foundations of our health, and afflict us with those diseases which may bring us to an untimely grave.

In a particular manner preserve our dear children from the snares of company. May they ever manifest an aversion to the society of the foolish and the profane. God forbid that ever the allurements of the society of the wicked should beguile them into those excesses of the flesh which so often accomplish the ruin of the soul.

We thank our heavenly Father that we have been preserved through the dangers of another night, and that we are now prostrate before the throne of God. We begin, Lord, our day with THEE. Give us thy blessed aid in the duties which are before us, and an earnest desire to glorify thy name. Lord, hear thy unworthy petitioners, for Jesus' sake, our most blessed Saviour. Amen.

THE FULNESS OF CHRIST.

Ignatius. Triumph. Hanover. Old 104th. P. M.

1 A FULNESS resides in Jesus our head,
And ever abides to answer our need:
The Father's good pleasure has laid up in store
A plentiful treasure to give to the poor.

2 Whate'er be our wants, we need not to fear;
Our numerous complaints his mercy will hear;
His fulness shall yield us abundant supplies;
His power shall shield us when dangers arise.

3 The fountain o'erflows our woes to redress;
Still more he bestows, and grace upon grace;
His gifts in abundance we daily receive;
He has a redundance for all that believe.

FAWCETT.

JOHN IV.

Jesus and the Woman of Samaria.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

REFLECTIONS UPON JOHN IV.—The jealousy and envy of the Pharisees tended to their own spiritual death; but our Saviour employs them as an occasion for his paying a visit of mercy to a distant province, and for plucking a brand out of the burning; yea, for lifting up one from the lowest depths of degradation and infamy to the shining heights of holiness and grace. What a mystery! the Incarnation of the mighty God *hungry*, even he who gives grass for cattle, and herbs for the use of man; the Incarnation of the mighty God *thirsty*, who formed all fountains, lakes, rivers, and streams; and the Incarnation of the mighty God *weary*, and resting upon the side of Jacob's well, who holds up the pillars of the universe! Well we may exclaim, "What wonders in our Saviour meet!" What reason have we to admire the condescension of Jesus! It is condescension in the Lord of angels even to converse with archangels; but who can conceive his matchless condescension in taking pity on a degraded woman, the captive of Satan and of her own corrupted passions, and in bringing within the reach of her diseased and thirsty soul the living, refreshing waters of grace Divine!

PRAYER.

EXALTED and ever-blessed Jehovah, our God and our Father in Christ, it is good to draw near unto thee. We have found it good to draw near unto thee, and we are encouraged by the invitations of thy mercy *again* to prostrate ourselves before thy throne.

O Lord, the earth is full of thy goodness. Thou causest grass to grow for cattle, and herbs for the use of man; thou bringest forth food out of the earth. Thou sendest the springs unto the valleys which run among the hills, to give drink unto every beast of the field. While thou fillest the vast mind of an archangel with the exalted blessedness and enjoyment of heaven, thou supplicst the wants of the humble insect, nay, the meanest reptile that is found on the surface of the earth. The winged insect and the winged angel are both equally known to thee.

We humbly and joyfully adore thee as the fountain of mercy—as the God of salvation. We praise thee for the rich display of regenerating grace and pardoning mercy we have now been permitted to read in the oracles of unerring truth. May our fearful hearts be encouraged by the conversion of the woman of Samaria to hope in God's mercy; and, even though our guilt has reached the heavens, may we flee from our enormous guilt to that Saviour whose mercy is far above the highest heavens.

Teach us, Holy Spirit, to admire the example of Jesus, and to imitate his blessed example, as far as it is within our reach. May we admire and imitate our Saviour's zeal, whose meat and whose drink was to do the will of his heavenly Father, and to seek and save that which was lost. Blessed Jesus, we rejoice that neither hunger nor thirst impeded thee in thy merciful search. Thou art the overflowing fountain of mercy and grace. All the blessings of salvation are streams of goodness which flow from thy Divine and mediatorial fulness, to animate and cheer the hearts of those who are ready to perish. Give us, O Jesus, to drink of those waters. We take encouragement to ask, from thine own invitation, and from thine own promise to bestow. O give us that grace which shall be in us a well of water springing up into everlasting life. May we see the complete emptiness of all earthly things and earthly comforts compared with thee. Let no want alarm us when we think that in thee resides an infinite fulness. Let no danger distress us when we think of the shield of thine omnipotent power, that shall defend when dangers arise.

O lead the dear children to thyself as the Divine fountain. May they hunger and thirst after righteousness; and may they pant after thy salvation.

May we retire to rest, gratefully impressed with the mercies of the day; may we retire to rest, exercising implicit dependence on our God during the darkness and silence of night.

Hear our prayer and forgive our sin, for thy loving-kindness is great: turn unto us, according to the multitude of thy tender mercies; then will we extol, and honour and thank and praise thee, our fathers' God. All we ask is for the sake of Jesus Christ, our Lord and Saviour. Amen.

SIN CONFESSED.

Cambridge. Hulsean. Winchester. Rippon's. L. M.

1 LORD, I am vile, conceived in sin,
And born unholy and unclean;
Sprang from the man whose guilty fall
Corrupts the race, and taints us all.

2 Soon as we draw our infant breath,
The seeds of sin grow up for death:
Thy law demands a perfect heart,
But we're defiled in every part.

3 Behold, I fall before thy face;
My only refuge is thy grace:
No outward forms can make me clean;
The leprosy lies deep within.

WATTS, *Ps. 51, p. II.*

LEVITICUS XIV.

The Cleansing of the Leper.

AND the LORD spake unto Moses, saying,
2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:
3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;
4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:
5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:
6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:
7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.
8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.
9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.
10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.
11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:
19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterwards he shall kill the burnt offering:
20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.
21 And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;
22 And two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.
23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation before the LORD.

REFLECTIONS UPON LEVITICUS XIV.—The leprosy of the body is a striking emblem of sin, the spiritual leprosy of the soul. How vile—how loathsome the leprosy of the body; infinitely more vile and loathsome is sin, the leprosy of the soul, in the eye of saints, of angels, and of God! Body leprosy is infectious. How infectious is sin, and how extensively and rapidly has the infection spread! In ancient days no natural antidote was found to remove the leprosy; it could only be removed by the intervention of the merciful power of God. A cure is found for healing, for removing, yea, effectually removing, the leprosy of sin. The righteousness of Christ is the antidote by which the guilt of sin is removed. The influences of his Spirit form the antidote by which the pollution of sin is completely taken away. Lepers were separated from the rest of the community. Sin separates the soul from God, from his church; and, unless a cure is effected, will for ever exclude the leprous soul from the heavenly Canaan, the fair paradise above. Important means were appointed for removing the leprosy of the body; to many they might appear strange and inefficient; but, unless the appointed means were employed, the disease must remain and continue its ravages until the patient expires. God has appointed means for healing the leprosy of sin: death eternal depends upon their neglect; but life eternal upon their use. May the Holy Spirit give us grace daily to employ those divinely-appointed means! Amen.

PRAYER.

BLESSED Lord God, in drawing near thy sacred throne may we be deeply impressed with thy spotless holiness. In ourselves we are infinitely unfit and infinitely unworthy to hold fellowship with thee, seeing that the very heavens are not clean in thy sight.

May the affecting account we have now read of the leprosy of the body lead our thoughts to the contemplation of *sin*, the far more dreadful leprosy of the soul; and may the animating description we have read of the miraculous cure of that loathsome bodily disease, remind us of the supernatural cure of the leprosy of sin by the blood and spirit of Christ.

We desire to be humbled in the dust before thee, on account of our degenerate and polluted origin. We were conceived in sin, and when we were born our natures were unholy and unclean. We would mourn over the alarming change which has been accomplished by the apostacy of Adam, our covenant head. Alas, by one man sin entered into the world, and death by sin; and so death has passed on all men, for that all have sinned! What reason have we to be grieved that, in *our* hearts and lives, the seeds of sin with which we were born have grown up to such maturity and strength! We acknowledge the power and influence of our bodily desires, which have beguiled our souls, and led us into the perplexing labyrinths of sin. And we confess the still more dreadful passions of our minds, which have long discovered the most hostile opposition to thee our God. We would confess, with humility, contrition, and shame, that by the lusts of our flesh and the corruptions of our mind we are infinitely loathsome before the eyes of thy spotless holiness; and we acknowledge that, by the guilt of actual transgressions countless as the hairs of our head, we have exposed ourselves to thy justice, and have made ourselves liable to thy wrath and curse.

Open the eyes of our dear children to see their sinfulness by nature and practice. Teach them most earnestly to cry to thee for holiness and pardon. May we see them arrayed in the beauties of holiness.

Lord, make us a holy family. We pray not that we may be elevated to earthly wealth or worldly honours, but we pray for the ornaments of grace, deliverance from the leprosy of sin, and emancipation from the fetters of its guilt. O give us these blessings, through the righteousness and the spirit of Christ.

We would render thanks for the repose and protection of the last night, and this day would lean upon the arm of our God for guidance and defence. O hear our prayers, for Jesus' sake, our Surety and Intercessor. Amen.

THE SPIRITUALITY OF GOD.

Admiration. Bradley. Fawcett. Paul's. L. M.

1 THOU art, O God! a Spirit pure,
Invisible to mortal eyes;
The immortal, and the eternal King,
The great, the good, the only wise.

2 Whilst nature changes, and her works
Corrupt, decay, dissolve, and die,
Thy essence pure no change shall see,
Secure of immortality.

3 Thou great Invisible, what hand
Can draw thy image spotless fair?
To what in heaven, to what on earth,
Can men the immortal King compare?

4 Let stupid heathens frame their gods
Of gold and silver, wood and stone;
Ours is the God that made the heavens;
Jehovah he, and God alone.

NEEDHAM.

JOHN IV.

Conversion of the Woman of Samaria.

THE woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

REFLECTIONS UPON JOHN IV.—How kindly, and gently, and wisely, Jesus led the woman of Samaria step by step, until he conducted her into the sheepfold of salvation! Astonished at the wisdom, penetration, and discernment of Christ, she found Jesus was a prophet Have we found he is our Prophet? Have we rejoiced in the boundless treasures of wisdom and knowledge laid up in him for enlightening his Church in all ages? Blessed are they who know, love, and adore God, as the only object of religious worship. May we never forget *how* God ought to be worshipped, and how he requires to be worshipped. The worship which God deserves is the worship of the heart, and he is graciously willing to send his Spirit to teach us to present this worship. In the woman of Samaria we see what conversion is, and what an astonishing change conversion produces on the heart and life. True converts are truly useful: if we are converted ourselves, we shall desire and seek the conversion of others.

PRAYER.

GREAT and glorious Jehovah, thou art a Spirit, and they who worship thee should worship thee in spirit and in truth. O that we were among the true worshippers, who worship the Father in spirit and in truth! Thou, O Father, seekest such to worship thee, and none else can approach thee with acceptance.

We confess that we have often drawn near to thee with the mouth; we have presented our bodies before thee, while our hearts have been far from thee. Alas, our services have been often carnal and lifeless, and we have been ready to exclaim with Israel of old, respecting our most valuable privileges and thy most sacred ordinances, What a weariness! Such has been the manner in which we have engaged in thy worship, that thou mightst justly have addressed us as thou didst the formalists of an Old Testament church: To what purpose is the multitude of your sacrifices unto me? When ye come to appear before me, who hath required this at your hand to tread my courts?

Deliver us, O Lord, from hypocrisy, in all our religious observances. Teach us to love thee, the object of religious worship, and teach us to love all the ordinances which respect thy worship, and to love thy sanctuary, where thou art more especially worshipped. Give us thy holy Spirit; then shall we draw near the mercy-seat in the full assurance of faith, and in the enjoyment of godly sincerity.

Exalted Saviour, we desire to adore thee in the condescension and mercy thou didst exercise toward the woman of Samaria. We adore thee in that power and energy which reached her heart, which awakened her conscience, which subdued her corruptions, which changed her habits, and which adorned her soul with the rich and imperishable ornaments of salvation. As thou didst manifest thyself to her as the true, the promised Messiah, graciously manifest thyself to us as our Divine Redeemer. We adore thee as the searcher of hearts. Search us and try us, and see if there be any wicked way in us, and lead us in the way everlasting.

Take our beloved children, and open up to their view their own hearts. O let the quickening influence of thy spirit reach their soul, that they may so be convinced of sin as to exclaim, What must we do to be saved?

Fill our hearts with compassion towards our graceless and Christless relations. May we resemble the woman of Samaria, in an earnest desire for the salvation of all in whom we are interested. May we call upon them, and invite them, and allure them to the courts of thy house, that they may see the Redeemer of men, and hear the voice of him who awakes dead souls into life, and, when this mortal career comes to a close, raises them to the joys of heaven.

Lord, forgive our daily sins, bless our daily duties, and make us truly thankful for our daily mercies. Preserve us through the night, and restore us in safety to another day. Asleep or awake, may we still be with thee. Savingly impress thy Word on all our hearts, and hear our prayers, for Jesus' sake, our blessed Lord and Saviour. Amen.

CHRIST AND AARON.

Camden Scotch Church. Harrington. Braintree. Maidstone. C. M.

1 JESUS, in thee our eyes behold
A thousand glories more
Than the rich gems and polished gold
The sons of Aaron wore.

2 They first their own burnt offerings brought,
To purge themselves from sin:
Thy life was pure, without a spot,
And all thy nature clean.

3 Jesus, the King of Glory, reigns
On Sion's heavenly hill,
Looks like a Lamb that has been slain,
And wears his priesthood still. WATTS, 145, *B I.*

LEVITICUS XVI.

The Priest entering into the holy Place.

AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place* because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

REFLECTIONS UPON LEVITICUS XVI.—What a remarkable difference betwixt worshipping God in Old Testament days and in New Testament times! In the former, it was accompanied with great fear and trembling; in the latter, it is accompanied with great liberty, confidence, and peace. Much preparation was required on the part of Aaron before he entered upon the services of the Sanctuary; and this should remind us of the preparation of heart we need for approaching God on earth, and that meetness which we require for worshipping God in heaven. We need to be sprinkled with the blood of Christ; that is, to have an interest in the atonement and righteousness which Jesus completed by the shedding of his blood, and by the laying down of his life. And we need to be sprinkled by the influences of the Spirit of Christ, and to be graciously assimilated to the Divine likeness. It is thus, and thus alone, we can be fitted for an acceptable appearance before the throne of grace here, and the throne of glory hereafter.

PRAYER.

BLESSED Lord God, whose gracious presence we approach in the name of Christ, thou art a God of holiness and justice, and the Lord our God. Thou seest sin to be an infinite evil with the eye of thy purity, and thy justice necessarily requires satisfaction for sins committed against thy Divine majesty. To those who impenitently obey unrighteousness, thou, O Lord, wilt render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Though thou art merciful, thou art also just, and wilt by no means clear the guilty who resist thine authority and despise thy grace. O Lord, how incomprehensibly dreadful is thy wrath! Who can stand before thee when once thou art angry? Who can abide the fierceness of thine indignation? When thy wrath is kindled but a *little*, blessed are they who put their trust in thee. At thy wrath the earth shall tremble, and the nations shall not be able to abide thine indignation.

We acknowledge, O Lord, that we are the guilty and degenerate descendants of Adam, our covenant-head. Justly mightst thou say of us what thou didst say respecting ancient Israel: Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but my people do not know, my people do not consider: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, and are gone away backward.

Our first father has left us in a state of condemnation; and we have most grievously added to our condemnation by our multiplied and aggravated sins. O Lord, we acknowledge that, unless thy justice is satisfied for our guilt, we can never taste the sweets of thy mercy, nor see the smiles of thy compassion. We are unable to make atonement for our sins. Thou canst not be pleased with a *first-born* for a transgression, nor with the fruit of the body for the sin of the soul. Thy Son alone could make atonement; thy Son *alone* has made atonement. In the goat which Aaron slew on the day of atonement may we see the type of Christ, who made atonement for the sins of men; and in the scape-goat may we see a figure of Jesus, who carried the guilt of an elect world away, as to a distant wilderness, where it could never be found.

May our dear children obtain a sight of their sinfulness and guilt. May they see their sin and their Saviour, before they reach maturity of years, and before they are entangled by the snares and perplexities of life.

Soon may the doctrine of atonement by the righteousness of Christ overspread the earth, and idolatrous nations forsake their false sacrifices for sin.

We thank thee, O Lord, for the blessings of the night, and implore thy grace for the duties and engagements of the day. Hear thine unworthy petitioners, for Jesus' sake, our most merciful Saviour. Amen.

PRECIOUS FAITH.

Camberwell. Sutton Coldfield. Enfield. Hanley. S. M.

1 FAITH!—'tis a precious grace,
Where'er it is bestowed;
It boasts of a celestial birth,
And is the gift of God!

2 It hears the prophet's voice,
The teacher sent from heaven;
And says, No lesson's half so sweet
As those which he has given.

3 Jesus it owns a king,—
An all-atoning *priest;*
It claims no merit of its own,
But looks for all in Christ.

4 To him it leads the soul,
When filled with deep distress;
Flies to the fountain of his blood,
And trusts his righteousness.

BEDDOME.

JOHN IV.

Conversion of the Samaritans.

AND many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did when he was come out of Judæa into Galilee.

REFLECTIONS UPON JOHN IV.—In a state of nature the woman of Samaria spread abroad the contagion of sin: in a state of grace she zealously and extensively spread abroad the fame of Christ as the great Messiah, and as the Divine and merciful Physician, by whom alone the malady of sin could be healed, eternal death prevented, and eternal life enjoyed. The evil she formerly diffused, no doubt filled her mind with painful regret; the good she was afterwards instrumental in accomplishing, must have filled her heart with unspeakable joy. Have we found Christ precious? Let us affectionately recommend him to others, as willing and able to save to the very uttermost. May the faith of the nobleman affect our minds with the value and the usefulness of that grace. If we seek it as silver, we shall find what is more valuable than silver; and search for it as for hidden treasures, we shall obtain *a key* which will unlock the boundless treasury of heaven.

PRAYER.

O LORD, we adore thee as infinitely exalted in thy nature, attributes, dominion, glory, and blessedness, beyond the very uttermost conception of men or angels. Thy glorious name is exalted above all blessing and praise. Thou shalt be exalted among the heathen, and thou shalt be exalted in the earth. Soon may the millennial day dawn on our fallen and benighted world, when thou shalt be exalted as a redeeming God, in the believing and adoring admiration of the inhabitants of heathen lands. Thou art exalted, O God, above the heavens; let thy glory shine above all the earth. Teach us as a family to praise the Lord, to call upon his name, to declare his doings among the people, and to make known that his name is exalted.

We bless thee that we have tasted this day of thy providential goodness, and that we have reason now to sing, as we have had reason in all the past periods of our life, How great is thy goodness! Lord, forgive our deficiency in duty this day, and wherein we have been guilty in feeling more anxious care about the perishing concerns of time than the important realities of eternity. We need, most gracious God, to be daily washed in the laver of a Redeemer's righteousness. May goodness and mercy follow us all our days. We commend ourselves afresh to thy paternal care this night. May our persons and our dwellings be preserved. Be a wall of fire around us as a family, and be the glory in the midst of us. When our days and nights cease, may we enter upon a day in heaven, which shall endure for ever, and which shall be rendered infinitely blessed by the unveiled glories of God and the Lamb.

May the Word of life we have now read be profitable to our souls, by the gracious influences of the Divine Spirit. May the conduct of the woman of Samaria fill us with shame, that we have shown so little concern for the salvation of our beloved connections who are far from God. Lord, make us instruments in prevailing on them to frequent thy sacred sanctuary, where the voice of mercy is to be heard, and where the blessings of salvation are to be found.

As the Samaritans and Galileans believed and received Christ, may we believe in him as the promised Messiah, and receive him in all his offices and relations. Holy Spirit, inspire us with faith. May our faith be strong, like that of the nobleman who commended his dying son to a merciful Redeemer.

Lord Jesus, have mercy on our dear children. By nature they are dead in trespasses and sins; we pray that they may be spiritually alive. Say to us, O Saviour, Thy son liveth; thy daughter liveth.

Lord, make us a *believing family*. As the nobleman believed, and all his house, may we who are heads of this family believe, and all our house. May we believe in Christ's divinity and humanity, and in his ability and willingness to save. May we ever believe in the personality and work of the Holy Spirit, and all be made the subjects of his saving grace. We beseech thee, O Lord, to hear these our prayers, through the merits and intercession of Jesus Christ, our Lord and Saviour. Amen.

CHRIST'S ATONEMENT.

Hayn. Halifax Chapel. Chatham. Hinton. P. M.

1 O THOU who didst thy glory leave,
Apostate sinners to retrieve
From nature's deadly fall,—
If thou hast bought me with a price,
My sins against me ne'er shall rise,
For thou hast borne them all.

2 And wast thou punished in my stead?
Didst thou without the city bleed
To expiate my stain?
On earth my God vouchsafed to dwell,
And made of infinite avail
The sufferings of the man. TOPLADY.

LEVITICUS XVI.

Scape-goat.

AND when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

REFLECTIONS UPON LEVITICUS XVI.—It is our privilege to lay our hands on Jesus, who willingly undertook to bear the load of our guilt, and, laying our hands on Jesus, minutely and penitently to confess our sins in their multitude, enormity, and long continuance, and with believing confidence to implore a full, free, and eternal pardon, through the merit of the atonement made by our merciful and Divine Surety. Did the scape-goat ceremonially take away the sins of Israel to a land unknown, that they should be remembered no more? If we believe in Jesus as our Surety, we shall find that he has for ever removed our guilt, and that our sins shall never be brought up in remembrance against us; we shall find that a gracious and forgiving God has cast our sins into the lowest depths of the sea of his forgetfulness, never to appear against us for our condemnation. How infinitely important it is to lay our souls and our sins on Jesus, in the exercise of appropriating faith. On such an act depends an eternity of blessedness and joy.

PRAYER.

EVER blessed and eternally glorious Lord God, our God and Father in Christ, we feel our unworthiness and our unfitness to approach thy sacred presence. When we enter on services so sacred and solemn, graciously fulfil in our experience thy faithful promise, I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye. Lord, instruct us and teach us; and ever may we enjoy the guidance of thine unerring wisdom, in our approaches to thy throne, and in all the other duties of our holy faith. What reason have we at all times to pray in the language of Elihu: Teach us what we shall say unto thee; for we cannot order our speech by reason of darkness!

Receive, O Lord, the tribute of our praise for all the mercies poured into our cup. In many instances our cup has run over. In particular we thank thee for the safety, sleep, and refreshment of the last night. May the good hand of thy providence defend us this day from the snares of the world, the temptations of Satan, and the corruptions of our own heart. Enable us earnestly to pray, that this and every future day may be still wiser than the past; and that when we all our life survey, grace may sustain at last through death's dark vale.

May the very interesting things we have now read respecting the ceremonial atonement observed by the Jewish church, produce in our minds a lively sense of the unspeakable necessity and the inestimable worth of that blessed atonement which Jesus made by the sacrifice of himself. As Aaron laid his hands, and confessed his sins and those of the people, on the head of the scape-goat, which carried ceremonially the guilt away to a land unknown, so may we by faith lay our hands on the head of Jesus, our Divine sacrifice; on him may we confess our sins, and may we believe with a lively faith that his atoning righteousness has taken all our guilt away. Blessed Saviour, may we be filled with adoring wonder, gratitude, and joy, that for a season thou didst leave the glory of thy celestial mansions, and visit our world of sin and misery, that fallen men might be recovered, and blessed with pardon, happiness, and immortality. Eternal praises to thy name, that thou didst not only bear the guilt of thy Church on thine own body upon the tree, but that thou didst bear it all away.

Thou holy, just, and gracious Jehovah, whom we have offended by our sins, look not on us as we have sinned, but look to thine anointed one: O look to thy beloved Son! See the righteousness he wrought out; O see the atonement he made—see the blood he shed! then shall we behold thy smiles, and then our guilt shall be buried in the sea of thy forgetfulness.

O Jesus, we bring our children to thee, the atoning Lamb of God. Take from them the deformity of their sins, and put upon them the best robe of thy righteousness.

We offer up our prayer in Jesus' name, to whom, with the Father and Holy Ghost, we ascribe the kingdom, the power, and the glory, for ever and ever. Amen.

POOL OF BETHESDA.

Munich. St. Lawrence Jewry. Dresden. Horsley. L. M.

1 HOW long, thou faithful God, shall I
Here in thy ways forgotten lie?
When shall the means of healing be
The channels of thy grace to me?

2 Sinners on every side step in,
And wash away their stain and sin
But I, a helpless, sin-sick soul,
Still lie expiring at the pool.

3 Thou seest me lying at the pool,
I would, thou know'st I would be whole;
O let the troubled waters move,
And minister thy healing love. AMEN.

JOHN V.

Jesus cureth a Man on the Sabbath-day.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

REFLECTIONS UPON JOHN V.—What a blessing was the pool of Bethesda to thousands! The name signifies a house of mercy. Appropriate name! for many who bathed in the waters of the sacred pool experienced the miraculous mercy of God when their loathsome, painful, long-continued diseases were healed, and when they were restored to the enjoyment of health and all its accompanying blessings. Are not the ordinances of the Gospel spiritual pools of Bethesda? What multitudes in all ages have stepped down into these pools, have bathed in their waters, and have obtained a blessed deliverance from all the loathsome maladies of their souls? There was only one pool of Bethesda. Let us rejoice in the number of our spiritual pools of Bethesda, found wherever the glorious Gospel is proclaimed. But it is only when the Divine Spirit moves the waters that the healing change is experienced. Let us never cease to admire the mercy of Christ, which he manifested in the days of his humanity, and which he still displays to the children of men, in extending to them the blessings of his salvation. He has greater pleasure now in healing diseased souls than he had *then* in removing bodily disease. May we daily commend to his compassion our beloved relatives who are dead in trespasses and sins.

PRAYER.

THOU great and uncreated Jehovah, thou art the God of salvation, and the Lord our God. Incomprehensibly glorious art thou in the vast universe thou hast made, and in the vast empire which thou dost maintain and govern. But the glory of thy character and perfections shines with peculiar splendour in the scheme of mercy, and in the salvation of ruined man.

We adore, O Lord, thy grace, which was given in Christ before the world began, but is now manifested by the appearing of Christ Jesus, who hath abolished death, and brought life and immortality to light by the Gospel.

Holy Spirit, enable us with contrition of heart to acknowledge the frightful and extensive ravages of sin. When we look to our own hearts, we see that they are deceitful above all things, and desperately wicked. What reason then have we to exclaim, Woe unto us, for we have sinned! When we cast our eyes abroad upon the face of the earth, and observe the state of men under the influence and reign of sin, we see that there is none righteous, no, not one. Alas, O Lord, there is none that understandeth, there is none that seeketh after God. What reason then have we, as the fallen descendants of Adam, to exclaim, Woe unto us, for we have sinned!

We would fervently pray, O Lord, that all of us may be convinced of sin, and obtain an affecting sight of the diseases of our own hearts. O preserve us from that most dangerous disease, *ignorance* of our true state, and *unconcern* about our eternal interests. Preserve us, Divine Spirit, from blindness of mind, hardness of heart, scaredness of conscience, and vile affections.

May the pool of Bethesda remind us of the pool of Gospel ordinances; and may the miraculous moving of the waters remind us of the supernatural power of the Spirit, giving saving efficacy to the means of grace. Lord, we thank thee for the pool of Gospel ordinances. There may we wait for the healing influence of the Holy Ghost. Make us sensible of our spiritual distempers: then shall we earnestly long for the healing power of Jesus, our Divine Physician. May thy sacred sanctuary, where we regularly attend the ministry of the Word, be highly honoured as the hallowed spot where multitudes shall meet with Jesus, the Divine and skilful Physician of souls.

There, may our beloved offspring feel the benign virtue of the healing balm of his grace. May they and we have reason to sing, Bless the Lord, who healeth all our diseases!

We thank God for the unmerited and continued mercies of the past day, and that we have been carried safely through its dangers, temptations, and difficulties. We implore the pardon of all the sins we have committed since we last assembled around thy sacred throne. Take us under thy protection this night, and, when we reach the night of death, may we enter upon the blessedness of immortality. Hear us, O Lord, for Jesus' sake, the Lamb of God, who taketh away the sin of the world. Amen.

MERCY.

Holborn. Geard. Broughton. P. M.

1 THY mercy, my God, is the theme of my song,
The joy of my heart and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affections, and bound my soul fast.

2 Without thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair;
But through thy free goodness my spirits revive,
And he that first made me still keeps me alive.

3 Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by thy goodness I fall to the ground,
And weep to the praise of the mercy I found. S ——

LEVITICUS XXIV.

The Blasphemer put to Death.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that *it may* be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

REFLECTIONS UPON LEVITICUS XXIV.—It is infinitely important to have in the lamp of our profession the oil of grace. Have we the oil of grace in the lamp of our profession? Serious—useful question! Is our lamp trimmed? Let us beware of all which may have a tendency to disorder our lamp, and to interrupt it in the ardour of its burning, or in the brightness of its shining. It is the Holy Spirit who gives the oil of grace, and by whose influences the lamp burns and shines. Let us daily look to him for constant supplies of the sacred oil for maintaining the holy fire, and for making our light so shine before men as to glorify our Father in heaven. In the affecting history of the aggravated sin and dreadful doom of the blaspheming youth, we have a melancholy illustration of the Divine saying of the inspired Apostle: "The wages of sin is death." Hardened in his sin, we have no evidence that he showed the slightest penitence or compunction. Awful thought, To die under the load of unrepented—of unpardoned, guilt! In this life, men may escape the punishment they deserve for profaning the NAME OF GOD: without repentance, a day of punishment awaits them, from which escape is impossible.

PRAYER.

EXALTED Lord God, our merciful Father, thou art the blessed and only potentate, the Lord of angels, and the ruler of men. What reason have we to adore and praise thy holy name, that thou art the God of salvation, and that thou hast revealed thyself to us in the Word of life under that most blessed character. None but an Almighty Surety could bear the weight of our salvation, and thou didst find out an Almighty Surety. None but a Divine Surety could make atonement for our infinite guilt, and such a Surety thou hast found. Then thou spakest in vision to thy Holy One: I have laid help upon one that is mighty; with whom my hand shall be established, and my covenant shall stand fast: even the Son of man, whom thou madest strong for thyself. What is man, that thou shouldst have thus addressed him in his misery: O Israel, thou hast destroyed thyself, but in ME is thine help!

May the portion of the sacred volume we have now read be graciously applied to our hearts. By thy Word may we be enlightened and comforted. With thy servant of old may all of us be enabled to sing, Thy statutes have been my songs in the house of my pilgrimage.

Blessed Saviour, may the golden lamps which burnt continually in the tabernacle bring *thee* to our remembrance as the light of the Church—as the true light, which enlightneth every man who cometh into the world. Give us as a family, as individuals, and as a congregation, the light of thy salvation. May we no longer sit in the dark regions of the shadow of death. Give us, we humbly pray, the light of grace; and, when the shades of death surround our bodies of dust, O may our souls awake amid the bright glories of immortality.

May our minds be most solemnly impressed with the just punishment which was inflicted upon *Shelomith's son*, for blaspheming the name of the Lord. We adore and fear thy justice, O Lord, in commanding the elders of the people to take him out of the camp of Israel, and stone him to death! Thou art a jealous God, watching over the honour of thy perfections and prerogatives. We would mourn, O Lord, over the blasphemy of our own hearts, and over the alarming extent of the sin of blasphemy in these lands of our nativity. We mourn that multitudes of the rising race, almost as soon as they are able to speak, are taught with their youthful lips to lisp out blasphemies against God. Mercifully wash out this national stain; mercifully remove this immense load of national guilt.

Preserve our beloved children from this God provoking iniquity. May they ever feel how offensive this sin is to thee, and how dreadful will be the doom of those who enter eternity under the load of its guilt.

We thank our God that we have been kindly preserved during the night that is passed. This day may we feel and speak and act under a sense of thy glorious majesty. May this affect us in all our secular and religious duties. Hear us, for our dear Redeemer's sake. Amen.

THE POWER OF THE GOSPEL.

Alfred. Bath Auricula. Gloucester. Derby. L. M.

1 THIS is the word of truth and love,
Sent to the nations from above;
Jehovah here resolves to show
What his almighty grace can do.

2 This remedy did wisdom find
To heal diseases of the mind;
This sovereign balm, whose virtues can
Restore the ruined creature, man.

3 The gospel bids the dead revive,
Sinners obey the voice and live;
Dry bones are raised and clothed afresh,
And hearts of stone are turned to flesh.

WATTS, 138, *B. II.*

JOHN V.

Christ justifies himself.

THEN answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raised up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth,

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

REFLECTIONS UPON JOHN V.—In the clearest language Jesus declared his Divinity and his equality with the Father, in his attributes and works. The declaration of his Divinity by his words he demonstrated by his stupendous miracles of power and of mercy. Let us greatly rejoice in Christ's power to quicken dead souls and raise them up to newness of life. Have we received the blessing of a spiritual resurrection? Have we heard the voice of the Son of God, and do we live? Then we shall rejoice in the prospect of a second resurrection, when our bodies shall awake to life and immortality.

PRAYER.

WE adore thee, glorious Jehovah, as our new covenant God. From all eternity thou didst enter into a covenant of grace with thy well-beloved Son, that all the attributes of thy nature might be glorified by the accomplishment of the salvation of thy people. We praise thee that, for the encouragement of thy Church in all ages, thou hast said respecting thy covenant, My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me.

We rejoice, O Jesus, that, in the days of thy humbled humanity, thou gavest this testimony to thine immutable covenant: The Son can do nothing of himself, but what he seeth the Father do: for whatsoever things he doeth, these also doeth the Son likewise.

We would with reverence adore thee, O Lord, in that inconceivable and infinite love thou didst cherish to thy Son from eternal ages. He was daily thy delight, rejoicing always before thee. We adore thy grace, that, notwithstanding thine infinite and transcendent love to thine eternal and only-begotten Son, thou didst most readily send him to our world of rebellion and sin, to work out the salvation of enemies, who were worthy of eternal banishment from thy presence. When we think of this most unmerited and matchless display of mercy and compassion, what reason have we to exclaim, Praise God in his sanctuary! praise him in the firmament of his power! Let every thing that hath breath praise the Lord! Praise ye the Lord!

May our minds be deeply impressed with the necessity of faith in Christ. Holy Spirit, give us that faith which is inseparably connected with eternal life. Blessed Saviour, may we be among the number of those who hear thy Word with the understanding, and who believe on the Father who hath sent thee upon the great errand of our salvation; then shall we have everlasting life, and shall not come into condemnation, but shall pass from death to life. If there are any among us, or among our dear relatives, fast asleep in nature's unregenerate state, may we continue no longer far from God; may we hear the voice of the Son of God, and live.

May the voice of thy mercy, O Saviour, reach the ear and change the heart of our beloved children. Lord Jesus, awake them from the slumbers of a natural state.

Now may all of us enjoy the blessedness of a spiritual resurrection; and may none of us remain in the gloomy grave of spiritual death, which is the harbinger of eternal woe. O prepare us for the solemnities of the last day. When the hour arrives that all who are in their graves shall hear the powerful voice of Christ, and shall come forth, may each one of us be among the number who shall come forth to the resurrection of life.

We thank God for the mercies of the past week, and implore the pardon of all the sins we have committed from its commencement to its close. This night may we be refreshed with sleep, and prepared for the sacred solemnities of an approaching Sabbath.

These blessings we ask, for our dear Redeemer's sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

PRAYER AND REPENTANCE.

Guilford. Shields. Carolina. Worksop. C. M.

1 AMIDST thy wrath remember love;
Restore thy servant, Lord;
Nor let a Father's chastening prove
Like an avenger's sword.

2 My sins a heavy load appear,
And o'er my head are gone;
Too heavy they for me to bear,
Too hard for me to atone.

3 All my desire to thee is known,
Thine eye counts every tear,
And every sigh, and every groan,
Is noticed by thine ear. WATTS, *Ps.* 38.

PSALM XXXVIII.

Prayer for Mercy.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies *are* lively, *and* they are strong; and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O LORD my salvation.

REFLECTIONS UPON PSALM XXXVIII.—Great were the sufferings of David, but they were only typical of the infinitely more intense sufferings of Jesus, David's root, and David's offspring. David's sufferings were the fruit of his own sins; Christ's sufferings were the bitter fruits of our imputed guilt. Our sins were laid upon the Surety: "He was wounded for our transgressions, he was bruised for our iniquity." The believer *can* say, in the exercise of faith, "When Jesus was agonised upon the accursed tree, my guilt was there, my sin was there. O how he loved me!" Was David forsaken in his afflictions? See how Jesus was forsaken as his afflictions increased in their number and grew in their intensity. When the Great Shepherd was smitten by the sword of justice the sheep were scattered: all forsook him, and all fled with dismay. Was David silent under his heavy afflictions? Our Jesus was silent under his heaviest afflictions: no murmurings against Divine justice, no complaints even against unjust men, though persecutors and murderers, fell from his lips. "He did not lift up nor cause his voice to be heard in the streets." Inimitable, matchless patience, submission, meekness, and gentleness! "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." David's afflictions led him to his God, his Comforter, and his Refuge. Blessed are they who can say, in their afflictions, "My Jesus, I flee unto thee to hide me!"

PRAYER.

GOD the Father, Son, and Holy Ghost, one Jehovah, thou art the hope of thy people, and, when they cry unto thee, thou wilt hear their prayer. Give us grace to say, in the language of the Psalmist, and with the grace which animated his heart, In thee, O Lord, do we hope: thou wilt hear, O Lord our God.

Bless to us, gracious Spirit, the affecting account we have now read of the sufferings of David thy servant. Like him may we, in language of genuine repentance, confess our sins. Surely our iniquities have gone over our head; as an heavy burden they are too heavy for us. May the existence of indwelling sin be indeed the burden of the soul. May our pride, our ignorance, our folly, our carnality, our enmity, our unbelief, be indeed the burden of our souls. O Lord, let Christ be made of God unto us *sanctification*. May we feel within the blessed influences of his sanctifying spirit. We cannot bear, O Lord, the heavy burden of our guilt; and therefore we would earnestly implore an interest in our Saviour's righteousness. May each member of this our family be *in Christ Jesus;* then shall we take the encouraging language of the apostle into our lips: There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

May we never forget that the iniquities of an elect world went over the head of our blessed Saviour like the billows of a tempestuous ocean; and that the guilt of his people's transgressions was to him a burden of overwhelming weight, when he groaned amid the agonies of Gethsemane, and expired upon the cross of Calvary. May our hearts be filled with superlative love to a Saviour so merciful and kind, who considered no sufferings too great to rescue an elect world from the lowest hell.

We desire, O Lord, with joyful hearts, to thank thee that we are preserved to enter upon another Sabbath-day. May it prove to us, to the congregation, and to all the churches, a day of spiritual rest. May a Divine solemnity pervade all the assemblies of thy people, and may there be a rich descent of the influences of the Holy Spirit. Come, sacred Spirit, from above, and fill these cold hearts of ours with love Divine. O soften our hardened hearts, make them soft and tender; and let thy gracious power be known.

Have mercy on all our rulers. May they believe the Gospel, and ever exercise their authority under its influence. For ever may the seats of authority in these lands be established in righteousness, and prove the defence of our privileges, civil and religious.

O may the rod of thy Divine strength touch the hearts of our beloved children. Make them this day willing subjects of Jesus.

May the sons and daughters of affliction be comforted under their absence from thy courts, by the gracious presence of Christ.

O fill our dear pastor with the Holy Ghost; and may his tongue be like the pen of a ready writer. Hear, answer, and forgive, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

MAN'S VANITY AS MORTAL.

Christ Church. Webster's. Burford. Windsor. C. M.

1 TEACH me the measure of my days,
Thou Maker of my frame!
I would survey life's narrow space,
And learn how frail I am.

2 A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust,
In all his flower and prime.

3 See the vain race of mortals move
Like shadows o'er the plain;
They rage and strive, desire and love,
But all the noise is vain.

WATTS, *Ps. 39, p. II.*

PSALM XXXIX.

Brevity of Life.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it *is*; *that* I may know how frail I *am*.

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope *is* in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

REFLECTIONS UPON PSALM XXXIX., XL.—If we are called upon to avoid sin because we are under the eye and observation of wicked men, filled with hatred, malevolence, and envy, how much more are we called upon to avoid sin because we are under the eye of God, a God of spotless purity, and who is our God and Father in Christ, full of love, compassion, and grace! Meditation is an ordinance of great value, and, by the observance of this ordinance, the Holy Spirit has conferred upon the soul the richest benefits. While meditating on the sovereignty, wisdom, and goodness of God—while thinking of Christ and his great salvation—while considering that unerring wisdom by which all the movements of Providence are managed—the soul has been suddenly warmed with an adoring admiration of Jehovah, and anticipations of the glories of immortality. In conversion the believer is raised from the deep pit of spiritual death, and is taught to sing in joyful hope of the blessedness of heaven.

PRAYER.

O LORD our God, with solemnity and reverence we would approach thy gracious throne. As we are overspread with sin and overwhelmed with guilt, and therefore cannot be accepted in our own name and on our own account, we rejoice that through the merit of our dear Redeemer our persons may be accepted, our prayers answered, and our sins forgiven.

We have now enjoyed the inestimable privilege of reading the Scriptures. May the Holy Spirit give efficacy to the observance of the sacred ordinance. May we ever view the reading as well as the preaching of the Word a Divine and appointed ordinance by which God is to be glorified, Jesus exalted, and the interests of the soul advanced. O that each one of us may be enabled to exclaim respecting the holy Word, How precious is thy book Divine, given by inspiration, shining with rays of Divine wisdom, and bright with beams of Divine love! O may we be guided by its blessed doctrines to the heaven of heavens!

We adore thee, O Lord, in the eternity of thy being. From everlasting thou art God; we are but of yesterday. To everlasting thou art God; but our days are as a handbreadth, our age is nothing before thee; in our best estate we are altogether vanity. O how soon does thy stroke destroy the haughtiness of kings, and extinguish the glory of regal power! How soon does thy stroke level the strong and mighty with the dust!

Give us grace to see the insufficiency of earthly grandeur or wealth as a portion for the soul, and the indispensable necessity of an inheritance incorruptible, undefiled, and that fadeth not away.

Bless to us the dispensation of the Gospel this day in thy sanctuary. By the efficacy of the Spirit attending thine ordinances, may multitudes be brought out of the horrible pit and the miry clay of a natural and unregenerate state. Grant this our petition, most merciful Father.

Take our dear children, and the rising race, the future hopes of thy Church; set their feet on Christ, the rock of ages; and let their goings be established in thy ways. Grant this our petition, most merciful Father.

Have mercy upon us as a family, and suffer us not to be hardened under the means of grace. Have mercy on the congregation with which we are associated, and may they not be hardened under the means of grace. Let the labours of our minister be crowned with the most encouraging success. Put a new song in our mouth; even praise unto our God. May many see it, and fear and trust in the Lord. Mercifully grant this our petition, O Lord God!

We earnestly pray that a preached Gospel may be eminently blessed to all our rulers, and also to those who are entrusted with the tuition of the rising race, whether in our universities or other seminaries of learning. May the teachers of the children of the rich, and the teachers of the children of the poor, be all taught of God.

May we lie down this evening upon our beds, placing all our trust in God, and deeply impressed with the solemnities of this sacred day.

Lord, hear thy humble petitioners, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

THE JUBILEE.

Silver Street Chapel. Mabledon. Portsmouth New. Jubilee New. P. M.

1 BLOW ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

2 Exalt the Lamb of God,
The sin-atoning Lamb;
Redemption by his blood
Through all the land proclaim: The year, &c.

3 Ye who have sold for nought
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love. The year, &c.

Altered by TOPLADY.

LEVITICUS XXV.

The Jubile.

AND the LORD spake unto Moses in mount Sinai, saying,
2 Speak unto the children of Israel, and say unto them, When ye come into the land, which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of the years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

REFLECTIONS UPON LEVITICUS XXV.—Heaven is an eternal Sabbath, where a rest of the most exquisite enjoyment and blessedness remains for the people of God. How striking to observe that as land requires rest to promote its fertility, so the souls of believers need rest to promote their spiritual fruitfulness and verdure. As Israel had their jubilee, in the New Testament dispensation, the spiritual Israel of God have their Gospel jubilee of the most distinguished privileges. The jubilee of Israel respected bodily and natural rest; the Gospel jubilee respects the soul, its prosperity and comfort. The jubilee of Israel restored forfeited earthly possession; the Gospel jubilee restores an invaluable forfeited spiritual inheritance. The jubilee of Israel conferred liberty upon the bodies of men; the Gospel jubilee bestows liberty on enslaved souls. The jubilee of Israel delivered from the bondage of man; the Gospel jubilee rescues from the slavery of sin, Satan, the world, and death. The jubilee of Israel gave perishing riches and honours; the Gospel jubilee secures a heavenly kingdom, which shall endure for ever.

PRAYER.

GOD the Father, Son, and Spirit, one God, we adore thee as the God of our redemption. We adore that wisdom which shines in its contrivance, that power which shines in its accomplishment, that love which shines in its revelation, and that abundant grace which shines in its application, with such transcendent glory. O that each of us composing this family were taught by the Spirit to join with the apostle in the following expressions of gratitude, joy, and praise! Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; in whom we have *redemption* through his blood, the forgiveness of sins, according to the riches of his grace: wherein he hath abounded towards us in all wisdom and prudence.

We desire with deepest humility to confess that, by our apostacy and rebellion, we have forfeited thy gracious favour, and all that happiness which is ever accompanied by thy smiles. O Lord, if thou shouldst involve us in endless misery, it would be an act of justice, and we should only receive the demerit of our sins. We would acknowledge with shame that we have sold ourselves bond-slaves to our lusts, to Satan, and to thy law, as a broken covenant of works. Alas, we have lost by our transgression our moral rectitude, our spiritual liberty, and our heavenly inheritance! We have involved ourselves in spiritual bankruptcy and ruin. And, merciful Father, we are unable to recover the lost inheritance. We cannot bring a recompense in our hand to secure our ransom. Our whole race united are unable to accomplish the redemption of one soul. No man can by any means redeem his brother. O Lord, we cannot give to thy law perfect obedience, and we are unable to endure its penalty to its fullest extent. Angels cannot help us, in this our doleful, destitute, and miserable state. Glory to thy name, that from eternity infinite compassion filled thy heart. Thou hast said respecting our ruined race, which merited the lowest hell, Deliver from going down to the pit, for I have found a Ransom! Hallelujah! hallelujah! the jubilee trumpet of mercy has been sounded in our ears! O Jesus, we praise thee that thou art the sin-atoning Lamb! For ever be thy name adored, that thou didst buy back the invaluable inheritance we lost, with the price of thy precious blood.

Thou blessed Ransom, take our beloved children, and give them spiritual freedom. Let the chains of sin and the fetters of guilt bind them no more. Make them thy redeemed ones.

O that the Gospel yesterday proclaimed may issue in the deliverance of many who are now the degraded slaves of Satan and of lust.

May we live this day as thy ransomed children, and gratefully impressed with the blessings of the past Sabbath and the past night. Lord, hear, answer, pardon, and accept, for Jesus' sake, our Surety and Advocate. Amen.

EXCELLENCY OF THE SCRIPTURES.

Auburn. Gabriel New. Evans. Suffolk. C. M.

1 FATHER of mercies! in thy word
What endless glory shines!
For ever be thy name adored
For these celestial lines.

2 Here may the wretched sons of want
Exhaustless riches find;
Riches above what earth can grant,
And lasting as the mind.

3 Here the fair tree of knowledge grows,
And yields a free repast;
Sublimer sweets than nature knows
Invite the longing taste. STEELE.

JOHN V.

Unbelief.

SEARCH the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

JOHN VI.

Miracle of Loaves and Fishes.

WHEN Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

REFLECTIONS UPON JOHN V., VI.—What a mine is the Bible, containing Jesus the Pearl of great price! What a noble firmament is this Bible, where Jesus the Sun of righteousness shines in all his brightness, and from which he sheds down his rays of light, life, and joy on many nations of the earth! May that Book, that blessed Book, be more and more precious in our estimation! What a barren desert is that heart where the Divine plant of love to God does not grow! What a dreary night of darkness and of gloom is that soul where the Sun of Divine love does not shine! Without faith we can never relish the Divine records. Without faith the Divine food which it presents can afford us neither nourishment nor enjoyment. Let it be our earnest prayer to be delivered from unbelief, and to be made rich in faith. What a display the miraculous feeding of the multitude furnishes of Christ's Divinity, omnipotence, and mercy! And we should look upon that miraculous feast as a blessed figure of the Gospel feast of the blessings of salvation, which Christ has prepared for all nations.

PRAYER.

O LORD our God, thou art infinitely holy and blessed and glorious. We are thy property, and it is not only our privilege, but our bounden duty, to serve and honour thee. We are the creatures of thy power, and we are the objects of thine unceasing providential care. Thou hast, therefore, the greatest claims for our obedience and our love. Thou art our gracious benefactor, constantly loading us with benefits. Thou hast fed and clothed and kept and comforted us to the present moment. Having obtained help of thee our God, we continue the preserved and distinguished monuments of thy mercy.

We desire to look to thy blood, O Jesus, to wash out the guilt we have contracted this day; and to thy Spirit, to sanctify the duties in which we have been engaged. May the mercies we have received awaken within us sentiments of gratitude and praise.

This night may we as a family, and all the families with which we are connected, repose with confidence in the bosom of thy love. May we lie down on our beds comforted by that encouraging promise: He that keepeth Israel neither slumbers nor sleeps.

Give us grace, most blessed Saviour, to love and obey thy wise and salutary counsel. Teach us to search the Scriptures. In these mines of eternal truth, wisdom, and love, may we search for the inestimable jewel of eternal life. When we read thy Word, may we find it accompanied by the Divine energy of its author; then it will prove quick and powerful. May it be quick, the mean of imparting spiritual life; and may it be powerful, the mean of subduing and destroying the strong and numerous corruptions of our nature. May we see the glory of the Divine perfections shining upon the pages of the sacred volume; there may we find true riches boundless as the wishes of the soul, and lasting as the throne of God. Here in the luxuriant field of truth and grace may we see that the tree of knowledge grows, yielding fruit which will refresh, satisfy, and invigorate the soul.

Remove, we earnestly pray, the natural aversion which man feels toward the Word of God. We would mourn over the determined opposition which profane infidels manifest against the inspired records, and over the baneful and destroying influence of their pernicious views. Holy Spirit, may the light of Divine truth shine among the nations with increasing splendour, and may the dark clouds of infidelity and atheism disappear before its glorious brightness.

May the beloved children of our family discover an early attachment to the Holy Scriptures. May this attachment continue with them all their days.

Thou almighty Saviour, who didst miraculously feed thousands with the bread that perished, during the days of thy humbled humanity, O do thou graciously feed the millions of the human race with the bread of eternal life, now thou art exalted to thy heavenly throne. May the Gospel feast soon be spread before all nations.

Graciously hear these our humble prayers, and forgive all our sins, for our blessed Saviour's sake. Amen.

FEAR NOT, LITTLE FLOCK.

Mount Pleasant. Arabia. Arlington. Furman. C. M.

1 YE little flock, whom Jesus feeds,
Dismiss your anxious cares,
Look to the Shepherd of your souls,
And smile away your fears.
Though wolves and lions prowl around,
His staff is your defence:
'Midst sand and rocks your Shepherd's voice
Calls streams and pastures thence.
Your Father will a kingdom give,
And give it with delight;
His feeblest child his love shall call
To triumph in his sight. DODDRIDGE.

LEVITICUS XXVI.

Promises and Threatenings.

YE shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

REFLECTIONS UPON LEVITICUS XXVI.—It is one of Satan's proudest triumphs, when he beholds ignorant, infatuated nations bowing down before stocks and stones, and in giving to dumb, dead, contemptible idols, that worship and adoration which are due to God alone. The day shall and must arrive, when Jehovah shall assert his great and glorious prerogatives, when idolatry shall become extinct, and when the Triune God shall be known and loved by all the inhabitants of the earth, and worshipped and adored from the rising to the setting of the sun. Let Sabbath-breakers think and tremble: the sin of Sabbath profanation is placed as next in enormity to the sin of idolatry. Let them fear and tremble; God is determined to inflict his punishment on those who desecrate his Sabbath. They who deliberately shut out the Sabbath, deliberately shut themselves out from God's mercy, and exclude themselves from that heaven of which the earthly Sabbath is a most important type. That soul is far gone in judicial blindness who is neither allured by God's promises to sanctify the Sabbath, nor deterred from its desecration by his awful threatenings.

PRAYER.

OUR Father and our God, whom we desire to adore, thou art the eternal Jehovah, the unchangeably blessed and the infinitely glorious Lord God. All worlds and beings are under thy government, and subject to thy control. In wisdom, strength, holiness, mercy, and truth, there is none like unto thee. Thou art essentially happy in thyself; thy felicity is independent of all thy creatures: thou standest in no need of our services, though thou dost require them; and if we had the excellence of angels, our goodness could not extend unto thee. All our dependence is on thee, O Lord; and if thou shouldst withdraw thyself from us, we must instantly sink into the very depths of misery.

We would with humility supplicate the Lord, that our souls may be filled with the love of God. As an evidence of this love, may we sanctify thy Sabbath, and ever look upon it as an emblem of an eternal Sabbath of undisturbed enjoyment in heaven. Teach us to love thy sanctuary. May we love the house of God before the abode of the dearest and most valuable of our earthly friends. With the Psalmist may we sing, A day in thy courts is better than a thousand. Divine Saviour, thou hast said, If ye love me, keep my commandments. Teach us to yield a filial and evangelical obedience to thy laws, and conscientiously and constantly to observe thine ordinances. Open our eyes to see that thy laws and ordinances are a rich inheritance, and that to obey them and observe them is the greatest privilege.

We thank thee that this thy promise has long been fulfilled in our experience: Ye shall lie down, and none shall make you afraid. During the last night we have had a renewed testimony of this thy gracious promise, for which we bless and praise thy name.

Mercifully preserve us, O Lord, from our enemies. In the exercise of grace may we successfully contend with our spiritual enemies, and may we put them to flight. Convince us that no enemies are so dangerous as the corruptions of our own heart. May we carefully watch these dangerous foes, and may we earnestly long for their complete destruction.

Affect our dear children with a lively sense of the depravity of their nature and the hardness of their heart. May they surrender their soul to Jesus, that he may impart a new nature, and adorn them with the beauties of holiness.

O fulfil these promises in our experience as a family: I will have respect unto you, and I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. Mercifully fulfil these great and precious promises in our experience. May our abode be thy residence; may thy favour be our portion; may thy perfections be a glorious wall of defence around us; and may we enjoy for ever and ever the fellowship of the Father, Son, and Spirit.

Give us an eye to thy glory this day; and, in seeking after the things of time, may we not forget the things of eternity. Lord, answer our prayers and forgive our sins, for Jesus' sake, whom thou hearest always. Amen.

FEARS REMOVED.

Hayes. Green Walk. Hinton. Westbury Leigh. P. M.

1 UNCLEAN! Unclean! and full of sin,
From first to last, O Lord, I've been!
Deceitful is my heart:
Guilt presses down my burdened soul;
But Jesus can the waves control,
And bid my fears depart.

2 When first I heard his word of grace,
Ungratefully I hid my face,—
Ungratefully delayed:
At length his voice more powerful came
'Tis I, he cried, I, still the same;
Thou need'st not be afraid.

3 My heart was changed; in that same hour
My soul confessed his mighty power;
Out flowed the briny tear:
I listened still to hear his voice;
Again he said, In me rejoice;
'Tis I—thou need'st not fear.

JESSE.

JOHN VI.

Jesus walking on the Waves of the Sea.

WHEN Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, Verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

REFLECTIONS UPON JOHN VI.—Though Christ's kingdom as Mediator is not of this world, his kingdom, as God, is an universal kingdom, including all worlds. When believers are surrounded by the darkness of adversity, great is their perplexity, when they are without the presence and fellowship of Christ. His fellowship and presence can lighten the heaviest burden, mitigate the severest affliction, sweeten the bitterest cup of sorrow, impart joy in the darkest night of earthly adversity, and give confidence and hope in the midst of the most furious tempest of human calamity. The disciples, tossed upon the lake of Tiberias, amid the darkness of night, and in danger of being every moment engulphed in the deep, longed for Christ's presence. What they wished they obtained, and found him a very present help in time of need. May all our troubles teach us to look to Jesus, and say, and sing in faith: "We will lift up our eyes to the hills, the divine perfections, whence cometh our help."

PRAYER.

OUR God and Father in Christ, we desire, with sentiments of reverence and humility, at the close of this day, to separate ourselves from worldly business and cares, and to adore thee as infinitely and incomprehensibly glorious, having all perfection in thyself, and who art the inexhaustible fountain of all that blessedness which is enjoyed by angels and men. Thou art the blessed and only potentate, wielding a sceptre of wisdom and righteousness over thy vast dominions. Notwithstanding our insignificance and sinfulness, we come to thee our God in the name of Jesus, thy well-beloved Son, whom thou hearest always, and who is the way, the truth, and life.

May the reading of the Scriptures be accompanied by thy blessing. What we see with the eye of the body, may we see with the eye of the understanding and the eye of faith.

Raise our hearts above the world, above its wealth, its pleasures, its honours, its power. Herein may we imitate the example of our Lord, who treated earthly grandeur and wealth with such merited contempt, that, when the people desired to make him a king, he departed himself unto a mountain alone to pray. Ever may Christ reign in our heart, and may the moon of this world be under our feet.

Sanctify to us, Holy Saviour, all the storms of life through which we have passed. We praise thee that past afflictions have not destroyed us; O that they had improved us! If we have enjoyed thy blessed presence in the storms that are past, we bless thee for so distinguished an instance of thy goodness. In all our afflictions may we believe that thou art present with thy wisdom to guide, thy power to defend, and thy goodness to comfort. May our minds be encouraged by the blessed effects which sanctified afflictions produce. Truly, O Lord, thy purposes, however mysterious and forbidding to our view, will ripen into delicious fruit; and we praise thee that, though the bud may be bitter, the flower will be sweet.

We rejoice, O Jesus, that all the waves of affliction are under thy control, and that they can roll no higher and rage no longer than thy wisdom will permit. We praise thee that thou art as willing to change the threatening storm of affliction into a calm, as thou wast to subdue the raging of the waves which threatened the lives of thy disciples. Say to us in all our afflictions, It is I: be not afraid. When overwhelmed with a sense of guilt and fear of punishment, say to us, It is I; I am near thee as the Lord thy righteousness; be not afraid. When surrounded by the enemies of our soul, and afflicted by severe temptation, say to us, It is I; I am near thee as thy mighty deliverer and shield; be not afraid.

When we are laid in the grave, may our children enjoy thy presence in all the dangers of the way, and ever hear thine encouraging voice: It is I; be not afraid.

Accept of our thanks for thy providential presence with us this day, give us thy fatherly care this night, forgive our sins, and hear our prayers, for Jesus' sake, who is the resurrection and the life. Amen.

GOD'S JUSTICE AND MAJESTY.

Webster's. Alton. Bedford. Canterbury. c. m.

1 THE Lord, the Judge, before his throne,
Bids the whole earth draw nigh,
The nations near the rising sun,
And near the western sky.

2 No more shall bold blasphemers say,
'Judgments will ne'er begin:'
No more abuse his long delay
To impudence and sin.

3 Throned on a cloud our God shall come,
Bright flames prepare his way,
Thunder and darkness, fire and storm,
Lead on the dreadful day.

WATTS, *Ps. 50, p. 1.*

LEVITICUS XXVI.

Threatenings against Sin.

AND if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

REFLECTIONS UPON LEVITICUS XXVI.—Enduring judgments for sin, and becoming even more hardened in sin by these merited judgments, show a soul in the greatest moral degradation on the one hand, and on the other exposed to the greatest dangers. Wicked men may glory in their pride as a sun which shall continually shine. How soon God humbles the pride of men, and clothes them with confusion, ignominy, and shame. Wicked men may boast of their power, as a fortress impregnable and sure. How soon God causes the winds of his righteous indignation to blow, when their high towers are levelled with the dust, and their presumptuous confidence changed into the miseries of despair! What a hopeless contest is a life of sin, rebellion, and impenitence! Blind beyond conception must the eyes of the understandings of those be who deliberately enter the field of hostility against God—a Being of unchanging justice, and whose arm is omnipotent! God has a boundless treasury of mercy filled, yea, overflowing with blessings. He has also an armoury of justice, where are laid up the vials of his wrath, and where are collected judgments the most overwhelming and destructive. Blessed only are they who enter into a covenant of peace with God, who has mercy to save and justice to destroy.

PRAYER.

GLORIOUS Jehovah, infinite is thy holiness, compared with which the purity of the heavens is pollution; and unsearchable thy wisdom, compared with which the wisdom of angels is folly. We are thine, for thy hand called us into existence. We are thine, for the bounty of thy providence has preserved us all our days. We are thine, for thou didst send the Son of thy love to redeem us by the shedding of his precious blood, and the laying down of his precious life.

We adore thee, O Lord, as the great benefactor of the world in which we dwell. Thou givest to all life and breath and all things. We have especially tasted thy providential goodness; for thou hast fed us, and clothed us, and preserved us, and comforted us, all our life long to the present day. We are the preserved and the distinguished monuments of unmerited and forfeited goodness.

May we see in thy goodness the greatness of sin, which stands opposed to such goodness. May thy goodness to man show the aggravation of the sins of men, in rebelling against a God of such benevolence and kindness. Convince each one of us of the absolute necessity of the knowledge and conviction of the evil of sin. May we see by thy law, by thy threatenings, by the judgments which have befallen guilty nations, by the miseries of those who are shut up in the mansions of the lost, but, above all, by the sufferings of thy well-beloved Son, that SIN is an infinite evil, committed against a God of infinite justice, holiness, and goodness. May what we have now read of the judgments which were threatened against ancient Israel if they forsook thy ways, prove a salutary warning to us, carefully to avoid whatever is offensive to thy holiness and obnoxious to thy justice.

O Lord, deliver us from hardened and impenitent hearts. God forbid that we should remain unmoved when we hear thy prohibitions against sin; God forbid that we should remain hardened and unmoved when we hear thy tremendous threatenings denounced against transgressions.

O preserve the dear children of the family from hearts obdurate and insensible. May they be alarmed at sin, and be affected with the thought of the eternal punishment of sin. Take the hard and stony heart out of their flesh.

If there be any now before thee around our domestic altar, if there are any of our beloved connections, acquaintances, or friends, whose hearts are unmoved by a sense of sin or a fear of punishment, who have neither been allured by thy goodness nor alarmed by thy justice, who are neither affected by promises nor by threatenings, O Lord, have mercy upon them. Open their eyes to see that, after their hardness, and impenitent heart, they are treasuring up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works. Lord, convince them! Lord, save them!

We thank God that we are spared to see the light and taste the comforts of another day. Give us day by day our daily bread and our daily grace. Every day may we learn lessons of wisdom, humility, and experience. Hear us graciously, for Jesus' sake, our Redeemer and Comforter. Amen.

CHRIST THE BREAD OF LIFE.

Kemsey. Amana. Leeds. Madane. L. M.

1 DEPRAVED minds on ashes feed;
Nor love nor seek for heavenly bread;
They choose the husks which swine do eat,
Or meanly crave the serpent's meat.

2 Jesus! thou art the living bread
By which our needy souls are fed:
In thee alone thy children find
Enough to fill the empty mind.

3 Without this bread, I starve and die;
No other can my need supply;
But this will suit my wretched case,
Abroad, at home, in every place.

FAWCETT.

JOHN VI.

Christ's blessed Sayings.

FOR the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

REFLECTIONS UPON JOHN VI.—As the partaking of food is necessary for maintaining the life of the body, so receiving Christ and believing in him are essentially necessary for the existence and the continuance of spiritual life in the soul. What think we of Christ? Have we received enjoyment from him, which the most delicious feasts provided by princes could never confer? Do we rejoice in him as the promised Messiah, and in those miraculous proofs he furnished that he, and he alone, was the Child born, and the Son given? Incalculable are the benefits which accompany and flow from the knowledge of Christ's excellence, and faith in his righteousness. They are included in that great, comprehensive blessing—"Everlasting life!" Great is the goodness of God in his providence, in providing us daily with the bread which perisheth; but infinitely greater the goodness of God in his grace, in providing for our souls the bread of life, which secures, for those who partake of it, the blessings of immortality.

PRAYER.

OUR father's God and our own God, thou art the glorious Jehovah, the object of the admiration, love, and worship of men, of angels, and of glorified saints. Thou art self-existent; thy being is in and of thyself, and thy boundless blessedness flows from thine own uncreated attributes, and is altogether independent of all the created universe beside. We adore thee as the author of our being, and as the source of all our happiness and hope. We desire therefore to seek thee in preference to all objects beside, to implore thy favour, which is more valuable than life itself; and we desire by the promised help of the Holy Spirit to give thee in life, and through the endless ages of eternity, the glory due unto thy name.

We desire, O Jesus, to rejoice in the blessed manifestations of thy Divine glory given in the portion of the holy Word we have now read. Thou art the resurrection and the life. Thou dost raise the soul to life in the day of conversion, and thou wilt raise the bodies of the redeemed to a glorious life on the morning of the resurrection-day. We earnestly pray that we may be now raised to a life that is spiritual, and that our souls may no longer remain in the state of spiritual death. At the last day may we be partakers of the first resurrection; then the second death, that death which consists in the miseries of hell, shall have over us no more power. We place at thy feet, O Jesus, all our beloved relatives who are graceless, who are spiritually dead; and we would pray that they may hear the voice of the Son of God, and live. O, may they live for ever!

We thank thee, O Saviour, for the encouragement thou hast given us to come unto thee. Thou hast promised that they who come thou wilt in no wise cast out. Lord, we come, weak and sinful, helpless and guilty. May thy good spirit teach us to come with humility, love, and confidence. We come to thee for pardon; Lord Jesus, pardon our sins. We come to thee for regeneration; Lord, wash us by the washing of regeneration. We come to thee for grace; Lord, give us of thy fulness, that we may receive, and grace for grace.

Take our beloved children under thy care, and teach them to hunger and thirst after righteousness. May they receive thee as the bread of life.

We desire to look on thee, O Saviour, as the Divine manna, which came down from heaven. O suffer us not to feed on the ashes of worldly objects, but may we feed by faith on the person and righteousness of Christ. May we no longer eat serpents' meat, but may we feed on the doctrines of thy Gospel, the commandments of thy Word, and the promises of thy truth. May we seek *from* thee and *in* thee, O Jesus, the nourishment and the comfort of our souls. Thou alone canst fill, thou alone canst satisfy the boundless wishes of our heart.

May our daily sins be pardoned, and our daily guilt washed away. May the shield of thy mercy be spread over us this night. All we ask is for Jesus' sake, who is worthy, with the Father and the Spirit, of all glory and praise, now and ever. Amen.

BLESSINGS OF GODLINESS.

Oldham. Worcester. Providence College. Hesmond. C. M.

1 HOW vast the blessings, how divine,
From godliness which flow!
Nor men, nor angels, should they join,
Can half its value show.

2 Ten thousand comforts it procures
To Christians while on earth;
It endless happiness secures,
And frees from endless death.

3 God for himself hath set apart
The godly whom he loves:
They have a place within his heart;
Their conduct he approves. AMEN.

NUMBERS VI.

The Nazarite.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

REFLECTIONS UPON NUMBERS VI.—Our Saviour is remarkably prefigured in the ancient Nazarite. In the most glorious and exalted sense, as Mediator, he was separated unto the Lord. From all eternity he was separated in the Divine decree; and he willingly came under obligations in the covenant of grace to separate and consecrate himself for the great work of redemption—a work far more stupendous than calling the universe into existence. The Nazarite, according to his vow, abstained from luxurious pleasures and delights: see how self-denied was Jesus! see the hunger, and thirst, and numerous privations to which he submitted to accomplish the great work, for which he so nobly and mercifully set himself apart! The Nazarite was a living specimen of self-denial; of self-denial, Jesus was a perfect example. The Nazarite was an exhibition of personal purity, and the rejection of carnal pleasures; Jesus, in his matchless life, gave an example of spotless purity. He was holy, harmless, undefiled, and separate from sinners. The consecration of the Nazarite was confirmed by the sacrifice of a lamb; the consecration of Christ to the great work of the atonement was most wonderfully confirmed by the sacrifice of himself, the Lamb of God, who taketh away the sins of the world. May we be spiritual Nazarites, washed and saved in Jesus' blood!

PRAYER.

O GOD, to whom all majesty belongs, and to whom all praise and adoration are due, thou art an infinite and unchangeable Spirit. In thy power thou art almighty, in thy wisdom thou art unerring, and in thy goodness thou art infinite. No mortal eye can ever behold thee, and the capacity of men or of angels shall never be able to comprehend thee; thou art present in every part of thy dominions, and yet all thy dominions cannot contain thee. Thou art the omniscient God, before whose eyes all creatures, all events, and even the most secret thoughts of the hearts of men, are naked and open. Holy Spirit, we long for thine influence, for thy gracious power, that we may be suitably affected with a believing and devotional sense of the glorious attributes of Jehovah!

We now prostrate ourselves before thy throne. We are unworthy, but there is worthiness in Jesus, our Surety, through whom alone we draw near to thy throne. In dependence upon the assistance of the Holy Spirit, and in the name of the Lord Jesus Christ, we would call upon the Lord our God.

We have experienced during the last night, and in the returning of the morning's light, that thou art continually doing us good, though we are evil and unthankful. We thank thee for our rest, our refreshment, and defence. We bless thee that we have not been tossed upon our beds with pain, and that wearisome days and nights have not been appointed to us. While many are wandering exiles, having no habitation, we have a safe and quiet abode. For this we praise thee.

Lord, assist us in the duties of this day. May we know the duties of our stations and our different relations. May we not only know them, but faithfully and cheerfully discharge them. Preserve us this day from every danger, defend and strengthen us against every temptation, and assist us in every duty.

Gracious God, may the account we have now read of the *Nazarite* convince us of the value and of the necessity of holiness. Like the Nazarite, may we be separated to the Lord, and may our souls and bodies and lives be all engaged in the service of our God. Like him, may we be crucified to the world, and live above its riches, its pleasures, and its honours. Give us, O Lord, a delight in things Divine May we hunger and thirst after righteousness, and may we have meat to eat which the world knows nothing of.

May our dear children be holiness to the Lord. O make them spiritual Nazarites. We pray not that thou wouldst take them out of the world, but that thou wouldst preserve them from the evil of the world.

Make our family a holy family, our congregation a holy people, our relatives a holy kindred, and our country a holy nation. May we be more convinced than we have ever been of the necessity of holiness. Thou hast said, Without holiness no man shall see the Lord. Most mercifully give us that righteousness of Christ by which we shall be accepted of God, and that holiness of heart by which we shall be prepared to see and enjoy God in heaven. We implore an answer to this our morning prayer, for Jesus' sake. Amen.

SAFETY IN CHRIST ALONE.

Sharon's Vale. Campbell. Leuton. Wareham. L. M.

1 THOU, only sovereign of my heart,
My refuge, my almighty friend;
And can my soul from thee depart,
On whom alone my hopes depend?

2 Whither, ah! whither shall I go,
A wretched wanderer from my Lord?
Can this dark world of sin and woe
One glimpse of happiness afford?

3 Eternal life thy words impart,
On these my fainting spirit lives;
Here sweeter comforts cheer my heart
Than all the round of nature gives.

4 Let earth's alluring joys combine,
While thou art near, in vain they call!
One smile, one blissful smile of thine,
My dearest Lord, outweighs them all.

STEELE.

JOHN VI.

Christ's divine Sayings.

THEN Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

REFLECTIONS UPON JOHN VI.—The reception, or rejection of Christ, are acts infinitely distant from indifferent. Upon them depend eternal realities. At death, the believer will find that the reception of Jesus is followed by the endless felicity of heaven: and at death, the ungodly man will find that the impenitent rejection of Christ is followed by the ceaseless miseries of Tophet. May the Holy Spirit teach, and enable us to receive Christ by a living, appropriating faith: thus we shall eat his flesh, and drink his blood; thus we shall inherit and enjoy all those invaluable blessings which were purchased and secured by the humanity of Christ, by the dying of his body, and the shedding of his blood. May our hearts be completely delivered from all prejudices against the Gospel plan of salvation. While many have murmured against it to their perdition, may we believingly approve of it to our salvation. Great is the consolation of those who have clear views of the Divinity and the atonement of Jesus.

PRAYER.

INFINITELY blessed and glorious Lord God, thou art our merciful Father, whom we approach at the close of the day, in the all-prevailing name of Jesus, the name which is as ointment poured forth. Thou dwellest in the highest heavens. The heaven is thy lofty throne, while the earth is thy footstool. We rejoice that though the splendour of thine attributes more peculiarly shines in the celestial world, thou hast also manifested thy glory through all the earth. With filial confidence we would approach thee, and with filial reverence we would acknowledge and adore the perfections of thy being, which are partially manifested in creation and providence, but which are marvellously and infinitely manifested and glorified in the person and righteousness of Jesus, thy well-beloved and only begotten Son.

We desire to present our evening prayer under a deep impression of our unworthiness of the blessings we have this day received, and under a lively and humbling sense of the sins we have committed since we last appeared before thy gracious throne. We acknowledge, O Lord, thy fatherly goodness manifested to us this day, and thy patience in bearing with our numerous short-comings and provocations. Let thine undeserved kindness continue with us this night. May our bodies be refreshed with the sleep of thy beloved, and may we awake on the approaching morning in the enjoyment of health and in the exercise of reason, that we may be fitted for the duties of another day.

Holy Spirit, bless to us the sacred sayings of our Lord which we have now read. Truly, O Jesus, never man spake like thee. Grace is poured into thy lips. Thou art fairer than the children of men: grace is poured into thy lips. Thy words are more precious than gold; they are sweeter than honey.

We acknowledge thee, O Immanuel, as the author and finisher of faith. We would earnestly supplicate from thee, our Saviour and our God, that faith by which we shall eat thy flesh and drink thy blood. By faith may we feed on thy person, thine offices, thy righteousness, thy relations, and thy promises.

May our dearly beloved children, in the beginning of their days, receive a living and a lively faith in thee as their Redeemer and their God. Give them that faith by which they shall surrender their hearts to thee, and embrace thee as the only refuge of their souls.

O Jesus, thou art the Son of the living God. Suffer us not to apostatize from thee. Preserve us from the alarming sin and state of backsliding. May we never, never go back. To whom can we go, O Jesus, but unto thee! Thou art our only Redeemer, our only refuge, our only counsellor, our only physician, our only comforter; where can we go but unto thee? Behold, we come unto thee, O Jesus. To thee we come for life, for pardon, for holiness, and for heaven. Thou hast alone the words of eternal life. Lord, mercifully hear our prayer, for Jesus' sake, our only Mediator. Amen.

GOD GRACIOUS.

Cottage. Ramsgate. Marks. Wells. L. M.

1 UP to the Lord that reigns on high,
And views the nations from afar,
Let everlasting praises fly,
And tell how large his bounties are.

2 He overrules all mortal things,
And manages our mean affairs;
On humble souls the King of kings
Bestows his counsels and his cares.

3 Our sorrows and our tears we pour
Into the bosom of our God;
He hears us in the mournful hour,
And helps us bear the heavy load.

WATTS, 46, B. II.

NUMBERS IX.

Acting under God's Direction.

AND on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

NUMBERS X.

The Blowing of silver Trumpets.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

REFLECTIONS UPON NUMBERS IX., X.—Let us praise God for the sanctuary—for the ordinances observed in the sanctuary; but more especially for God's gracious presence in the sanctuary. When Christ is absent, it is the darkness of midnight; when he is present, it is the brightness of day. A sanctuary without Christ deserves to be called "*Ichabod*," the glory is departed! A sanctuary, and Christ within, deserves to be named "*Bethel*," the house of God, the gate of heaven. Infinitely well protected is the Church of Christ. The ancient tabernacle was defended from the sultry heat of the sun by a dense miraculous cloud; the Church of Christ is under the pavilion of Divine love and almighty power. "On all the glory there is a defence!" The Levitical trumpets should remind us of the Gospel trumpet. Do we love, and believe, and feel, and enjoy its accents? "Blessed are they who thus know the joyful sound!"

PRAYER.

UNCREATED Jehovah, who dwellest in uncreated light and who art arrayed in uncreated glory, we come before thee as a family, on the morning of another day, and through the merits of him who is the brightness of thy glory and the express image of thy person. Though angels of the loftiest order, and the spirits of just men made perfect, are now praising thee in loudest and sweetest strains of celestial devotion, in thine infinite condescension and goodness we are permitted, notwithstanding all our imperfections, to draw near thy throne of grace, to present the supplications of our hearts and the worship of our spirits. Though we cannot see thee with our mortal eye, though we cannot behold the splendour of thine uncreated essence, we bless thee that we can read thy being in thy works, and that by the eye of faith we can discern thy perfections shining in thy Word. And what reason have we to bless thee that, though the very best of our services are polluted and unworthy, yet the merit of our great High-priest can and will secure their acceptance before thy throne of grace!

We bless thee that we are again permitted to assemble in thy presence to offer up our morning prayer. During another night thou hast manifested thyself our paternal guardian and our protecting God; and when with welcome slumbers pressed, thy power unseen watched over us, and made us rise in comfort and in peace.

May we enter on this day in the enjoyment of thy smiles, and engage in all its duties under the direction of thy wisdom. Grant us that health of body and soundness of mind, that protection from the temptations of the world and those supplies of thy grace, which are necessary to fit us for thy service.

We supplicate the influence of the Holy Spirit to bless the ordinance of reading the sacred records. May the journeys of the Israelites remind us we are journeying also through time, and hastening onward to eternity. As Israel journeyed under the Divine direction, may we as a family never proceed one step in the journey of life without the wise counsels of Christ our Lord. Be to us, O Jesus, our pillar of cloud by day, and our pillar of fire by night.

May the dear children of our family take thee for the guide of their youth. Under thy blessed direction may they take fast hold of instruction, and not let her go; may they keep her, for she is their life. May our servants be taught of God.

We thank thee, O Lord, for the trumpet of the law, which proclaims thine authority; and for the trumpet of the Gospel, which proclaims thy mercy. As loving and obedient sons, may we bow before thine authority; and as genuine saints, may we believe and accept the invitations of thy mercy, and the promises of thy truth. Have mercy upon a benighted world, and may the day soon arrive when all its inhabitants shall hear the joyful proclamations of salvation through our Saviour's blood.

May our sins be forgiven, and our prayers answered, for Jesus' sake, our Mediator and Redeemer. And to the Father, Son, and Holy Ghost, one Jehovah, be ascribed unceasing glory and praise.

CHRIST'S LOVE TO HIS FATHER'S WILL.

Colchester. Mehetabel. Abridge Huddersfield. C. M.

1 THEN spake the Saviour, 'Lo, I'm here,
My God, to do thy will;
Whate'er thy sacred books declare,
Thy servant shall fulfil.

2 'Thy law is ever in my sight,
I keep it near my heart;
Mine ears are opened with delight
To what thy lips impart.'

3 And see, the blessed Redeemer comes!
The eternal Son appears!
And at the appointed time assumes
The body God prepares!

WATTS, *Ps. 40, p. 11*

JOHN VII.

Christ's wise Sayings.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

REFLECTIONS UPON JOHN VII.—Jesus carefully avoided exposing his life to his intended murderers until his work was finished—until the time fixed by the Divine purpose arrived that he should shed his blood and lay down his life. When that time arrived, with what dignified submission and serenity he said to those men who were sent forth to arrest him and hasten his murder, "Whom seek ye? They answered, Jesus of Nazareth. He answered and said, I am he!" The near relatives of Jesus after the flesh were like other men; they were filled with carnal ambition, and not with zeal for the glory of God, though they saw the miracles of Jesus, the proofs of his Messiahship. As it was in the days of our Saviour's humbled humanity, most diversified and opposite were the opinions entertained of Christ, so it is now. May we have correct views of Christ in his person as God and man: may we admire him in the communicated graces of his humanity; and may we adore him in the uncreated perfections of his Divinity, exclaiming, "Great is the mystery of godliness, God manifest in the flesh."

PRAYER.

WE adore thee, O Lord, as the almighty God, and as the Lord our God. Thou art the all-seeing and the infinitely gracious Jehovah. Thou hast called the universe into existence for the display of thy perfections and for the honour of thy name. We acknowledge that we were created for thy glory. In conformity to the great end of our existence, we desire as a family to humble ourselves at thy feet, to express the homage and admiration of our souls, to acknowledge thy boundless and immutable majesty, to confess our vileness, unworthiness, and guilt, and, through the merits and mediation of thy well-beloved Son, to supplicate salvation, forgiveness, and heaven. We are thy creatures and thy servants; and may our bodies and souls be engaged in thy service to the close of life, and in eternity may thy praises be continually in our mouth.

May what we have now read of our Saviour's humiliation on earth, of the malevolence which the Jews manifested against him, of their attempt to take away his life, and of the reproach they cast upon the divinity of his mission, heighten our amazement at the wickedness of man, and our astonishment at the love of Christ.

O that the love of Jesus were every day the subject of our thoughts, the object of our astonishment, and the source of our joy! May we sensibly feel in our mind an ardent and superlative love to Jesus. With thy servant of old, teach us with the humble assurance of a lively faith to acknowledge, Lord Jesus, thou knowest all things; thou knowest that we love thee!

We would mourn, O Lord, over the universal depravity of the family of man. We would lament that the determined enemies of Christ are still numerous and active and violent. We lament over the existence of infidelity in Christian lands, and that multitudes will not come to the light, lest their deeds should be reproved. Thy Word, O Jesus, is a living testimony of the depravity of man. Thy Word presents a true and affecting picture of his depravity and guilt. We praise thee that this true and blessed testimony is preserved, and that all the black and violent attempts employed to destroy the Scriptures from off the face of the earth have proved of no avail. Teach us to love the Bible because it is thy testimony, and because it gives the blessed testimony of thy love.

Give our dear children, and the children of all the families with which we are connected, a saving love of Jesus, and a saving faith in his righteousness and death. O may they never join the bands of those who are the determined enemies of the truth, and may our servants be his faithful followers!

Wherein we have offended thee this day, in thought, word, or deed, graciously forgive. May the duties in which we have engaged lead us nearer and nearer to thyself. As every day is bringing us nearer to eternity as to time, may every day bring us nearer heaven as to preparation. As thy children, we commend ourselves to thy paternal protection this night. All we ask is through Jesus Christ our glorified Mediator, to whom, with the Father and Holy Ghost, be ascribed everlasting glory. Amen.

THE CHURCH'S EXPECTATION.

Arundel. Bovey Tracey. Ann's. Salem. C. M.

1 ARISE, O King of Grace, arise,
And enter to thy rest;
Lo! thy Church waits with longing eyes,
Thus to be owned and blest.

2 Enter with all thy glorious train,
Thy spirit and thy word;
All that the ark did once contain
Could no such grace afford.

3 Here, mighty God! accept our vows,
Here let thy praise be spread;
Bless the provisions of thy house,
And fill thy poor with bread.

WATTS, *Ps.* 132.

NUMBERS X.

God present with his Church.

AND Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

NUMBERS XI.

The Murmuring of the Israelites.

AND *when* the people complained, it displeased the LORD: and the LORD heard *it*, and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

REFLECTIONS UPON NUMBERS X., XI.—How honourable—how delightful, to be journeying to heaven in the fellowship of heaven-bound pilgrims, and under the guidance and protection of Jesus, who is given for a Witness, a Leader, and a Commander to the people! Travellers to the heavenly Jerusalem act in character, and worthy of the religion of love which they profess, when they use affectionate, prudent, and persevering means to persuade their children, relatives, and friends, to accompany them in their sacred pilgrimage to the heavenly Canaan. Do we love and relish the spiritual manna, without which we can make no progress in our journey to the promised rest? Let us praise God for Christ, for the Gospel, for the blessings of salvation, and for the promises. They are the true manna, the bread of life!

PRAYER.

ADORABLE Jehovah, the Father, Son, and Spirit, one God, thou art the King eternal, the Ancient of days, invisible to mortal eye, the only wise God, and the source of that wisdom which distinguishes all intelligent beings, and which shines with such glory upon the pages of the blessed volume of eternal truth. Thou art our God, of whom and to whom are all things; the Father of mercies, and the God of all grace. Though we are unworthy of the slightest instance of thy kindness, thou hast filled our cup with blessings, and thou hast made it to overflow in the presence of our enemies, who longed for our destruction. We desire, therefore, by the assistance of thy Spirit, and in the name of thy dear Son, on the morning of the last day of the week, to open our lips and proclaim thy praise.

We desire, with gratitude, solemnity, and joy, to begin this day by presenting ourselves before thy throne of grace, to present our morning sacrifice. While others during the last night have met their long eternal doom, we thank a gracious and a sovereign Providence that we are in the land of the living, surrounded by unmerited mercies. Lord, give us grace to be faithful this day in the discharge of all personal and relative duties. In our temporal pursuits may we not be so absorbed with earthly things, as to forget the concerns of the soul, and the important realities of another world. Teach us to honour thee and adorn the Gospel, in our different stations as superiors, inferiors, or equals. May all our bodily wants be supplied, and our domestic and relative comforts continued; but, above all, may we live this day, and every day, by faith upon the Son of God.

What reason have we to bless and praise thee, O Lord, that thou hast provided a glorious and happy heaven beyond the grave! May all of us be journeying to that land respecting which thou hast said and promised to thy people, I will give it you. O put us among thy children, and give to us, though infinitely unworthy, the goodly heritage of the host of nations.

Bless all thy spiritual Israel scattered over the face of the earth. May we in reality belong to the spiritual Israel; and may we be instrumental in persuading others to join thy spiritual family in their journey to the heavenly world. May we say, in the language of Moses, Come with us, and we will do thee good; for the Lord hath spoken good concerning Israel.

Persuade our dear children to join our company. Deeply impress their youthful minds with the unspeakable blessedness of meeting their parents and relatives in the heaven of heavens, for ever to live in the presence of God and the Lamb.

May we and all our relatives assemble at last before that glorious throne where the Lamb of God sits dispensing the blessings of his purchase. Jesus, thou ark of the covenant, in whom the divinity dwells, mercifully go before us and all our kindred, in our journey to the promised land, and let all our spiritual enemies be scattered, and may we with the thousands of Israel at last triumphantly enter the celestial dominions. Hear us graciously, for Jesus' sake, our Divine Mediator and Lord. Amen.

THE SAVIOUR'S CALL.

Heber. Leipsic. Darkhouse. Stevens'. C. M.

1 THE Saviour calls—let every ear
Attend the heavenly sound;
Ye doubting souls, dismiss your fear,
Hope smiles reviving round.

2 For every thirsty, longing heart,
Here streams of bounty flow;
And life, and health, and bliss impart,
To banish mortal woe.

3 Here springs of sacred pleasure rise,
To ease your every pain;
(Immortal fountain! full supplies!)
Nor shall you thirst in vain. STEELE.

JOHN VII.

Christ's Answers to the Jews.

JESUS answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

REFLECTIONS UPON JOHN VII.—Multitudes of the Jews saw Christ's miracles, they believed they were realities, and no deception; they knew they were miracles of mercy as well as of power, and yet he was the object of their most malignant hatred, envy, and scorn. We cannot find a more affecting proof and illustration of what is said of the corruption of the human heart by the Divine Spirit, in the Word of life, "The heart is deceitful above all things, and desperately wicked; who can know it?" We should greatly admire Christ as a Teacher. The *matter* of his instruction was the most sublime, appropriate, and useful; the *manner* of his teaching was dignified, solemn, simple, affectionate, and impressive. Blessed pattern for parents, teachers, and ministers! What an incalculable injury those inflict upon themselves who refuse to believe in Christ! Their inability to believe is no excuse, since Jesus is willing to bestow faith on those who ask it. "He is the author and finisher of our faith."

PRAYER.

GRACIOUS God and Father, though we are worms of the dust, we venture in the name of our Divine Mediator, who is the way, the truth, and the life, to acknowledge and adore thee as the eternal and incomprehensible God. How wonderful is that light in which thou dwellest, which no mortal being has ever seen, and compared with which the brightness of all the shining orbs of heaven is only the darkness of death! Thou dwellest in heaven, where thousands of thousands minister unto thee. We rejoice that thou also dwellest on earth in the midst of thy Church, displaying thy grace. Adored be thy name, that while thou passest over the palaces of impious princes, thou takest up thine abode with those who are of an humble and contrite heart, making their cottages BETHELS. Eternal praises to thy name, that, *even for us*, thou hast consecrated a new and living way, that with boldness we may draw near thy throne of mercy on earth, and at last be admitted within the pearly gates of the New Jerusalem, to stand before thy throne of glory in heaven.

After the mercies of another day, we come as a family to worship at thy footstool. Look upon us in thy tender mercy, and let the words of our mouths and the meditations of our hearts be acceptable in thy sight, through Jesus Christ our Lord.

We present the thanksgivings of our heart for the goodness which has protected us and provided for us during the past day. Ever may thy manifold mercies excite lively emotions of gratitude, humility, and love. May we be stirred up by thine unmerited goodness, constrained irresistibly to run in the way of thy commandments. Again we commit ourselves to thee, and pray that we may enjoy thy care through the watches of the night, trusting in God that no evil may be permitted to come near our persons or our dwelling.

Holy Spirit, may the hypocritical veneration which the Jews manifested towards Divine institutions, and the presumptuous fault they found with Christ, teach us earnestly to seek after genuine, unfeigned godliness. Blessed Jesus, thou art the very Christ. Thou art the Child born, and the Son given. By faith may each one of us receive thee as the Christ of our souls. Thou art in the midst of us in a preached Gospel, and in the ordinances of thine appointment. May we seek thee; then, agreeably to thy promise, we shall find thee.

Teach our dear children to seek thee in the golden period of their days, before their minds are assailed by the storms of worldly cares. O draw them by the cords of love, and convince them that they who early seek thy grace shall never seek in vain. May our servants give their hearts to Jesus.

Exalted Immanuel, thou art the fountain of salvation. From thee flow streams of living water—streams of pardon, streams of holiness, and streams of comfort. Glory to thy name, that we are invited to come unto thee and drink. Blessed Saviour, we come, we fall prostrate at thy feet; give to us and our friends of the waters of salvation; then shall we live for ever. On the approaching Sabbath may multitudes of thirsty souls come to thee and drink. O may they take the blessings thy love imparts; may they drink, and never die. Hear us graciously, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

CHRIST THE ONLY SURETY.

Coventry. Triumphant. Magdalen. Alle Street. L. M.

1 NO blood of beasts on altars spilt
Can cleanse the souls of men from guilt:
But thou hast set before our eyes
An all-sufficient sacrifice.

2 Lo! thine eternal Son appears,
To thy designs he bows his ears;
Assumes a body well prepared,
And well performs a work so hard.

3 'Behold, I come,' (the Saviour cries,
With love and duty in his eyes,)
'I come to bear the heavy load
Of sins, and do thy will, my God.' WATTS, *Ps.* 40.

PSALM XL.

Christ the Surety.

MANY, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

The Blessing of the Charitable Man.

BLESSED *is* he that considereth the poor: the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me; heal my soul; for I have sinned against thee.

REFLECTIONS UPON PSALM XL., XLI.—The volumes of creation and providence furnish, but especially the volume of redemption presents, the most diversified and magnificent displays of the attributes of Jehovah. Ever may we be inclined to read these stupendous books, and our hearts enabled to admire the rich illustrations they give of God in his power, wisdom, and goodness! Most striking, clear, and ample are the predictions of the Old Testament respecting Jesus, his mission, his work, his sufferings, and triumphs. Let us rejoice in the engagements which Christ made in the covenant of grace from all eternity as our Surety. O with what readiness he entered upon his work, that he might fulfil the conditions to which he agreed. As no sacrifices under the law could make a real atonement, he presented himself as the great sacrifice, which alone could satisfy Divine justice, and remove human guilt. May the fulfilment of these conditions call forth the liveliest gratitude and the warmest affections of our heart. May the mercy which Jesus has shown to us teach us to show mercy to others.

PRAYER.

OUR God and our Father, thou art the Lord of the Sabbath-day, by whose authority it was appointed, and for whose glory it was set apart. As the object of religious worship and adoration, thou art infinitely gracious, and therefore we are welcome to approach thee; thou art infinitely merciful, and therefore it is good to draw near unto thee. Be mercifully pleased to draw nigh unto us. Praise to thy name for the return of another day, but especially for the return of another Sabbath-day, another day of the Son of man, a day commemorative of his glorious victory over death and the grave. Hallelujah to our God, that on the morning of this hallowed Sabbath we can take into our lips the triumphant accents, and sing, Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men, even for the rebellious.

This, O Lord, is the day thou hast made, we will be glad and rejoice in it. O may the day-spring from on high visit our souls, and may the Sun of righteousness rise upon us with healing in his wings.

Jesus, thou Son of the eternal Father, we praise thee that in the council of peace from all eternity thou didst consent to become our Surety. We would admire for ever and ever thy benevolence and grace, in thus proclaiming thy willingness to save our ruined world, agreeably to the Father's purpose: Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. Blessing and honour be for ever ascribed to thy name, O Jesus, that while no other sacrifice could satisfy offended justice, thou didst present *thyself* an offering and a sacrifice for a sweet smelling savour unto God. And we rejoice that what no other sacrifice could accomplish, has been most fully accomplished by thy sufferings and death.

Make thy ministering servants faithful in holding thee up before the assembled congregations, as the once crucified but now glorified Redeemer. Teach them to follow thy Divine example as a preacher of righteousness. May they preach rightcousness to the great congregation, and not refrain their lips. May they deliver openly, and boldly, yet affectionately and reverently, the whole truth. O that each minister of the cross of Christ may have reason to say at the close of this day, and at the close of life, I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation.

Bless the Word which may be delivered to our rulers, our senators, and our judges.

Let thy loving-kindness and thy truth constantly preserve our children.

Have mercy on the poor, the needy, and the afflicted, and be their help and their deliverer. May there be great joy this day over repenting sinners. O bow down the hearts of multitudes before the sceptre of Immanuel. Hear our imperfect prayers, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

HOPE IN GOD.

Ontario. St. Mary's. Sand Down. Ellenborough. C. M.

1 WITH earnest longings of the mind,
My God, to thee I look;
So pants the hunted hart to find
And taste the cooling brook.

2 When shall I see thy courts of grace,
And meet my God again?
So long an absence from thy face
My heart endures with pain.

3 'Tis with a mournful pleasure now
I think on ancient days!
Then to thy house did numbers go,
And all our work was praise.

WATTS, *Ps.* 42, *p. I.*

PSALM XLI.

David's Complaint.

MINE enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad he telleth *it*.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

David's Love to the Public Ordinances.

AS the hart panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God; for I shall yet praise him *for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

REFLECTIONS UPON PSALM XLI., XLII.—In many portions of the Old Testament we see, as in a glass, a most minute representation of the sufferings of Christ. Though the greatest and best friend the human race ever beheld, his enemies were numerous like bees, and in violence they resembled infuriated dogs and roaring lions. Though he appeared in the spotless garments of perfect innocence, he was loaded with reproach. Though he healed the diseases and saved the lives of multitudes, he was considered unworthy to live, and fixed like a criminal to the accursed tree! Even one of his own disciples joined the conspirators, and hastened his death. What he suffered in his soul was the most pungent and overwhelming. Hallelujah! all those sufferings and sorrows have accomplished their end, and have passed away for ever. The mediatorial crown shall flourish for ever on his head!

PRAYER.

FATHER, Son, and Spirit, one undivided Jehovah, thou art the eternal, the ever-blessed, and glorious Lord God. Glorious art thou in thy purposes, thy Word, and thy works, but thou art most transcendently glorious in thyself. In thy dominion thou art over all, God blessed for ever; immutably wise, powerful, holy, just, and good. The felicity and blessedness of thy nature are infinitely independent of all beings. Thou art the inexhaustible fountain of that blessedness which is enjoyed by saints on earth, by the spirits of just men made perfect, and by holy angels who surround thy celestial throne. Thy loving-kindness is better than life, and therefore we desire, in the name of Jesus, to entreat thy favour with our whole heart.

In consequence of our innumerable and infinitely aggravated sins, we are unworthy of the very smallest instance of thy goodness; nevertheless, we are encouraged to lift up our eyes for mercy in the name of Jesus, who loved us, and gave himself for us; yea, who laid down his life that we might be preserved from the merited ire of heaven.

We thank God for his public ordinances, and for an opportunity of uniting with thy people in the observance of them. O that each of us had that love to thy sanctuary and institutions which the Psalmist had when he said, As the hart panteth after the water brooks, so panteth my soul after thee, O God. Like him, may our soul thirst for God, for the living God; may it be our greatest joy to appear before God in his earthly courts; and when we die, may we appear among the general assembly and church of the first-born, before God in heaven. As a family, may we ever esteem it our honour and our joy to go with the multitude to the house of God, with the voice of joy and praise.

Convince our beloved children and servants that they can never be, admitted to thy heavenly sanctuary above, if they live and die without a love to thy house and the sacred ordinances which are observed within its walls.

O give them and all our relatives and friends this love; then shall we hail the day when we shall enter upon the employments and enjoyments of heaven.

May the Word preached afford the sweetest consolation to desponding, afflicted souls. May the discoveries which have been made to them of thy love, thy grace, and thy truth, lift them up from the deeps of affliction. May these discoveries convince them that, though the waves and raging billows may have gone over them, or are still rolling over them, thou wilt not, thou canst not forsake them.

May the effects of a preached Gospel be very visible on us, as a family. Holy Spirit, may it come to us not in Word only, but also in power, and by the Holy Ghost, and with much assurance.

Give thine angels charge over us this night, and on the morning of another day may we surround this domestic altar. Hear us, for Jesus our Mediator and Redeemer's sake. Amen.

Our Father which art in heaven, &c.

PROVIDENCE EQUITABLE AND KIND.

Old England. Mercy-seat. Kingsbridge. . *Gram's* 100*th.* L. M.

1 THY powerful consolations cheer,
Thy smiles suppress the deep-fetched sigh,
Thy hand can dry the trickling tear
That secret wets the widow's eye.

2 All things on earth, and all in heaven
On thy eternal will depend;
And all for greater good were given,
And all shall in thy glory end.

3 This be my care! to all beside
Indifferent let my wishes be;
Passion be calm, and dumb be pride,
And fixed, O God, my soul on thee. ANON.

NUMBERS XI.

Shower of Quails.

THEN Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh; for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD, which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

31 And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

REFLECTIONS UPON NUMBERS XI.—Many murmur on account of the afflictions brought upon them by their sins, who never show the slightest symptoms of repentance for the sins they have committed, and which were the procuring cause of their sufferings. They who arraign the providential management of God; who call in question his sovereignty and justice; who murmur against God for bringing upon them that punishment their sins merited, place themselves upon a most dangerous precipice, and expose themselves to God's wrath for ever. They who give way to unhallowed wishes may obtain their desire in a way of judgment, and frightfully accelerate their own ruin. Discontented, obstinate, murmuring Israel, furnished some melancholy illustrations of this truth, which is verified every day by the history of our fallen race. May our will be lovingly subject to the will of God!

PRAYER.

OUR Father who art in heaven, thou art the blessed and the glorious Lord God, infinitely entitled to the homage and praises of angels and men. We adore thee as the King eternal, immortal, and invisible, the only wise God, the author and the end of all things.

O Lord, thou art our Creator; our bodies were made and fashioned by thy hands; and thou art the Father of our spirits, who didst breathe into our nostrils the breath of life, so that we became living souls. Thine eye didst see our substance, being yet imperfect, and in thy book all our members were written, which in continuance were fashioned when as yet there was none of them.

We thank thee for another opportunity of engaging in the exercises of domestic worship. Give us grace ever to esteem our daily worship of thee as the most necessary and the most delightful part of our daily employment.

We thank that gracious Providence which has given us beds on which to lie down, and which has given us rest upon our beds. Praise to God that we have again awoke by thy sustaining kindness. Notwithstanding our guilt and multiplied provocations, thy mercies are new unto us every morning, and thy faithfulness is continued every night.

This day may thy Spirit be our counsellor, thy Word our rule, and thy promises our strength. Preserve our going out and coming in, and compass us about with thy favour as with a shield.

We have now read of the murmuring of the Israelites, and the frightful punishment which followed this presumptuous sin; O preserve us from a murmuring spirit. Teach us contentment with our lot, and give us grace to pursue the path marked out for us by a wise and sovereign Providence. Suffer us not to fall into an excessive love of any earthly enjoyment.

May the dear children of the family receive a relish for the pleasures of godliness. Early may they know what it is to mortify the desires of the flesh, and breathe after the pure enjoyments of religion. Sanctify our servants by thy Spirit.

Have mercy on aged pilgrims. As they have come to that period of life when earthly desires fail, may they feel an increasing desire for those celestial enjoyments which shall form the felicity of the souls of the redeemed for ever and ever.

Strengthen all thy ministering servants in the arduous and important duties of their sacred office. When with Moses they are ready to exclaim, We are not able to bear all this people alone; graciously say unto them, My grace is sufficient for thee. Give, we pray, to all thy servants, a double portion of thy Spirit.

May our feeble supplications be answered, and our sins pardoned, for Jesus' sake. Amen.

O LORD, SAY UNTO MY SOUL, I AM THY SALVATION.

British. Mount Tabor. Stillman. Weybridge. C. M.

1 SALVATION!—O melodious sound
To wretched dying men!
Salvation that from God proceeds,
And leads to God again.

2 Rescued from hell's eternal gloom,
From fiends, and fires, and chains!
Raised to a paradise of bliss,
Where love triumphant reigns!

3 But may a poor bewildered soul
Sinful and weak as mine,
Presume to raise a trembling eye
To blessings so divine?

DODDRIDGE.

JOHN VII.

The Pharisees confounded.

THEN came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46 The officers answered, Never man spake like this man.
47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers or of the Pharisees believed on him?
49 But this people who knoweth not the law are cursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
51 Doth our law judge *any* man before it hear him, and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53 And every man went unto his own house.

JOHN VIII.

Woman taken in Adultery.

AND early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*
7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

REFLECTIONS UPON JOHN VII., VIII.—The enemies of Christ and the truth may imagine that their hostile and malevolent intentions shall be successful; while, if they impenitently persevere, they shall only and inevitably be followed by the agonies of disappointment and the horrors of despair. In the officers sent by the corrupted Sanhedrim of the Jewish church, we have a remarkable display of the power of conscience, and how easily God can cast into confusion and shame the enemies of his Church. Has Christ by his Spirit spoken effectually and savingly to our souls? Then we can say, "Never man spake like this man!" Never man spake so effectually as Christ, for then he makes a people willing in the day of his power. Never man speaks so comforting as Christ, for the entrance of his Word gives life, and light, and joy, and peace. May Jesus by his Spirit speak powerfully and sweetly to our souls. Let us mourn over the ravaging effects of sin. When the flesh obtains dominion over the spirit, our nature is sunk into the lowest depths of degradation and infamy; but, when Divine grace takes possession of the soul, the vile serpent is changed into the lovely dove.

PRAYER.

WITH humility and reverence we would acknowledge and adore thee as the Lord God, merciful and gracious, and abundant in goodness and in truth. Thy name alone is Jehovah, and thou art the most high God over all the earth. Thou art seated on a throne of essential glory, the lofty height of which exceeds the conception of angels and men. Thy greatness is unsearchable, thine understanding is infinite, and thy tender mercies are over all thy works. From everlasting to everlasting thou art God, with whom there is no variableness nor shadow of turning. How glorious art thou! thou fillest heaven and earth with thy presence. How penetrating is thine eye! thou searchest the deepest recesses of the heart of men, and thou triest the reins of the children of men. Thou knowest our down-sitting and our up-rising, and art acquainted with all our ways. Affect us with the thought, that all things are naked and open to the eyes of God, with whom we have to do.

Preserve us as a family from the destroying sin of rejecting Christ. May Christ's person be infinitely precious to our souls, and may Christ's Word ever be the joy of our hearts. With the officers who were sent to apprehend Jesus, may we say, may we believe, Never man spake like this man. Almighty Saviour, bring home thy Word with saving power to our souls; then shall we say, Never man spake like this man!

O Lord, create in our minds a deep-rooted aversion to the sins of the flesh. May we mourn over those who are under the dominion of the flesh, and may we take warning from their disgraceful bondage. Have pity on such of our own relatives as love the very chains of their fleshly slavery, and who in the delusions of sin consider the liberty of the Gospel as a dreary captivity. Lead their thoughts to heaven, and convince them how deplorable it is that they should prefer the gratification of fleshly lusts before the pure, the infinite, and the eternal blessedness of the heavenly state. O lead their minds to think of hell, and convince them how affecting it is that they should live in the indulgence of those propensities which, if not subdued, must inevitably plunge them in the lake which burns with fire and brimstone. By the terrors of the Lord, may they be persuaded to escape from their lusts, as they would flee from devouring flames.

May our beloved children discover an early attachment to holiness, and an early aversion to sin. Teach them to flee from youthful lusts; and when they feel their powerful control, may they betake themselves to prayer, and seek the aid of Christ. Sanctify our domestics by thy grace.

Give to us and all our relatives, O Jesus, an interest in that great and free salvation purchased by thy death. Clothe us with thy righteousness, and say to us, in the language addressed to *the woman* of whom we have now read, Neither do I condemn thee.

We thank a gracious Providence for the mercies of the day, both temporal and spiritual; and we cast ourselves on our heavenly Father's care this night. O hear our evening prayer, for the sake of Jesus, our Surety and Mediator. Amen.

GOD'S KINGDOM SUPREME.

Failsworth. Liverpool. Tiverton.

1 HIGH as the heavens above the ground
Reigns the Creator, God;
Wide as the whole creation's bound
Extends his awful rod.

2 Let princes of exalted state
To Him ascribe their crown,
Render their homage at his feet,
And cast their glories down.

3 Know that his kingdom is supreme,
Your lofty thoughts are vain;
He calls you gods, that awful name,
But ye must die like men.

WATTS, 115, *B. II.*

NUMBERS XII.

God offended with Aaron and Miriam.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not so, who *is* faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half-consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 And the LORD said unto Moses, if her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterwards the people removed from Hazeroth, and pitched in the wilderness of Paran.

REFLECTIONS UPON NUMBERS XII.—How very soon the brightest graces are obscured by the dark clouds of jealousy and envy. In the murmurs of Aaron and Miriam against Moses, we see what eminent saints are when left to themselves and overcome by their corruptions. We see the necessity of constant dependence on the arm of Divine sufficiency, and of the daily offering up that prayer, "Lord, hold up our goings, that our footsteps slip not!" Great must have been the fear of Aaron and Miriam when they were suddenly called before God, and when the greatness of their sin was disclosed to their view. What reason have we to say, "Lord, enter not into judgment with us, for we cannot answer for one of the ten thousands of our iniquities." Though God has forgiven all his people's sins, and removed their guilt, yet, when they offend him, he cannot withhold his fatherly discipline. He will visit their transgressions with the rod, and their iniquity with stripes. Miriam was severely, but justly, punished; but God remembered her in mercy. "His loving-kindness he did not take from her, nor suffer his faithfulness to fail."

PRAYER.

IN the name of our great High-priest, we would lift up the eyes of our souls to thee, O Lord our God. In our approaches to thy throne, may we be illuminated and quickened by thy Holy Spirit. Teach us to approach thee as it becometh creatures to address their Creator; and to approach thee as it becometh children to address their Father.

Thou art God, the first and the last, and besides thee there is none else. The nations of the earth before thee are as nothing, with all their imaginary greatness and glory; yea, they are less than nothing and vanity. Thou art the blessed and only Potentate, the King of kings, and Lord of lords. All creatures and all events, present, past, and future—even the hearts of men, with all their thoughts, purposes, and plans, are naked and open before thee; how unsearchable is thine understanding! The knowledge of the greatest created intelligence is ignorance compared with thine: yea, thine angels thou chargest with folly. With what reverence and fear, with what solemnity and humility, should such worms of the dust as we are, draw near the throne of the Divine Majesty!

O Lord, thou hast exercised towards us, during another night, thy providential care. While many have been tossed to and fro with pain till the dawning of the day, we have rested and been refreshed upon our beds.

Prepare us for the events of this day. May we be ever on our watch, for we know not what a day may bring forth. We commit our bodies and all our temporal concerns to thy providential management, and we would desire cheerfully to submit to thy wise and sovereign disposal. Continue with us our health and reason, that we may be diligent in business; and adorn us with thy grace, that we may fill the stations in which thou hast placed us with honour and usefulness.

Heavenly Father, we would mourn over the corruption of our fallen nature, and over the remains of sin, which are even found in the subjects of thy grace. We have now read of the contentions of Aaron and Miriam against Moses thy servant: may this teach us to lament because of the numerous disputes which have arisen among thy saints, and which have tended so much to retard the growth and the prosperity of the kingdom of Christ. Let a spirit of love and harmony pervade thy church. May the men of the world, looking upon thy people, and beholding their Christian affection, have reason to say respecting them, See, how they love one another!

May brotherly and Christian love ever prevail among our dear children. As a family may we walk together in the unity of the Spirit and in the bond of peace.

We adore thee, O Lord, in that protection which thou hast afforded to thy ministers and saints in circumstances of difficulty. We adore thee in those punishments inflicted on such as have risen up to the injury of thy faithful servants. May the leprosy which fell even on Miriam for promoting jealousy against Moses, teach us to respect thine ambassadors as thy servants, and most cautiously to avoid injuring their sacred name.

We implore the pardon of all our sins, and the answer of our prayers, for the sake of HIM thou hearest always, even Jesus our Mediator and Saviour.

FAITH THE WAY TO SALVATION.

Penitent's. Sholden. Ulverston. Bampton. L. M.

1 NOT by the laws of innocence
Can Adam's sons arrive at heaven:
New works can give us no pretence
To have our ancient sins forgiven:

2 Not the best deeds that we have done
Can make a wounded conscience whole;
Faith is the grace,—and faith alone,
That flies to Christ and saves the soul.

3 Lord, I believe thy heavenly word!
Fain would I have my soul renewed:
I mourn for sin, and trust the Lord
To have it pardoned and subdued. WATTS.

JOHN VIII.

Jesus the True Messiah.

THEN spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet, if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but, as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

REFLECTIONS UPON JOHN VIII.—Of natural, rational, moral, and spiritual light Jesus is the Divine source. In the firmament of his Church he is the Sun of righteousness. May he rise upon our country, our churches, our families, and on our individual souls with healing in his wings! Most presumptuous and confirmed was the unbelief of the Pharisees, and most deep-rooted their hatred of Divine truth. May the love of the truth reign in our hearts, and may the truth make us free; then we shall be free indeed. How deplorable the consequences of enmity against Christ, of an unbelieving rejection of the truth, and of dying impenitent! It is entering eternity with a load of guilt which can never be removed, and becoming the subject of miseries which shall never cease. Alas! how slow are men to believe that "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Happy are they who receive Christ; he is their life, their light, and their salvation.

PRAYER.

BLESSED God, thou art the only object of religious homage. Thou art merciful and condescending to hear the prayers, and thou art powerful to answer the supplications, of thy people. How spotless is thy purity! Thou art of purer eyes than to behold iniquity. Though thou art just to punish the sins of the finally impenitent, we rejoice that thou art merciful to forgive the transgressions of the humble penitent who looks for pardon through the merit of a Saviour's blood. Thou art slow to anger, abundant in goodness: thy mercy is everlasting, it shall be built up for ever; through all generations it will gladden the hearts of thy people on earth, and during the endless ages of eternity they shall proclaim the triumphs of thy mercy, in songs of sweetest praise, in heaven. Thou art a God of truth, faithful to thyself, to thy purposes, and to thy promises; and sooner shall the heavens and the earth pass away, than one word thou hast spoken fall to the ground.

We thank God that, after the employments and duties of the day, we are permitted to assemble together this evening to make mention of the loving-kindness of the Lord, to sing his praise, and implore his grace. Blessed be the Lord, who daily loadeth us with his benefits, even the God of our salvation.

While on our beds we shall be surrounded by the dark shades of night, may we be surrounded by the kind arms of Providence. O let our souls constantly repose on thee; may we be refreshed with peaceful sleep—that sleep which will make us vigorous to serve God when we awake.

O that each of us had the spiritual frame and heavenly dispositions of the Psalmist; then shall we remember thee upon our beds, and meditate upon thee in the night-watches. Even when slumber is banished from our eyelids, may these wakeful hours prove infinitely profitable to our souls: may we enjoy those sublime meditations of things Divine, which will give us a foretaste of celestial blessedness.

Jesus, thou Sun of righteousness, thou Light of the world, illuminate us as a family with thy welcome beams of wisdom, holiness, and joy. Thou knowest whether any of us in thy presence are in the dark night of spiritual ignorance and death. If it is the case, make them *now* followers of thee; then they shall not walk in darkness, but have the light of life. Give *to our children and domestics*, and to all our relatives and friends, the light of life—that blessed life of spiritual union with Christ which shall be a life immortal in the skies.

We would earnestly seek faith in Christ. May we believe that he is the true, the promised Messiah, and that he is the very Saviour of our souls. Affect us with this truth, that if we die without this faith, we shall die in our sins, and under a dreadful weight of unpardoned guilt. Holy Spirit, solemnise our minds with this affecting truth. Make us a believing family, and enrich us with faith, that faith alone that flies to Christ and saves the soul. Make our aged friends strong in faith; then cheerfully they will tread the desert through, while faith inspires a heavenly ray. Hearken, O Lord, to the voice of our supplication, for Jesus' sake; and may the blessing of the Holy Trinity rest upon us all. Amen.

FAITH.

New Victory. Paradise. Fountain. Broomsgrove. C. M.

1 FAITH is the brightest evidence
Of things beyond our sight,
Breaks through the clouds of flesh and sense,
And dwells in heavenly light.

2 It sets times past in present view,
Brings distant prospects home,
Of things a thousand years ago,
Or thousand years to come.

3 By faith we know the worlds were made
By God's almighty word;
Abraham, to unknown countries led,
By faith obeyed the Lord. WATTS, 130, *st. 1.*

NUMBERS XIII.

Spying the Land.

AND the LORD spake unto Moses, saying,
2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

18 And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were.* (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and, moreover, we saw the children of Anak there.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

REFLECTIONS UPON NUMBERS XIII.—Let us lift up our eyes to the heavenly Canaan as our future, blessed, and eternal home. What reason have we to rejoice with holy thankfulness, that we know there is a heaven of joy and peace, that our God and Father has given us in the Word of life such animating descriptions of its blessedness, perfection, loveliness, and glory! May we rejoice that we know how we may attain to that heavenly land, and obtain a title to that heavenly inheritance. Wonderful was the vale of Eshcol, and the luxuriant grapes, which rendered that vale illustrious! This natural fact should elevate our thoughts far above all earthly things—to that celestial Canaan above, where grows the tree of life, in the midst of the paradise of God, which beareth twelve manner of fruits, the leaves of which are for the healing of the nations. And may no difficulties in the way ever discourage us from pressing onward to our heavenly home!

PRAYER.

OUR Father and our God, we draw near thy gracious throne, in the new and living way opened up by the obedience, sufferings, and death of thy well-beloved Son. Thou art infinitely glorious in thyself, in thine uncreated essence, and in all thine infinite and uncreated excellences. Thy glory shines in all thy works: in every blade of grass, in every lofty tree, in every particle of sand, and in every mountain; in every drop of water, and in the vast ocean; in every insect, and in the archangels of majesty and power. The whole earth is filled with thy glory; and in the heaven of heavens thy glory shines in all the splendour of its unveiled brightness. Thou great Eternal, thou Almighty God, we bow before thy glorious name! Angels and archangels adore thee, and all thy creatures praise thee.

We thank our God and Father, that we are enabled and disposed at the commencement of the day, in a social and domestic capacity, to examine the holy records, and to unite in our supplications before the throne of grace. O may it be our blessedness and honour to unite at last with the whole family of God, in presenting our pure and rapturous praises before the throne of glory in heaven. May what we have now read of the earthly Canaan, elevate our thoughts above terrestrial things, and convey them to the boundless delights of the celestial Canaan, where we pray and hope to be ever with the Lord. Captivate our hearts, O Lord, with heavenly objects. May we love the holy employments of heaven. Convince us, that if we hate and neglect thy holy service on earth, we have no evidence whatever that we shall become the inhabitants of heaven. Teach us to love the society of heaven—the spirits of just men made perfect—holy angels; but, above all, the Lamb who is in the midst of the throne.

Suffer us not to be discouraged because of the difficulties and sorrows which lie in the path which leads to heaven. Preserve us from unbelief, which is spiritual cowardice. Preserve us from that unbelief which makes dangers appear far more formidable than they are, mountains of difficulty appear insurmountable, and enemies invincible. O deliver us from the fatal delusion of remaining the slaves of devouring lusts, the victims of vicious habits, rather than encountering the difficulties which lie in the way to the heavenly Canaan. Give us grace to believe all our God has said of that heavenly land; and may we live by that faith which will finally conduct us to the promised rest.

May our children and domestics reach, at last, the Canaan of the blest.

We thank God that the hand of death was not permitted to seize us during the past night, nor the hand of disease to afflict us. Thou, O Lord, hast been a wall of fire around us. Be the glory in the midst of us this day.

Accept us, O Lord, in the name of thy dear Son, to whom, with the Father and Holy Spirit, be ascribed glory and praise, for ever and ever. Amen.

TRUE LIBERTY GIVEN BY CHRIST.

Brook Street. Piety. Streatham. Halifax. C. M.

1 HARK! for 'tis God's own Son that calls
To life and liberty;
Transported fall before his feet
Who makes the prisoners free.

2 The cruel bonds of sin he breaks,
And breaks old Satan's chain;
Smiling he deals those pardons round
Which free from endless pain.

3 Into the captive heart he pours
His Spirit from on high;
We lose the terrors of the slave,
And *Abba, Father!* cry.

DODDRIDGE.

JOHN VIII.

Jesus proceeding from the Father.

THEY answered him, We be Abraham's seed, and were never in bondage to any man: how saycst thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

REFLECTIONS UPON JOHN VIII.—Most dreadful is the delusion of sin! They who are under its power, and bound by its spell, they imagine they are free, while they are in a state of the most degrading and hopeless bondage! They suppose that they are the inheritors of peace. They say, "Peace, peace," where there is no peace. They think they are on the way to heaven, while, alas! they are on the way to perdition. How desirable it is, that such bond-slaves should see and feel their bondage, and that they should be induced to look to Jesus, the great Deliverer, who has come out of Zion, and who is both able and willing to make them free. It is an inestimable blessing to have pious parents, when we are enabled by Divine grace to imitate their example, and to walk in their footsteps; when we take their Saviour to be our Saviour, and their God to be our God. But if we reject their counsel, and refuse to accept the Saviour in whom they trusted, having such parents will add to the enormity of our guilt, and in a future world, if mercy prevent not, will add to the overwhelming weight of our misery.

PRAYER.

MOST blessed and glorious Jehovah, the Father, Son, and Spirit, one God, with reverence and love, with solemnity and confidence, we would prostrate ourselves before thee, to supplicate thy mercy, and present our evening prayer. Thou, Lord, hast made the heavens and the earth; yea, the whole universe in its vast extent is the work of thine hands. Thou rulest among the armies of heaven and the inhabitants of the earth; none can stay thine hand, none dare say unto thee, What doest thou? Thy glory shines in all thy works of creation and providence: but thy glory shines with pre-eminent, with transcendent lustre, in the works of grace and salvation by Jesus Christ. Like Moses, we would pray, Lord, show us thy glory; and may we see that thy glory shines with pre-eminent splendour in thy works of grace, and on the pages of the volume of eternal truth.

When we think of thy glory, we would humble ourselves in the dust before thee, and acknowledge thy boundless benevolence and condescension, in permitting creatures so unworthy and vile to supplicate thy mercy.

We would present our evening prayer with thankful hearts. Thou hast preserved not only our lives this day, but thou hast continued our health and our reason, for which we praise thee. We thank thee for our domestic and relative comfort. O let this be sweetened by Christian love, that sacred affection which shall endure for ever, and even enhance the enjoyments of heaven. While we thank thee for temporal blessings, we desire with the Apostle to value Jesus above all other blessings beside. Lord, help us as a family thus to express the gratitude of our souls: Thanks be to God for his unspeakable gift.

Thou hast brought us to the end of this day, and may the close of the day remind us of the close of life, and teach us the profitable lesson, of so numbering our days as to apply our hearts to wisdom.

This night may we and all our relatives enjoy the care of a special Providence; may we be restored in safety to another day, and when we awake may we be still with thee.

May we retire to rest under the impression of the gracious words of Jesus which we have now read. Humble us by the remembrance of the fact, that we are by nature of our father the devil, and his works we have done. By grace may we, *and our beloved children*, and all in whom we are interested, be made the freeborn sons and daughters of the Lord God Almighty. Too long we have been the bond-slaves of sin and Satan; if that is the melancholy situation of any of us now before thee, O make us free. Thou Son of God, make us free; then shall we be free indeed. Break the bonds of Satan by thy gracious power; then shall we be free indeed. Pour thy Spirit into our captive hearts, that we may cry, Abba, Father, then shall we be free indeed. O deliver us from our fleshly lusts—may we trample them under our feet; deliver us from all our mental passions, from our envy, enmity, and pride; then, O Saviour, we shall be free indeed.

Hear our feeble prayers, and do for us abundantly above all we can ask or think, for Jesus' sake. Amen.

REPENTANCE.

Folkstone. St. Laurence Jewry. Lincolnsn. Manning. L. M.

1 THOUGH I have grieved thy Spirit, Lord,
His help and comfort still afford;
And let a wretch come near thy throne,
To plead the merits of thy Son.

2 A broken heart, my God, my King,
Is all the sacrifice I bring;
The God of grace will ne'er despise
A broken heart for sacrifice.

3 My soul lies humbled in the dust,
And owns thy dreadful sentence just:
Look down, O Lord, with pitying eye,
And save the soul condemned to die.

WATTS, *Ps. 51, p. III.*

NUMBERS XIV.

Intercession of Moses.

AND all the congregation lifted up their voice, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt: or would God we had died in this wilderness!

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 And Moses said unto the LORD, Then the Egyptians shall hear *it;* (for thou broughtest up this people in thy might from among them;)

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty,* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the Lord said, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men, which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red Sea.

REFLECTIONS UPON NUMBERS XIV.—Great was the attachment of murmuring Israel to the flesh-pots of Egypt, and sad their obstinacy and delusion in preferring the tyranny of a Pharaoh to the government of the God of Abraham! What multitudes prefer a state of nature to a state of grace; and the pleasures of sin, which are only for a season, before the exalted and refined delights of heaven, which shall endure for ever. How grievous, to see immortal beings having their whole conversation on earth; but how animating, to think of those whose "conversation is in heaven, whence they look for the Saviour," who shall at last come to them on the verge of Jordan, to conduct them safe through the river of death, and then receive them to himself in the heaven of heavens, that they may for ever behold his face, enjoy his fellowship, and sing his praise. They who reject Christ, and the offers of his mercy, deliberately exclude themselves from heaven. "Lord preserve us from such a sin—from such a doom!"

PRAYER.

MOST high and infinitely holy Lord God, though we are but dust and ashes, we take upon us to speak to thy Divine and sacred majesty. Thou knowest our unworthiness; O pardon it! thou knowest our infirmities; O help them! To thee we lift up our voice, O hear our cry; for thou art our King and our God, unto whom we will pray.

Thou art the first and the last, the greatest and the best of beings. The excellences of all creatures collected together in one focus, can bear no proportion to thine infinite perfection, glory, and blessedness. Thou art exalted above all blessing and praise. We adore thee as the Creator of all worlds, and as the bountiful Benefactor of all thy creatures.

We would meditate with feelings of gratitude and joy on the honourable relation in which we stand to thee as the God who made us, as the Father who provides for us, as our Redeemer who saves us, as our King who rules over us, as our Almighty friend who comforts us, and as our reconciled God and Father in Christ who presents before us the choicest blessings of the covenant of grace.

We acknowledge, O Lord, our sinfulness. Our iniquity, and the iniquity of our kindred and of our nation, are very great. But we rejoice that the Lord is long-suffering, and of great mercy, forgiving iniquity and transgression. Lord, pardon our sins, according to the greatness of thy mercy flowing in the channel of a Saviour's righteousness.

We acknowledge, O heavenly Father, thy justice, sovereignty, and wisdom, in all our afflictions. When our plans are overturned, and our temporal hopes blighted, may we never be left to fall into Israel's sin, *murmuring* against God. Such of us as have a profession of true godliness, may we never disgrace our profession, or dishonour our Saviour, by returning to the corruptions of the flesh. Preserve us from backsliding. May we remember that backsliding leads to apostacy, and that apostacy leads with rapid steps to the abodes of perdition. Convince us that as God was greatly offended with Israel, when they desired to return to Egypt, thou wilt be equally offended with us if we wish to return to the bondage of sin. May all our hearts be most deeply impressed with thy solemn declaration: If any man draw back, my soul will have no pleasure in him.

Lead our dear children and domestics into the paths of wisdom and holiness, conduct them by the hand through the wilderness of this world, and may they at last reach the heavenly state.

We thank thee, gracious Father, that during the past night we have felt the truth of these words: The Lord is good to all, and his tender mercies are over all his works.

In the temporal pursuits of the day, may we be prevented from placing our hearts on temporal objects. May we live every day as those who are keeping the solemnities of eternity and the glory of heaven constantly in view. Mercifully hear us, for Jesus our exalted Redeemer's sake. Amen.

FREE GRACE IN CHRIST.

Mount Calvary. Spilbrook. Weston Favel. Great Milton c. m.

1 JESUS, the man of constant grief,
A mourner all his days;
His spirit once rejoiced aloud,
And tuned his joy to praise.

2 'Father, I thank thy wondrous love,
That hath revealed thy Son
To men unlearned, and to babes
Has made thy Gospel known

3 'The mysteries of redeeming grace
Are hidden from the wise,
While pride and carnal reasonings join
To swell and blind their eyes.'

WATTS, 12, *B. J.*

JOHN VIII.

Abraham saw Christ's Day.

THEN said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

JOHN IX.

Blind Man cured.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him; *but* he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

REFLECTIONS UPON JOHN VIII., IX.—When the Jews poured on Jesus the most blasphemous abuse, he answered them with dignified meekness "When he was reviled, he reviled not again." But what a contrast is presented by the blaspheming Jews, and the meek and lowly Jesus! In the former we see the perfection of evil; in the latter, the perfection of goodness. If we know God as our Father in Christ, it will be the great desire of our hearts to act in conformity to his will. Filial affection is always manifested by filial obedience. Filial love is a sacred fountain which cannot be shut up; it is a sun which must shine. Truly desolate is our state by nature! We are spiritually lame, spiritually dumb, spiritually deaf, and spiritually blind. Are we affected with a sense of our spiritual blindness? Let us apply to Jesus; let us say, "If thou wilt, thou canst make us see!" Then he will say, "I will!" and your eyes shall be opened, and see the wonders of a glorious day!

PRAYER.

HOLY Spirit, breathe upon us thy Divine influences, while we as a family surround the domestic altar, to present our evening sacrifice before the throne of God.

What reason have we, O Lord, to adore thee for thine original designs of mercy to fallen man. Inconceivable thy sovereignty, that thou shouldst pass by the angels that sinned, and find no Saviour for them, and that thou shouldst take pity on fallen, wretched man. Amazing sovereignty! while thou didst leave apostate angels to remain for ever in the state of awful despair into which they had been cast, thou didst say respecting our ruined world, Deliver from going down to the pit, for I have found a ransom. We adore thee that before all worlds thou didst enter into a covenant of grace with thy Son Jesus Christ: thou didst put into his hand in thine eternal counsels an exceeding great multitude which no man can number, whose salvation is for ever secured. We bless thee that the glorious plan of salvation was preached to the Old Testament church by types and ceremonies, and that in the fulness of time thou didst send the Son of thy love in the likeness of sinful flesh, to accomplish our salvation by his death. Glory to thy great name, O God, that by this method of Divine contrivance and mercy sinners are reconciled to thee, and admitted to the enjoyment of thy friendship and love.

We rejoice, O Jesus, that we have heard thy sayings in a preached Gospel, and that we have now read thy sayings in the Word of life. Give us grace to understand thy sayings, faith to believe them, and love to admire and enjoy them.

Teach our dear children to lay up thy sayings in their hearts, and to practise them in their lives. May they be an ornament of grace unto their heads, and chains about their necks.

We rejoice, O Lord, that the news of salvation was communicated at the fall of man, and that Abraham at the distance of many hundreds of years saw the day of Christ in the flesh, and was glad. As Abraham by faith clearly saw a Saviour *to come*, may we by faith see a Saviour who has *already* come, and may each of us believe that on Calvary he died in our room and place, and took all our sins away.

We acknowledge, O Lord, that by nature we are spiritually blind. Without thy grace we are so blind as to be ignorant of our own sinfulness, wretchedness, and danger. Without thy grace we are so blind as to remain ignorant of our need of Christ and of the blessings of his purchase. If the eyes of our minds are opened, we adore thee, O Jesus, as having enlightened our minds to see the glorious mysteries of redeeming grace. If there are any of us still spiritually blind, as thou didst open the eyes of the blind man by sending him to the pool of Siloam to wash, may we and all our blinded relatives wash in the pool of Gospel-ordinances, and by thy holy Spirit may the eyes of our minds be opened to see the light of spiritual day.

Thankful for the undeserved mercies of the day, we implore the fatherly care of our God this night. Hear our prayers, and pardon all our sins, for Jesus our Redeemer's sake. Amen.

UNTHANKFULNESS.

St. Bride's. Shortwood. Uttoxh. Stoke. S. M.

1 IS this the kind return,
And these the thanks we owe?
Thus to abuse eternal love,
Whence all our blessings flow?

2 To what a stubborn frame
Has sin reduced our mind!
What strange rebellious wretches we,
And God as strangely kind!

3 On us he bids the sun
Shed his reviving rays,
For us the skies their circles run,
To lengthen out our days. WATTS, 74, *B. II.*

NUMBERS XIV.

Israel threatened.

AND the LORD spake unto Moses and unto Aaron, saying,
27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your rebellions, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years; and ye shall know my breach of promise.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still.*

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here,* and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword; because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

REFLECTIONS UPON NUMBERS XIV.—God's promises are gentle, like the soft breezes of a summer's sky; but his threatenings are more awful than the loudest thunders of the heavens. We see in God's threatenings against ancient Israel, the greatness and enormity of their guilt in murmuring against God, who had performed such splendid miracles for their preservation and deliverance. They brought upon themselves the calamity of living under the Divine displeasure, and exposed themselves to the calamity of dying under the Divine wrath. They shut themselves out of an earthly Canaan, and many of them furnished but little hope that they should ever reach a heavenly Canaan. Caleb and Joshua are held up as noble examples of fidelity in the service of their God, and a rich and gracious reward was given them. They were permitted to enter the earthly, and, at last, to enter the heavenly Canaan. Faithful unto death, they received the crown of life.

PRAYER.

INFINITELY great and glorious Lord God, notwithstanding our meanness, insignificance, sinfulness, and guilt, we are encouraged by thy condescending goodness, by the gracious promises of thy truth, and by the mediation of thy Son, to cast ourselves prostrate at thy feet, and implore thy mercy. How unfit are we, how unworthy are we to speak unto thee, the Lord! We are never sufficiently prepared to come into thy presence, but we rejoice that thy good Spirit is ever ready to help our infirmities, and make intercession for us with desires, the earnestness of which cannot be expressed. This morning we acknowledge thee as the God who made us, as our constant Benefactor, in whom we live, move, and have our being. On thee we depend for all the good we now enjoy, and in thee we trust for all the good we hope for in the days to come. But above all we adore thee as the God of salvation, from the fountain of whose mercy a stream flows that shall rejoice the hearts of the redeemed in all generations.

We praise thee, O Lord, for the manifestations of thy forbearance and long-suffering which we have experienced all our days. Great have been our provocations, and great has been thy patience. Great have been and still great are the sins of our land. And we have reason to stand and wonder when we think how thou hast borne with our profanity and impiety. Preserve us from the alarming sin of abusing thy patience. May the punishment inflicted on murmuring Israel be instrumental in opening our eyes to see the great enormity of the sin of murmuring against thy will and abusing thy patience. May we tremble while we think, that when thy despised patience is withdrawn, it is followed by awful manifestations of wrath. Suffer us not to live in a state of rebellion against thy will, as this is invariably accompanied with thy frowns. May the disgraceful death of the rebellious Israelites convince us how heart-rending it is to die under the displeasure of Jehovah.

May our beloved children, and the children of all our relatives and friends, and our domestics, take warning from the punishment inflicted on rebellious Israel. May they discover an early attachment to thy Gospel and believe it, and an early love to thy law and obey it.

Bless to us the example of Caleb and Joshua. As they had another spirit in them, far different from the spirit of murmuring Israel, may we have another spirit in us, differing from the spirit of the men of the world. May the same mind be in us that was also in Christ.

May the spirit of the Gospel pervade our minds in all the duties and engagements of the day. May our lives be a satisfying evidence that the Gospel is the wisdom of God and the power of God—that it teaches to live as well as to die. We thank thee that thou hast been mindful of us during the past night, and that not one word has failed of all that thou hast promised.

Blessed Saviour, may our morning-prayer obtain acceptance, through the merit of thine atonement and the efficacy of thine intercession. And may the grace of the Lord Jesus Christ be with us all. Amen.

ONE THING I KNOW.

Charity. Elindon. Kingsbridge. Virginia. L. M.

1 DEAR Saviour! make me wise to see
My sin, and guilt, and remedy;
'Tis said, of all thy blood has bought,
They shall of Israel's God be taught.

2 Their plague of heart thy people know;
They know thy name, and trust thee too;
They know the Gospel's blissful sound,
The path where endless joys abound.

3 They know the Father and the Son;
Theirs is eternal life begun;
Unto salvation they are wise,—
Their grace shall into glory rise.

4 But ignorance itself am I;
Born blind—estranged from thee I lie;
O Lord! to thee I humbly own,
I nothing know as should be known. ANON.

JOHN IX.

Disputings with the Blind Man.

THEY brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

REFLECTIONS UPON JOHN IX.—Jesus opened the bodily eyes of the blind man on the Sabbath-day; and it is animating to think of the vast multitudes of instances in which Christ, by his Spirit, has opened the eyes of the understandings of men on that blessed day. Certainly, that is the day the King delighteth to honour. May that day be dear to us, as the day when we shall enjoy special tokens of Divine love, and when we shall be enriched by the special blessings of Divine goodness. How odious the hypocritical Pharisees appeared in their voluntary, unreasonable, and obstinate unbelief! while the man who was miraculously restored to sight, in the midst of the vilest abuse, is honoured of God, by his candid and noble testimony to the power and mercy of Christ, who had opened his eyes to see the brightness of day, and the varied wonders of God's fair creation. May we have an experimental and saving knowledge of what Christ is, by the indwelling influences of his Holy Spirit in our heart.

PRAYER.

INFINITELY blessed and gracious Lord God, thou art the high and lofty One who inhabitest eternity, and whose name is holy. When we contemplate the awful majesty of thy being compared with the meanness, insignificance, and sinfulness of our nature, we have indeed cause to fear and tremble at appearing before thy presence. But if we only contemplated thy majesty, justice, and power, we should never dare to present ourselves before thee. We praise thee that thou hast given such a display of mercy, and hast delivered promises so great and precious that our drooping spirits are revived, and our souls sweetly persuaded and encouraged to offer up the supplications of our heart. Hast thou not said, O Hearer of prayer, that though thou dwellest in the high and holy place, thou wilt also dwell with him who is of an humble and contrite spirit? Thou hast said that the needy shall not be forgotten, and the expectation of the poor shall not perish. Mercifully do as thou hast said; remember thy word unto thy servants, upon which thou hast caused us to hope.

Give us faith to believe that our habitation is the residence of our God; then shall we lie down upon our beds in peace. May each one of us exercise a lively trust in thee; then we shall be preserved in perfect and secure peace, not only during the business of the day, but amid the darkness of the night.

We thank God that no evil has befallen us since we appeared before thy throne to present our morning sacrifice.

As a family, may we be blessed in HIM in whom all the families of the earth who believe in his name shall be blessed. Let none of us remain in a state of spiritual blindness; but may all of us, from the eldest even unto the youngest, know the almighty power and grace of Christ, by having the eyes of our understanding opened. Heaven grant that, with the blind man of whom we have read, we may be enabled, with believing astonishment, gratitude, and praise, to exclaim, One thing we know, once we were blind, now we see. May we see a God in Christ as our God; may we see Christ in all his offices and relations as ours; may we see the Holy Spirit as our instructor, our guide, our comforter, and our sanctifier. May we see that salvation is our portion, and all the blessings of the covenant of grace our rich and imperishable inheritance. May we see that the saints are our brethren, angels our kindred, and heaven our home. And may we be able triumphantly to exclaim, Then, with our immortal eyes, shall we see thy lovely face, and with endless pleasure and astonishment feast upon thine unknown, boundless grace.

Convince our beloved children and domestics that they are by nature spiritually blind, and therefore that they need the power and spirit of Jesus to remove this blindness, to enable them to see on the one hand their sin and danger, and on the other their God and Saviour.

Show kindness to our aged friends; and, as they draw nearer the heavenly world, may their spiritual eye-sight become stronger and stronger, till at last their faith is changed into the bright vision of heaven's glory.

All we ask is for Jesus' sake. Amen.

GOD'S HOLINESS, VENGEANCE, AND GRACE.

Orpheus. Kirval Moor. New Eagle St. Sutton. 2. M.

1 EXALT the Lord our God,
And worship at his feet;
His nature is all holiness,
And mercy is his seat.

2 When Israel was his church,
When Aaron was his priest,
When Moses cried, when Samuel prayed,
He gave his people rest.

3 Oft he forgave their sins,
Nor would destroy their race;
And oft he made his vengeance known,
When they abused his grace.

WATTS, *Ps. 99, p. 11.*

NUMBERS XV.

Sabbath Profanation.

AND while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

NUMBERS XVI.

Rebellion of Korah, Dathan, and Abiram.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it,* he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be, *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him,* and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

REFLECTIONS UPON NUMBERS XV., XVI.—Profanation of the Sabbath is attended with peculiar aggravations. God appointed the Sabbath as a day of bodily rest and spiritual enjoyment. This appointment is invaluable. It is as much a display of mercy as of wisdom and sovereignty. Man's interest, improvement, and happiness are promoted by the sanctification of this day; while, at the same time, God is glorified, and his perfections made known and adored. To those who sanctify this day, God has given the most encouraging promises, against those who profane this day, he has denounced the threatenings of his wrath. May it be the delight of our heart to keep this day holy to our God! When we think of the pride of Korah and his associates, when we remember their sacrilegious ambition, and its fatal consequences, let it be our earnest prayer to be clothed with humility.

PRAYER.

MOST glorious Jehovah, whose we are, and whom we ought to serve and adore, we acknowledge our dependence upon thy providence for every blessing necessary for our preservation and comfort. We desire to give thee the glory due to thy name for thy constant care during the past week and the past day, and for thy continued and uninterrupted kindness during our past lives. Our voice therefore shalt thou hear in the morning, O Lord; in the morning will we direct our praises and our prayers unto thee: and we desire to look up in humble expectation of the continuance of those mercies we need, while travelling along the wilderness of this life.

We thank thee that thou hast given us, during the night, refreshing sleep, and caused our bed to comfort us. Thou hast not yet appointed for us wearisome nights; and we have not yet been surprised with the sleep of death. We thank thee that our abode has not proved our sepulchre, and that no plague has been allowed to come nigh our dwelling. We are the living, the living to praise thee, as we do this day.

We place ourselves under thy care. Give us direction and success in all our lawful undertakings. May we even derive spiritual improvement from our temporal business. Give us day by day daily bread, and daily grace, and daily hope, that, when the journey of time is over, we may enter upon a glorious career above, that shall remain for ever. May we set the Lord always before us, and while we live upon thy bounty may we live to thy praise.

We have now been permitted to read a solemn and alarming portion of thy Word. May thy Spirit employ it to produce an effect on our minds which will appear in our conscientious respect for thy Sabbath, and our unfeigned veneration for the institutions of thy Word.

We acknowledge, O Lord, with shame, the numerous instances of Sabbath-profanation with which we are chargeable, both as a family and individuals. How often have we indulged our own thoughts, spoken our own words, performed our own actions, and sought our own carnal pleasure, on thy sacred day! May this our sin be forgiven, and may we offend thee in this manner no more for ever.

We confess the sin of our nation, in the very general neglect and abuse of thy day, accompanied by a neglect and contempt of thine ordinances. Justly thou mightst have forsaken our nation, and have made us a hissing and a reproach among all the kingdoms of the earth, for this our national sin.

May our dear children and domestics never associate with Sabbath-breakers, but, from a love to thy day and a love to thy Son, remember thy Sabbath to keep it holy.

Give us, blessed Saviour, a love to thy ministers. May we not despise them, as Korah and his company despised Moses, and were destroyed. May we love their message, because it is the manifestation of thy love; when we hear their voice, may we hear the voice of Jesus through the voice of man; and may their labours be the instrument, in the hand of the Holy Spirit, of imparting to us the blessing of eternal life. Hear us graciously, and forgive us freely, for Jesus our dear Redeemer's sake. Amen.

JESUS SUFFERING FOR THE SHEEP.

Isaiah. Claremont. Whitefield. Simons'. S. M.

1 LIKE sheep we went astray,
And broke the fold of God,
Each wandering in a different way,
But all the downward road.

2 How dreadful was the hour
When God our wanderings laid,
And did at once his vengeance pour
Upon the Shepherd's head!

3 How glorious was the grace
When Christ sustained the stroke!
His life and blood the Shepherd pays
A ransom for the flock.

WATTS, 142, *B. I.*

JOHN IX.

The Man who was Blind believing in Christ.

JESUS heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

JOHN X.

Christ the Good Shepherd.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

REFLECTIONS UPON JOHN IX., X.—The man who was restored to sight could afford to be cast off by man, seeing he was accepted of Jesus. Man's contempt was infinitely counterbalanced by his interest in Christ's love. If our love to Christ leads us readily and willingly to suffer shame for his sake, he will enrich us with his grace, cheer us with his smiles, comfort us with his fellowship, sustain us by his power, and at last receive us to his heaven. Ministers of Christ are compared to shepherds. Faithfully to act a shepherd's part, it is necessary for them to study, imitate, and admire the example of Jesus, the great Shepherd of the sheep. It should ever be their duty and delight to lead their flock in the green pastures of Gospel ordinances, and beside the peaceful waters of Gospel consolation. O how Jesus, the Divine Shepherd, loved his flock—he laid down his life for the sheep!

PRAYER.

INFINITELY great and ever-blessed God, we the most unworthy of thy creatures desire at this time with humility and reverence to prostrate ourselves in thine awful yet gracious presence, and acknowledge thine infinite perfection and glorious excellence. We adore thee as having existed before all beings, even from all eternity enjoying in thyself, in the fellowship of thine own mind and of thy threefold personality, unbounded blessedness. Thou art the greatest and the best of beings, compared with whom the loftiest of archangels are less than nothing and vanity. Who can conceive, who can by searching find out thy knowledge and wisdom, thy power and righteousness, thy holiness and goodness, thy truth and mercy? Even through the ceaseless ages of eternity the most exalted of the heavenly hosts shall have reason to exclaim, None can find out the Almighty unto perfection! As a family, we bow before thee at the close of another day, and at the close of another week; and we would pay thee our homage as the great Creator and as the universal Governor, but, above all, as the merciful Redeemer of thy people.

We adore thee, O Jesus, as the Son of God. Thou art saying to us, each one, as thou saidst to the man who was miraculously restored to sight, Dost thou believe on the Son of God? O that we were enabled by thy Holy Spirit, like him, to believe and worship. Would to God we could thus address thee from the heart: We believe; Lord, help our unbelief. Mercifully take from us our evil heart of unbelief. May we not only be delivered from unbelief, but from voluntary ignorance. Thou hast liberally enriched us with the means of grace; may we not be left to live in the abuse of those means. Preserve us also from presumptuous sins. We are chargeable with many presumptuous sins. We have sinned against the light of reason, the dictates of conscience, the loud warnings of thy law, and the sweet, alluring voice of thy Gospel.

O Lord, strengthen the conscience in the bosom of our dear offspring. Give them a tender conscience, and may they be sensibly alive to the evil of every sin and to the importance of every duty. God forbid that they should ever be visited with a seared conscience. Enable them to hear the voice of conscience as the voice of God.

Great Saviour, thou art the good Shepherd, and we adore thee as the Shepherd of our souls. Deliver thy Church from false and from faithless shepherds. Suffer none to enter into the shepherd's place who has not the call of *thee*, the chief Shepherd. May faithless shepherds be converted by thy Spirit, or expelled by thy providence.

We adore thee, Divine Redeemer, as the good Shepherd, whom we desire to love superlatively and believe implicitly. Eternal praises to thy name, that in eternity thou didst love the sheep, and in time didst lay down thy life for the sheep. Behold, what manner of love is this! On the approaching Sabbath may the heralds of salvation be powerfully assisted in proclaiming thy grace, and persuading sinners to come into thy fold. O that each one in this family may be a sheep in Jesus' flock.

We thank God for the mercies we have this day enjoyed, and we supplicate our Father's care this night. O hear us for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

HOPE IN GOD.

Mercy-seat. Athlone. St. Lawrence Jewry. Islington. L. M.

1 MY spirit sinks within me, Lord,
But I will call thy name to mind,
And times of past distress record,
When I have found my God was kind.

2 Huge troubles, with tumultuous noise,
Swell like a sea and round me spread;
Thy waterspouts drown all my joys,
And rising waves roll o'er my head.

3 Yet will the Lord command his love,
When I address his throne by day;
Nor in the night his grace remove:
The night shall hear me sing and pray.

4 I'll cast myself before his feet,
And say, My God, my heavenly rock!
Why doth thy love so long forget
The soul that groans beneath thy stroke?

5 Thy light and truth shall guide me still,
Thy word shall my best thoughts employ,
And lead me to thine heavenly hill
My God, my most exceeding joy.

WATTS, *Ps.* 42, *p.* 11.

PSALM XLIII.

Hope in God.

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2 For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

Confidence in God.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them: *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

REFLECTIONS UPON PSALM XLIII., XLIV.—What an unspeakable comfort it is to those who are savingly united to Jesus as the Lord their righteousness, that however much they are accused and condemned by men they are justified by God! He has pronounced upon them a sentence of pardon and acceptance which can never be reversed. Are the saints oppressed by man? they are held up by the almighty arm of the God of their salvation. Are they passing through a dreary wilderness in their journey to the heavenly Canaan? they have Divine light to guide them, Divine love to comfort them, and a Divine shield to defend them: they should therefore be careful never to give way to despondency and unbelieving fears. What a blessing and honour to have pious and loving parents, who have made us acquainted with the great things God has done for his Church, and with the marvellous interpositions of his Providence in preserving her amidst the greatest dangers, relieving her from the greatest perplexities, and delivering her from the greatest enemies! What a history!—the record of the wonderful things God has done for Zion, the city of the great King!

PRAYER.

GLORY to God in the highest, that on the morning of another Sabbath-day we have an opportunity of surrounding the domestic altar, to adore and supplicate the Father, Son, and Holy Ghost. O thou most blessed God, who art our merciful Father in Christ, we beseech thee to look down with pity on us thine unworthy creatures, who are this morning as a family drawing near thy throne of grace.

We praise thee that, during the past week and the past night, thou hast defended us by the shield of thy watchful care from all the dangers, known and unknown, to which we have been exposed. What are we that thou hast conferred on us the invaluable privilege of another Sabbath! While multitudes who despised thy grace are for ever deprived of this holy, sacred day, in thy sovereignty thou hast given *to us* another day of the Son of man. We thank thee for this best of days. To us may it prove a day of sacred rest. May we be delivered from mortal, earthly cares. And may our heart, like the harp of Israel's king, be in tune to celebrate thy praise.

We lament that so small a portion of the earth enjoys the blessedness of a Christian Sabbath. Give the nations, O Lord, thy Gospel, thine ordinances, thy ministers, and thy Sabbath. We hail, O Lord, the arrival of that time when the Sabbath and its blessings shall be enjoyed by people of every nation and every clime. Through the instrumentality of Bible and missionary institutions, may the proud bulwarks of pagan idolatry and superstition be soon levelled with the ground, and everything that is opposed to Christ and his Gospel disappear before the breath of thy mouth and the brightness of thy coming.

Give to thy dear servants this day the tongue of the learned, that they may rightly divine the word of truth, and that they may speak a word in season to those who are weary. O send out thy light and thy truth: let them lead us, and all the Israel of God. Bring us and multitudes to thy holy hill, and to thy tabernacles. May we draw near to thee in thy sanctuary with exceeding joy.

Have mercy on all the rulers of the land; and in particular have mercy on thy servant whom thou hast invested with the loftiest place of authority. Adorn them with crowns of grace, and make them heirs of a kingdom that cannot be moved.

May all our universities and seminaries of learning be honoured and blessed by the superintending care of the Holy Spirit. *And may our children and servants be the heirs of heaven.*

May the Gospel prove consolatory to aged travellers this day, and amid the infirmities of declining years may their bosoms glow with animating hopes of eternal glory.

Pity the afflicted, whether in body or in mind. Comfort them with the prospect of a glorious resurrection and a blessed eternity. Thus may they mount up in their expectations, as on eagles' wings.

May our beloved minister be filled with the Holy Ghost, and may a Divine unction accompany the word that may flow from his lips. May those who are cast down be comforted under his ministry, and before the day terminate sing aloud for joy.

Lord, hear us, for Jesus' sake, our Lord and Saviour.

Our Father which art in heaven, &c.

JESUS SUFFERING FOR THE SHEEP.

Isaiah. Claremont. Whitefield. Simons'.

LIKE sheep we went astray,
And broke the fold of God,
Each wandering in a different way,
But all the downward road.

How dreadful was the hour
When God our wanderings laid,
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WATTS, 142, *B. I.*

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8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

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But I will call thy name to mind,
And times of past distress record,
When I have found my God was kind.

2 Huge troubles, with tumultuous noise,
Swell like a sea and round me spread;
Thy waterspouts drown all my joys,
And rising waves roll o'er my head.

3 Yet will the Lord command his love,
When I address his throne by day;
Nor in the night his grace remove:
The night shall hear me sing and pray.

4 I'll cast myself before his feet,
And say, My God, my heavenly rock!
Why doth thy love so long forget
The soul that groans beneath thy stroke?

5 Thy light and truth shall guide me still,
Thy word shall my best thoughts employ,
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4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

Confidence in God.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them: *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

REFLECTIONS UPON PSALM XLIII., XLIV.—What an unspeakable comfort it is to those who are savingly united to Jesus as the Lord their righteousness, that however much they are accused and condemned by men they are justified by God! He has pronounced upon them a sentence of pardon and acceptance which can never be reversed. Are the saints oppressed by man? they are held up by the almighty arm of the God of their salvation. Are they passing through a dreary wilderness in their journey to the heavenly Canaan? they have Divine light to guide them, Divine love to comfort them, and a Divine shield to defend them: they should therefore be careful never to give way to despondency and unbelieving fears. What a blessing and honour to have pious and loving parents, who have made us acquainted with the great things God has done for his Church, and with the marvellous interpositions of his Providence in preserving her amidst the greatest dangers, relieving her from the greatest perplexities, and delivering her from the greatest enemies! What a history!—the record of the wonderful things God has done for Zion, the city of the great King!

PRAYER.

GLORY to God in the highest, that on the morning of another Sabbath-day we have an opportunity of surrounding the domestic altar, to adore and supplicate the Father, Son, and Holy Ghost. O thou most blessed God, who art our merciful Father in Christ, we beseech thee to look down with pity on us thine unworthy creatures, who are this morning as a family drawing near thy throne of grace.

We praise thee that, during the past week and the past night, thou hast defended us by the shield of thy watchful care from all the dangers, known and unknown, to which we have been exposed. What are we that thou hast conferred on us the invaluable privilege of another Sabbath! While multitudes who despised thy grace are for ever deprived of this holy, sacred day, in thy sovereignty thou hast given *to us* another day of the Son of man. We thank thee for this best of days. To us may it prove a day of sacred rest. May we be delivered from mortal, earthly cares. And may our heart, like the harp of Israel's king, be in tune to celebrate thy praise.

We lament that so small a portion of the earth enjoys the blessedness of a Christian Sabbath. Give the nations, O Lord, thy Gospel, thine ordinances, thy ministers, and thy Sabbath. We hail, O Lord, the arrival of that time when the Sabbath and its blessings shall be enjoyed by people of every nation and every clime. Through the instrumentality of Bible and missionary institutions, may the proud bulwarks of pagan idolatry and superstition be soon levelled with the ground, and everything that is opposed to Christ and his Gospel disappear before the breath of thy mouth and the brightness of thy coming.

Give to thy dear servants this day the tongue of the learned, that they may rightly divine the word of truth, and that they may speak a word in season to those who are weary. O send out thy light and thy truth: let them lead us, and all the Israel of God. Bring us and multitudes to thy holy hill, and to thy tabernacles. May we draw near to thee in thy sanctuary with exceeding joy.

Have mercy on all the rulers of the land; and in particular have mercy on thy servant whom thou hast invested with the loftiest place of authority. Adorn them with crowns of grace, and make them heirs of a kingdom that cannot be moved.

May all our universities and seminaries of learning be honoured and blessed by the superintending care of the Holy Spirit. *And may our children and servants be the heirs of heaven.*

May the Gospel prove consolatory to aged travellers this day, and amid the infirmities of declining years may their bosoms glow with animating hopes of eternal glory.

Pity the afflicted, whether in body or in mind. Comfort them with the prospect of a glorious resurrection and a blessed eternity. Thus may they mount up in their expectations, as on eagles' wings.

May our beloved minister be filled with the Holy Ghost, and may a Divine unction accompany the word that may flow from his lips. May those who are cast down be comforted under his ministry, and before the day terminate sing aloud for joy.

Lord, hear us, for Jesus' sake, our Lord and Saviour.

Our Father which art in heaven, &c.

THE CHURCH'S COMPLAINT IN PERSECUTION.

Kerwell. Westerham. James'. Bangor. C. M.

1 LORD, we have heard thy works of old,
Thy works of power and grace,
When to our ears our fathers told
The wonders of their days.

2 How thou didst build thy churches here,
And make thy Gospel known;
Amongst them did thine arm appear,
Thy light and glory shone.

3 In God they boasted all the day,
And in a cheerful throng
Did thousands meet to praise and pray,
And grace was all their song.

4 But now our souls are seized with shame,
Confusion fills our face,
To hear the enemy blaspheme,
And fools reproach thy grace.

WATTS, *Ps.* 44.

PSALM XLIV.

The Church's Complaint in Persecution.

BUT thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my faith hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange God;

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise for our help, and redeem us for thy mercies' sake.

REFLECTIONS UPON PSALM XLIV.—God may hide his face from his people, but he never forsakes them; he may cover his smiles, but he will never withdraw his love. As wholesome discipline, God may allow their enemies to obtain some temporary advantage: this is only for a short season, for they shall at last be conquerors, and even more than conquerors, through Christ, who loveth them. This world is the place of their probation and conflict. They are told by their Divine Lord what they may expect as they journey along. They know that it is often through much tribulation they make progress to the heavenly kingdom. When they minutely enumerate their afflictions, as the Psalmist enumerates them in his historical, plaintive song, they should also minutely enumerate God's dealings of mercy, and carefully mark down and observe the encouraging instances of Divine blessings so mercifully and bountifully bestowed. Especially they should rejoice in the connection betwixt present affliction and future glory, present sorrows and future joys, present sighs and future songs, present conflicts and future triumphs.

PRAYER.

O LORD, thou art our God and our King; through thee will we push down our enemies; through thy name will we tread on those spiritual foes who rise up against us. We will not trust in ourselves, or in an arm of flesh; but in thee alone will we boast all the day long, and we will praise thy name for ever and ever.

We adore thee, O Lord, in all the sufferings thy Church and people have endured in the ages that are past. They have been given like sheep appointed for meat. They have been a reproach to their neighbours, a scorn and a reproach to those that were round about them. They have been sore broken in the place of dragons, and they have been killed all the day long. We rejoice that, notwithstanding all this, thy people have sustained no loss, but have received unspeakable gain. We praise thee that, when the fires of persecution have burnt with the greatest vehemence, thy beloved people have been enabled triumphantly to sing, For we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. May we, as a family, be instructed to sing this triumphant song of the apostle.

May our dear children belong to the spiritual army of Jesus, and may they be taught, in an early period of their days, to endure hardness, as the good soldiers of Jesus Christ.

May they and we, and all our relatives and friends, and those who worship with us in the same sanctuary, be the humble and faithful followers of Christ our head, and, under the direction of the Captain of our salvation, may we be led to victory and immortal glory.

We acknowledge, at the close of thy Sabbath, the sins and imperfections of which we are guilty, in the *manner* in which we have served thee this day. We have reason to charge ourselves with great backwardness in the ordinances of thy house, and also with great formality in the solemn engagements of thy day. Lord, forgive us, through the merits of our Saviour's blood. When we look to our innumerable and highly aggravated offences, we would flee for refuge to Jesus and his cross.

We earnestly pray that Divine efficacy may attend a preached Gospel this day. May multitudes be convinced, and may their consciences be awakened in their bosoms, that they may see their sin, their danger, and their helplessness. May they cry out with holy earnestness, What must we do to be saved? Where an awakening has commenced, may it be carried on till it issue in conversion. May it be our blessedness to see all we love, and all in whom we are interested, the loving and willing subjects of a Saviour's dominion.

What gratitude should inspire our hearts, when we think of thy kindness to thine ambassadors this day! We thank thee for bringing Divine truth to their remembrance, and making them the honoured instruments of adding subjects to thy kingdom.

We commit ourselves and our beloved friends to thy gracious care this night. May our imperfect prayer be answered, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

ETERNITY.

Fordingbridge. Hatton. Angel's Hymn. Sterling. L. M.

1 ETERNITY is just at hand!
And shall I waste my ebbing sand,
And careless view departing day,
And throw my inch of time away?

2 Eternity! tremendous sound!
To guilty souls a dreadful wound!
But oh! if Christ and heaven be mine,
How sweet the accents! how Divine!

3 Be this my chief, my only care,
My high pursuit, my ardent prayer;
An interest in the Saviour's blood—
My pardon sealed, and peace with God. ANON.

NUMBERS XVI.

Korah, Dathan, and Abiram destroyed.

AND Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them;

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

REFLECTIONS UPON NUMBERS XVI.—Solemn sight—a human being summoned to appear before a human—an earthly tribunal! O how infinitely more solemn and affecting to be summoned before the tribunal of the great Jehovah! How distressing to be called before an earthly judge to be condemned! but how awfully overwhelming to be placed before the Judge of the whole earth to hear a judgment pronounced that shall never be reversed! It is formidable to encounter the wrath of earthly kings; but how infinitely hopeless it is to encounter the wrath of God, which is able in one moment to consume hosts of enemies, the most numerous and powerful! Moses interposed in behalf of guilty Israel: without his prompt, seasonable, and effectual mediation, that guilty, murmuring nation would have been instantly consumed, and their name and memorial for ever blotted out from the face of the earth. He interposed, and they were saved. If Jesus had not interposed for us, if he had not entered into our room, and placed himself in our stead, our race had now been living under the dark cloud of the Divine displeasure, and doomed, like fallen angels, to chains of everlasting darkness.

PRAYER.

O LORD our God, thou art our sovereign Proprietor. As the potter has power over the clay, so thou hast power over us. Thou hast an inalienable and undisputed right to do with us and all thy creatures what seemeth good in thy sight: none can stay thy hand, or say unto thee, What doest thou? If all the angels in heaven, and all the generations of men, were to rise up in rebellion against thee at one time, thou art able with as great ease to destroy them all, and eternally crush their power, as thou art to destroy a moth. We acknowledge thy property in us as our Creator. Thou madest us, and not we ourselves. We acknowledge thy property in us as our providential Father. Thou givest to us, and to all thy creatures, life and breath and all things. Holy and Divine Spirit, may we claim in God a still more endearing relation, as our Father in Christ, as our redeeming God.

We rejoice to think, O Lord, that, by the unmerited continuance of thy providential kindness, we have been preserved and comforted during the past night, and that we are now engaged as a family in presenting our morning-sacrifice before the presence of thy Divine majesty, which thou wilt graciously accept, through the merits of a Saviour's death.

We commit ourselves, our persons, our temporal pursuits, and our all, this day, to thy care. May we be diligent in business, at the same time remembering that the kingdom of God and its righteousness are incomparably more desirable and important than all the objects and comforts of the present life.

O Lord, we adore thee in thy holiness, justice, and truth, so awfully displayed in the account we have now read of the destruction of Korah, Dathan, and Abiram. May we see in their sin, and in their punishment, that it is no slight thing to interfere with thy sacred institutions, and to oppose thy commissioned servants, whether civil or religious, in the discharge of their important duties.

Merciful Father, we earnestly pray for the sanctity of the sacred priesthood. Send forth *faithful* labourers into thy vineyard. Let all who bear the name of ministers breathe the spirit of Jesus.

May our minds as a family be duly impressed with the sudden and awful destruction of those who rose up rebelliously to arraign the servants of the Lord.

May our dear children and domestics be afraid to offend God. May the miseries of hell deter them from a life of impenitence and rebellion. O may they consider how awful it is to fall unprepared into the hands of the living God.

We entreat the grace and guidance of God this week. In all our actions may we show the influence of the Gospel to which we listened on the past Sabbath. We have been hearers, O make us doers of the Word. All we ask is for Jesus' sake. Amen.

SAINTS IN THE HAND OF CHRIST.

Buckingham. Sandgate. Gainsboro'. Charlestown. C. M.

1 FIRM as the earth thy Gospel stands,
My Lord, my hope, my trust;
If I am found in Jesus' hands,
My soul can ne'er be lost.

2 His honour is engaged to save
The meanest of his sheep,
All that his heavenly Father gave
His hands securely keep.

3 Nor death nor hell shall e'er remove
His favourites from his breast;
In the dear bosom of his love
They must for ever rest.

WATTS, 186, *B. I.*

JOHN X.

Christ the Shepherd.

I AM the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

REFLECTIONS UPON JOHN X.—Christ's knowledge of his people is most minute, perfect, loving, and appropriate. He knows his people as his; they know him as theirs. His love is of the most extraordinary description. It is unmerited, without limits, intense, immutable, and eternal. It is, besides, manifested by the most marvellous and peculiar acts. It shines in his incarnation, in his nativity, in his obedience, in his sufferings, in every drop of blood he shed, and in his death. He laid down his life for his sheep. Here, then, is love which has no parallel in the universe of God, and shall continue unparalleled for ever and ever. Enmity against Christ is the greatest sin, sinks the soul into the lowest depths of infamy, exposes to the vials of Divine wrath, and is the harbinger of perdition. They who are in a state of nature are in a state of spiritual insanity. One of the greatest displays of their insanity is this—they consider true religion, which is the greatest wisdom, to be the greatest folly. Under this delusion they live, and if mercy do not graciously prevent under this delusion they die. Let me carefully examine myself whether I am one of the sheep of Christ's flock. Do I know Christ the Shepherd? Do I love him? Do I follow him? Do I recognise his voice in the Gospel preached? If so, I am an heir of eternal life, none shall ever pluck me out of my Saviour's hand, and I shall be conducted at last to the celestial folds above.

PRAYER.

BLESSED Jesus, we adore thee as the Father's equal. Thou art equal in nature, in excellence, in prerogatives, in glory, and in blessedness. Thou hast said, I and my Father are one. We adore thee as the omniscient God. Thou knowest all the sheep of thy flock scattered over the face of the earth. Thou knowest all their names, all their circumstances, all their infirmities, and all their enemies. We rejoice in that Divine and infinite love thou hast manifested to thy flock. For them thou didst take upon thee their nature. Behold how thou hast loved them! For them thou didst willingly lay down thy precious life—a life more valuable than the lives of all the angels who worship before the heavenly throne. Behold how thou hast loved them! Behold, what manner of love is this!

Lord Jesus, take our dear children, and make them lambs of thy flock, and let them no longer be under the dominion of the god of this world, who is like a roaring lion, seeking whom he may devour.

Make all the members of our family members of the flock of Christ. May we know what it is to be led in the green pastures of gospel-ordinances, beside the quiet and peaceful waters of gospel-comfort. Convince us that, if we have a delight in frequenting the green pastures of thine ordinances, it is a pleasing evidence that we belong to thy flock. Let none of us conclude that we are savingly connected with Jesus the Divine Shepherd, unless we know and love and believe and obey the voice of Christ in his Word. If there are any of us who do not belong to thy flock, may we be introduced now, and live no longer without the loving care and the almighty protection of Jesus the Divine Shepherd.

We praise thee, O gracious Redeemer, that thou hast given the most marvellous display of thy love to thy flock. Thou hast said, and done what thou hast said: I lay down my life for the sheep. Truly, thou wast cut off out of the land of the living, and wast stricken for the transgression of thy people. Every day may we remember thy death, as the only foundation of our eternal hopes. May all of us, in thy due time, be enabled to remember the death of Jesus at the sacramental table. May we be taught to render a loving and believing obedience to our Saviour's last and dying command: Do this in remembrance of me.

Have mercy, gracious Shepherd, on the fearful and the feeble members of thy flock. Gather the lambs with thine arms, carry them in thy bosom, and gently lead those which are with young. Convince thy doubting people, that they are surrounded by the everlasting arms of redeeming love, and therefore that their unbelieving fears are without foundation. May these words afford them the most animating encouragement: I give unto them eternal life; and they shall never perish; and none is able to pluck them out of my Father's hand.

Have mercy on aged travellers, and enable them to sing with vigorous faith, Thy rod and staff, they comfort me; and we shall dwell in the house of the Lord for ever.

Forgive the sins and bless the engagements of the day. And may we lie down to rest, believing that we are under the care of the good Shepherd. All we ask is for Jesus' sake, our Surety, Saviour, and Lord. Amen.

The Good Shepherd.

John. X. 14.

LONDON, VIRTUE & Co

DEATH.

Penrith. Chadwell. Grove House. London. C. M.

1 DEATH, with his dread commission sealed,
Now hastens to his arms;
In awful state he takes the field,
And sounds his dire alarms.

2 Attendant plagues around him stand,
And wait his dread command;
And pains and dying groans obey
The signal of his hand.

3 Look up, ye heirs of endless joy,
Nor let your fears prevail;
Eternal life is your reward,
When life on earth shall fail. LEACH.

NUMBERS XVI.

Atonement.

AND Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation; and the plague was stayed.

NUMBERS XVII.

Aaron's Rod budding.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers; of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 And Moses spake unto the children of Israel; and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

REFLECTIONS UPON NUMBERS XVI., XVII.—Nothing can preserve us from the merited wrath of an offended God but the atonement of Christ. Our Mediator saw our dreadful case, that we were exposed by sin to the burning fire of Divine wrath, and that we were absolutely helpless, and could do nothing for our deliverance. He came from heaven to earth for our relief: he came readily: he came on the wings of love: he came leaping upon the mountains and skipping over all the hills of the most formidable difficulty: he stood in the breach: he made atonement by his death, and thus preserved the objects of his love from the wrath of an offended God. In a special manner God showed that Aaron was his chosen servant, and at the last day God will wonderfully acknowledge his people before an assembled universe.

PRAYER.

BLESSED Lord God, we desire in the language of inspiration to supplicate the assistance of the Holy Spirit, while we approach the throne of grace: Awake, O north wind, and come, thou south; blow upon our garden, that the spices thereof may flow out. We adore thee, O Lord, as the fountain of all being, and as the source of all happiness. All earthly sources of enjoyment compared with thee, thou redeeming God, are cisterns, broken cisterns, which can hold no water. May we ever by faith draw nearer and nearer to thee through Christ; then shall we find the stream of enjoyment more delicious and pure. With thee alone is the fountain of life: in thy light may we see light. May the object of our hope be to dwell with thee for ever. O give us some foretaste of that unspeakable delight. As a family may we have good grounds to comfort ourselves with these words: We shall be for ever with the Lord.

We praise thee, O God of providence and grace, for continuing our lives during the past night, and that we are permitted to enjoy the comforts of domestic worship this morning, under our own vine and our own fig-tree, and none to make us afraid. May the reason thou art continuing with us, and the health thou art preserving, be devoted wholly and constantly to thy service and glory.

May the displays of thy vengeance, of which we have read in thy holy Word, make us afraid to sin against the righteous Jehovah. Suffer us not to live in a state of enmity against thee. May we be reconciled to God by the death of his son. We would look upon deliverance from the enmity of our hearts as the chief of all blessings. We look to the Holy Spirit for this heavenly and Divine grace. O shed abroad the Father's love, apply to our souls the efficacy of Christ's redeeming blood; may our guilt be for ever removed, and may we at last be brought home to the abodes of purity and bliss.

May we consider Aaron standing between the living and the dead as a lively type of Jesus our great high-priest, who stood between offended God and offending man; who made atonement by his suffering; and who thus stayed the plague of Jehovah's wrath, which otherwise would have swept the whole of Adam's race into the lowest hell. We rejoice, O Jesus, that the continued efficacy of thy atonement is like a *budding rod*, that its verdure shall never be destroyed, and that the glorious and delicious fruits of spiritual enjoyment shall be produced through an endless eternity.

May our aged friends resemble the budding rod of Aaron; may they bring forth fruit in old age; and when they die, may they be fully ripe, and thus prepared for the garner above.

And may our dear children and domestics bring forth, not the corrupted fruits of sin, but the precious fruits of righteousness.

Through Jesus, our Divine high-priest, we humbly ask the answer of our prayers. And unto the Father, Son, and Spirit be all the glory, for ever and ever. Amen.

DESIRING TO LOVE CHRIST.

Samaria. Stanley. Lebanon. Manning. L. M.

1 COME, let me love! or is my mind
Hardened to stone, or froze to ice?
I see the blessed fair one bend,
And stoop to embrace me from the skies.

2 O! 'tis a thought would melt a rock,
And make a heart of iron move,
That those sweet lips, that heavenly look,
Should seek and wish a mortal love!

3 I was a traitor doomed to fire,
Bound to sustain eternal pains;
He flew on wings of strong desire,
Assumed my guilt, and took my chains!

WATTS.

JOHN X.

Opposition to Christ.

THEN the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracles: but all things that John spake of this man were true.

42 And many believed on him there.

JOHN XI.

Lazarus, Mary, and Martha.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

REFLECTIONS UPON JOHN X., XI.—How amazing the depravity, malevolence, and prejudice of the Jews, in showing such determined opposition to Jesus, the Son of God and the Saviour of men! They were unable to refute his reasoning, and could only reply to his arguments by casting stones at him. They rewarded his sayings of inimitable wisdom by blasphemy, and his works of benevolence and mercy by attempts to destroy his life. And is there no enmity in my heart against God's anointed Son? Let the dark deeds of the unbelieving Jews lead me to review my own heart, and see the corruptions which require to be destroyed, the vile passions which need to be subdued, and the vile pollutions which ought to be washed away. Happy shall I be if I resort to Jesus in his courts, and believe on him there! Though Divine grace does not exempt the objects of Christ's love from afflictions here below, it secures and sanctifies all affliction. It is in the time of affliction Christ's sympathy, help, and fellowship are peculiarly enjoyed. He is the true friend and comforter of the sorrowful.

PRAYER.

WE desire, O Lord, with gratitude and love, at the close of another day, to adore thee as the Father of lights. Compared with the splendour of thine uncreated light, all the glory of the universe is darkness. Thy benevolence and mercy are as wonderful as thy majesty. Thou art the giver of every good and perfect gift; and, in thy gracious sovereignty, thou dost bestow thy gifts upon the most unworthy and guilty. To thee we look for all the blessings we need for our bodies, which shall soon return to the dust from whence they came: but more especially we lift up our eyes to thee for those blessings which respect our souls, on which thou hast fixed the impress of immortality.

We wish with grateful hearts to magnify thy name, that we have been comforted this day with streams of mercy flowing from the fountain of thy goodness. May the sins of our thoughts, our words, and our actions be forgiven. By faith may we daily look to the righteousness of Christ alone as the foundation of our acceptance and pardon; and by faith may we daily look to the Holy Spirit, to wash away the filth which daily contaminates our minds and defiles our actions.

This night may we lie down upon our beds enriched with the enjoyment of God's smiles. May we retire to rest believing that God is ours and that we are his.

We thank thee, O God, for the everlasting Gospel. Prevent us from resembling the Jews, in being hardened under a preached Gospel. Under the droppings of the Word of life publicly dispensed, may our understandings be enlightened, our judgments convinced, our wills subdued, our hearts softened, and our affections purified. We would mourn over the opposition which now exists against the Gospel of Christ. Convince those who are the professed enemies of Jesus, that their opposition is most unreasonable and most impious. Take away our enmity, almighty Saviour, and may we believe that thou art indeed the Son of God, that thou art in the Father, and that the Father is in thee.

We rejoice, dear Saviour, that though many in the days of thy humbled humanity would not believe thy report, yet at the same time many believed on thee, to the salvation of their souls. May all the members of our family, and all with whom we are united in the ties of church-fellowship, believe in thee.

Bless to us what we have now read of Mary's love. We cannot, like her, anoint thy head, O Jesus, with ointment; but, like her, may we love thee with an ardent and superlative affection. O give us that love to thee which will reconcile our minds to all the afflictive events of providence, and which will assuage our sufferings on the bed of sickness. Give us the pleasing evidence that we are beloved of thee; then on the bed of languishing we shall look on all our afflictions as blessings in disguise.

Teach our dear children to resemble Mary. May the fire of Divine love burn in their bosom; and may their youthful ardour be dignified by an exalted admiration of Christ.

Mercifully sanctify all our afflictions; and may we be enabled to lay up treasures of patience, experience, and hope, for the sake of Jesus, our Advocate and Saviour. Amen.

A SIGHT OF GOD.

Newport. Admiration. Chard. Eaton. L. M.

1 UP to the fields where angels lie,
And living waters gently roll,
Fain would my thoughts leap out and fly,
But sin hangs heavy on my soul.

2 Thy wondrous blood, dear dying Christ,
Can make this load of guilt remove;
And thou canst bear me where thou fliest,
On thy kind wings, celestial Dove!

3 O might I once mount up and see
The glories of the eternal skies,
What little things these worlds would be!
How despicable to my eyes!

WATTS, 41, *B. II.*

NUMBERS XX.

Murmurings of Israel.

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh: and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? it *is* no place of seed, or of figs, or of wines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto Mount Hor.

REFLECTIONS UPON NUMBERS XX.—What a blessed change is death to the believer! It is a removal from the wilderness to the paradise—from a scene of toil, temptation, and conflict, to a world of rest, purity, and peace! What a prominent place Miriam occupied in the history of the Old Testament church. A comparative child, we see her with her mother Jochebed, watching her infant brother Moses floating in his little ark upon the waters of the Nile; after the lapse of forty years, we behold her on the shores of the Red Sea, leading in loud and rapturous chorus the triumphant song, composed under the direction of the Holy Spirit, to commemorate the destruction of Pharaoh and his host; now, in the midst of the Arabian desert, we witness her removal from the vicissitudes of earth to the perfect and undisturbed blessedness of heaven. Are we drinking of the Rock Christ? Then we also shall obtain an entrance into the heavenly mansions.

PRAYER.

O LORD, thou art the hearer of prayer, and the only object of religious devotion. Thou art the almighty and most glorious Jehovah, whom we adore as the God of nature who created the vast universe, the God of providence presiding over all creatures and events, and the God of redemption who has provided salvation for our ruined race. As all creatures have received from thee their being, so on thee they constantly depend. With the deepest humility we would lay ourselves at thy feet, confessing our sinfulness, and therefore unworthiness of being admitted into thy presence. At the same time we acknowledge our constant dependence upon thee for all the temporal blessings necessary for the body, but above all for the continuance of all those spiritual blessings which concern the soul.

May the sins of Israel, their murmuring and rebellion, remind us of our transgressions. In our afflictions we have been very deficient in those graces of submission, patience, and dependence, so necessary in the day of suffering. We have not sufficiently seen the justice, the wisdom, and the goodness of God in the afflictions which have been dealt out to us by the hand of Providence. It is, therefore, our duty, with great humility, to confess that we are guilty creatures, and accordingly need thy pardoning mercy, which we earnestly implore; and that we are depraved and polluted sinners, and therefore need thy renewing and sanctifying grace, which we would humbly supplicate.

O Lord, give us correct views of this world, and of the present life. Suffer us not to seek from the world what it cannot afford, or to expect from it what it cannot bestow. May we ever look upon the wilderness through which the Israelites passed, as a true emblem of the present world and the present life. Truly, O Jesus, from thee alone flow those streams of blessings and of comfort which satisfy the soul and cheer the heart in the wilderness of human life. Ever may we remember and believe that thou art the great Rock of our salvation, which was smitten by the rod of Jehovah's wrath. As the Israelites must have perished in the desert, unless water had been brought from the smitten rock, may we see that, unless Jesus had been smitten by the rod of Divine justice, the whole human race must have come short of heaven. Jesus, thou strong deliverer, be our constant shield, to defend us from all our foes.

May we, and all our friends, and aged pilgrims bending down under the infirmities of years, drink abundantly of the waters of salvation which flow from the Rock Christ, and at last reach the heavenly Canaan, where there are rivers of pleasures for evermore.

As Moses was kept out of the earthly Canaan for sinful anger at Meribah, may our dear children be preserved from those sinful passions which shut the door of heaven.

We thank our God for the preserving and comforting mercy of the past night. Assist and bless us in all the business and duties of the day. Daily may we drink the waters which flow from Christ, the Divine fountain.

Mercifully accept our morning sacrifice, for Jesus our Redeemer's sake. Amen

DESIRING TO DEPART, AND TO BE WITH CHRIST.

New England. Deliverance. Bramcote. Portugal. L. M.

1 WHILE on the verge of life I stand,
And view the scene on either hand
My spirit struggles with my clay,
And longs to wing its flight away.

2 Where Jesus dwells my soul would be,
And faints my much-loved Lord to see;
Earth, twine no more about my heart!
For 'tis far better to depart.

3 Come, ye angelic envoys! come,
And lead the willing pilgrim home!
Ye know the way to Jesus' throne,
Source of my joys and of your own.

4 That blissful interview, how sweet!
To fall transported at his feet!
Raised in his arms, to view his face,
Through the full beamings of his grace.

5 As with a seraph's voice to sing!
To fly as on a cherub's wing!
Performing with unwearied hands
The present Saviour's high commands.

DODDRIDGE.

JOHN XI.

Death of Lazarus.

THEN after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazareth sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.

REFLECTIONS UPON JOHN XI.—The journeys of our Lord were numerous, accompanied with much labour, toil, and danger; and benevolence and mercy were the irresistible motives by which he was constantly influenced. His life was a life of privation and suffering, and it was pre-eminently a life of compassion and love. How delightfully the death of believers is represented as a *sleep*, as falling *asleep* in Jesus! From this sleep they shall certainly awake in the morning of the resurrection: inconceivably great will be their joy, when they shall awake in the Divine likeness amidst the melodious songs of angels. Daily we should contemplate the event of death. The time is fast approaching when it will be said of each one of us, what was said of Lazarus, "He is dead!" or, "She is dead!" Then may our survivors have reason to say respecting us, "Their bodies have fallen asleep in Jesus, and their souls have awoke amid the glories of immortality." Now may we see by faith that death hath lost its sting.

PRAYER.

O LORD our God, thou art a great God and a great King, above all gods. The earth is thine and the fulness thereof: the world, and all that dwell therein. We are thine, for thou madest us, and it is to thee we constantly look for the continuance of life and all those enjoyments which sweeten our existence here below. At the close of another day we assemble in thy presence before we retire to rest, and we would humbly and gratefully acknowledge our dependence upon thee, and the deep and sacred obligations under which we are placed to surrender to thee our adoration, love, and praise.

We present to thee, our God, the tribute of our thanksgiving, for the safety and comforts of this day. Every blessing proclaims thy goodness. Thy former kindness encourages us to rely on thee for future mercies, and to commit ourselves, and all in whom we are interested, to thy future care.

We desire to rest secure this night under the shadow of thy wings. Suffer us not to be afraid for the terror by night, nor the arrow that flieth by day.

Let all the members of this family be members of the family of Christ, whose names are written in heaven. May the heads of the family derive every necessary grace from Christ the head of the Church; and may they exhibit that holy example which will be an illustration of the truth and power of thy holy Gospel.

We earnestly pray for the salvation of our dear children. O make them lambs in thy flock, and at death may they be conveyed to the green pastures of heaven.

We adore thee, O Lord, in all the afflictions which befall thy saints. We rejoice that though they are not exempted from affliction, yet their afflictions are no evidence of thy hatred, but rather of thy love. May thy suffering children derive unspeakable consolation from the words of eternal truth: Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Give them and give us grace to look beyond the present vale of tears, to look beyond the present clouds of sorrow which darken our sky, and in the exercise of a lively faith to behold the transcendent glories of the celestial land.

Sanctify to us, O Lord, the death of pious friends. May we think of the spotless purity with which they are adorned, and be comforted. May we think that all their sorrows are for ever terminated, and that they are now inheriting the sweet delights of a paradise from which sin is for ever excluded, and may we be comforted.

When we think of the grave in which the ashes of our departed relatives are fast asleep, may we remember that Jesus is the resurrection and the life. When we think of the grave in which our own bodies shall be shut up in darkness, may we remember that Jesus is the resurrection and the life. O may we believe in thee, immortal and Divine Saviour: then shall we live for ever in the heavenly regions, and never die.

Hear our prayers, and save our souls, for the sake of Jesus: to whom, with the Father and Holy Spirit, we ascribe the kingdom, the power and the glory, for ever. Amen.

JESUS ALL-SUFFICIENT.

Waltham Abbey. Swanwick. Sprague. Wantage. C. M.

1 HIS master taken from his head,
Elisha saw him go;
And in desponding accents said,
Ah, what must Israel do!

2 But he forgot the Lord who lifts
The beggar to a throne;
Nor knew, that all Elijah's gifts
Were soon to be his own.

3 What! when a Paul has run his course,
Or when Apollos dies,
Is Israel left without resource,
And have we no supplies?

4 Yes, while the dear Redeemer lives,
We have a boundless store,
And shall be fed with what he gives,
Who lives for evermore.

COLLYER, 288.

NUMBERS XX.

Death of Aaron.

AND the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

NUMBERS XXI.

Brazen Serpent.

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and he called the name of the place Hormah.

4 And they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

REFLECTIONS UPON NUMBERS XX., XXI.—Like Moses may we enjoy close and intimate fellowship with God. This fellowship brings down to earth the joys of heaven; this fellowship mitigates every suffering and animates every grace; it reconciles us to the death of pious relatives, and fills us with earnest desires to follow them to their heavenly home. Aaron's death was accompanied with expressions of the Divine displeasure; but this displeasure did not prevent his abundant entrance into the celestial city. Jesus our Surety died under a dark cloud of Divine ire, that all his followers might die in the enjoyment of the Divine favour and smiles. Aaron, immediately before his death, laid down his priestly robes; Jesus, at his death, was stripped of his raiment, that his people might be for ever arrayed in the costly robe of his righteousness. What a venomous serpent is sin! it has stung every individual of Adam's race. Glory to God, Jesus is held up to heal the deadly wound!

PRAYER.

BLESSED Saviour, we adore thee in common with the Father and the Holy Ghost, as the Creator and Lord of all. Glorious Jehovah, existing in all the sublime and incomprehensible mysteries of the sacred Trinity, we adore thee as the wise and holy and gracious Governor of the universe. All thy rational creatures are bound both by duty and interest to give to thee worship, love, and obedience. We acknowledge that, as we were made by thee, we were made for thee. Teach us to employ our eyes in glorifying thee, by beholding the display of thy power in thy works, and the manifestation of thy grace in thy word. May our hands perform works of piety and benevolence; may our ears hear the voice of mercy and salvation; may our mouths proclaim thy praise; and thus may we glorify thee with our bodies, which are thine. May our understandings be enlightened with heavenly light, our wills be submissive and obedient to the commandments of God, and our affections warmed with Divine love; then shall our souls be the temples of the Holy Ghost. May it be said to us, what was said to the converted Corinthians: Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of your God.

We thank thee, heavenly Father, that as a kind parent thou hast watched over us during the past night; when we were fast asleep and unconscious of our existence, the eye of thy guarding providence neither slumbered nor slept.

May thy gracious providence defend us and provide for us, this day, every blessing necessary for the body that shall die, and for the soul that shall live for ever. Thou hast said that the fear of the Lord is the beginning of wisdom. Lord, give us this fear; then we shall be in the fear of the Lord all the day long.

May the history of Aaron's life, and the particulars of his death, produce on our minds solemnizing effects. Thou, O King of Zion, didst remarkably raise up and prepare thy servant to fill and exercise the loftiest and the most sacred office in the Jewish church. We praise thee that in him thy saints in ancient times saw a type of our Divine Jesus in his priestly office, who presented a sacrifice of himself, to make atonement for a ruined world; and who is now within the vail, in the holy of holies, making intercession for all his people.

Sanctify the death of pious, useful ministers. May their removal be blessed to the people over whom they laboured in the Lord.

Long spare the life of thy servant, placed over us as the ambassador of Jesus Christ. May we *and our dear children* receive by faith the message he proclaims and at the last day may he have reason to say respecting us and a great multitude, Behold, I and the children whom God has given me!

Hear these our feeble prayers, and graciously forgive our sins, for Jesus' sake. And to the Father, Son, and Spirit be ascribed glory, honour, and praise, world without end. Amen.

CHRIST'S COMPASSION.

Munich. Campbell. Babylon's Streams. Ulverston. L. M.

1 SO fair a face bedewed with tears!
What beauty e'en in grief appears!
He wept, he bled, he died for you;
What more, ye saints, could Jesus do?

2 Enthroned above, with equal glow,
His warm affections downward flow;
In our distress he bears a part,
And feels a sympathetic smart.

3 Still his compassions are the same,
He knows the frailty of our frame;
Our heaviest burden he sustains,
Shares in our sorrows and our pains.

BEDDOME.

JOHN XI.

Resurrection of Lazarus.

AND whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he changeth: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

REFLECTIONS UPON JOHN XI.—None can calculate the present advantages and the future consequences of faith. Have we by faith believed in Jesus as our Surety? If so, we have obtained security against the miseries of hell; we have obtained a title to the blessedness of heaven. Has the Master called us by his grace? Have we heard the loving and effectual voice of our beloved? Then, at the close of this our mortal life, we shall hear the sweet inviting voice of Jesus saying to us, "Come up hither, and I will show you things to come!" How solemn and affecting the humanity of Christ weeping at the grave of Lazarus, even though he knew that in a few moments he would restore his putrefying corpse to life! Yet when he looked upon the lifeless body of his friend in the grave, his humanity was overwhelmed when he beheld the frightful ravages of death which sin had brought upon our fallen race. May it be our privilege to believe in Jesus as the resurrection and the life!

PRAYER.

OUR Father and our God, who dwellest between the cherubim, and art ever receiving the homage and adorations of holy angels, we acknowledge thee as the inexhaustible and eternal fountain of all life, both natural and spiritual. On the evening of another day, we assemble before thee as family, in the name of Jesus, to acknowledge thee in all thy glory and uncreated excellence. We would approach thee in the language of thankfulness. We thank thee for giving us being, for giving us the life of rational beings, and for placing within our reach the most varied sources of personal, social and spiritual enjoyment. Glory to thy name, that in the holy Scriptures are opened up to our view sources of enjoyment and blessedness pure as thy nature, and lasting as the throne of God.

We thank thee, most blessed Saviour, for the animating account we have now read of thy grace, thy pity, and thy power. With Mary, may each one of us be enabled to say, in language of adoring mercy, We believe thou art the Christ, the Son of God, which should come into the world. As Mary and her sister mourned over the natural death of their brother Lazarus, we would mourn over the spiritual death of our brethren and sisters after the flesh who may now be laid in the dark grave of spiritual corruption and death. Visit them, O Jesus; then shall they rise from the death of sin, and then shall they be alive unto God by thee, the resurrection and the life.

We adore and praise thee, O Jesus, for the pity and compassion thou didst so abundantly and frequently display in the days of thy humbled humanity. Truly thou wast afflicted in all our afflictions. May we ever remember, with emotions of wonder, love, and praise, the tenderness of thy compassion at the grave of Lazarus. We would now call to our believing remembrance the day when, standing beside the tomb of thy follower and friend, it was said of thee, JESUS WEPT! In imitation of thy blessed example, may we be suitably impressed by the death of our friends. On the one hand may we be preserved from sinful indifference, and on the other from sinful and excessive grief. Lord Jesus, may we admire thy love as well as thy pity. When we think of thy suretyship engagements from eternal ages, of the visit thou didst pay to our world clothed with human flesh, and of thy sufferings and death, O what reason have we to take these words into our lips, Behold how he loved us!

If our beloved children or domestics are in a state of spiritual death, O say to them, in words of thine almighty grace, what thou didst say at the grave of Lazarus: Come forth.

Have mercy on such of our relatives and friends as are bound with the grave-clothes of sin and guilt, and say to them by the power of thy Divine spirit, Loose them, and let them go.

We call upon our souls to bless thee for the mercies of the day; and we humbly implore thy presence and care this night. Pardon all our sins, and hear our humble prayers, for Jesus' sake, our Surety and Lord. Amen.

JESUS LIFTED UP.

Bethel New. Carr's Lane. Oxford. Michael's. C. M.

1 SO did the Hebrew prophet raise
The brazen serpent high,
The wounded felt immediate ease,
The camp forbore to die.

2 'Look upward in the dying hour,
And live,' the prophet cries;
But Christ performs a nobler cure,
When Faith lifts up her eyes.

3 High on the cross the Saviour hung,
High in the heavens he reigns:
Here sinners by the old serpent stung
Look, and forget their pains. WATTS, 112, *B. I.*

NUMBERS XXI.

Israel's Victories.

AND Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which *is* before Moab, toward the sunrising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red Sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

21 And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahez, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

REFLECTIONS UPON NUMBERS, XXI.—What a miracle of mercy, the healing of the wounded Israelites by looking on the brazen serpent! Thus God, in his wisdom and sovereignty, took occasion from Israel's sin to furnish the most marvellous and abundant manifestation of his compassion and power. Let us rejoice, that as Moses lifted up the serpent in the wilderness, so Jesus the Son of man has been lifted up on the cross, and is now lifted up in the preaching of the Gospel, that whosoever looketh upon him, and believeth in him, shall most assuredly be healed of all their spiritual maladies, and have everlasting life. May we look and live! The journeyings of Israel in the wilderness may justly be considered figurative of the pilgrimage of believers through the wilderness of this world, in their progress to the heavenly Canaan. Here they have no continuing city nor place of abode; but they are encouraged with the animating and assured hopes of a city which hath foundations whose builder and maker is God. Here they are exposed to enemies numerous, fierce, and malicious; but in heaven they shall be infinitely beyond the reach of every foe, and enjoy the delights of undisturbed felicity for ever and ever. May we have the blessed prospect of being the inhabitants of that heaven where there is fulness of joy, and where there are rivers of pleasure for evermore.

PRAYER.

MERCIFUL Father, whom we approach in the name of Christ, thou art the eternal and unchangeable Jehovah. The heavens with all their shining hosts, and the earth with all its varied inhabitants, are the workmanship of thine hands. Angels and men are thy subjects, and are accountable to thee, the great Lawgiver of the universe.

We desire this morning, with the deepest humility of heart, to fall down by thy throne of grace; and as the chief of sinners to implore redemption and forgiveness through our Saviour's blood. O that our hearts were sufficiently impressed with a believing and adoring sense of thine unutterable glory and thy condescending goodness.

What are we, O Lord, and what is our father's house, that *we* are allowed to open our mouth in thy presence, and to enter into converse with God?

We adore thy sovereign kindness in preserving us through the past night, while others, no more guilty than we, are numbered with the dead, and ushered unprepared into the world of spirits.

As in thy mercy *alone* we are permitted to enter on another day, may we have thy blessed guidance and help in all its duties. Never allow us to permit our temporal calling to lay aside spiritual duties. God forbid that we should seek the interest of the dying body, at the expense of the salvation of the never-dying soul. Every day may we make some progress in rising above the objects of time; every day may we make some progress in our journey to the celestial world.

We confess, O Lord, that our own lusts and corruptions, more dreadful than the fiery serpents of which we have now been reading, have inflicted wounds upon our souls the most grievous and dangerous. We acknowledge that we, and the whole human race, have been stung by the devil, the world, and the flesh. So dreadful are the wounds inflicted, that we are all by nature *dead* in trespasses and sins. We rejoice, O Jesus, that there is a method found out by which the wound of sin may be cured. We praise thee that we see in the brazen serpent raised up by Moses an emblem of thee, O Saviour, first raised up on the cross, and now lifted up in the preaching of the everlasting Gospel. Glory to God in the highest, that as Moses lifted up the serpent in the wilderness, so the Son of man has been lifted up. Give us grace, Holy Spirit, by faith to look to Jesus; then shall we be saved from all our sins.

Convince our dear children and servants that, by nature and practice, they are spiritually diseased: yea, that sin has thrust into their souls its envenomed sting. May they feel the wound of sin; may they look to Christ with longing eyes, and live for ever.

Have mercy on all our graceless relatives who are now perishing under the disease of sin, and know it not. O arouse and awake them to a sense of their danger, and may they look to Jesus, and have eternal life.

Hear us, O Lord, for the sake of Jesus, the Lamb that was slain. Amen, and Amen.

JESUS' LOVE.

Judgment. New Calvary. Helmsley. Mariner's. L. M.

1 HARK, my soul! it is the Lord;
'Tis thy Saviour, hear his word;
Jesus speaks, and speaks to thee;
Say, poor sinner, lov'st thou me?

2 I delivered thee when bound,
And, when bleeding, healed thy wound;
Sought thee wandering, set thee right,
Turned thy darkness into light.

3 Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will I remember thee. COWPER, 273.

JOHN XI.

Pharisees consulting to slay Jesus.

THEN gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

JOHN XII.

Mary anointing Jesus' Feet.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

REFLECTIONS UPON JOHN, XI., XII.—How dreadful was the guilt of the Pharisees; though they believed in the miracles of Christ, and never even pretended to deny them, every miracle rendered their hearts more hardened and their enmity more malignant! Their hearts were as deluded as they were hardened. How could they ever imagine they were sufficient to suppress and annihilate a religion which had omnipotence as its safeguard, and the most stupendous miracles as the proof of its divinity? Truly, he that sitteth in the heavens laughed at them, and held them in derision! Little was the envious Caiaphas aware, that while he was making a statement under the influence of the foulest malignity that ever actuated the heart of man, he was proclaiming a glorious truth—that Jesus must die to make atonement for the sins of man. Greatly honoured were Lazarus and his sisters, in the opportunities they enjoyed and embraced in showing kindness to Jesus. Like them may we love Jesus above all in earth and all in heaven!

PRAYER.

MOST merciful and glorious Jehovah, the Father, Son, and Spirit, one God, when we think of our original impurity, and our actual depravity, when we think of our ignorance and folly, what reason have we to blush and tremble in thy majestic presence! But what reason have we to sing for joy, that thy mercy is as infinite as thy majesty. Glory to thy great name, that thou, who art the high and lofty One who inhabiteth eternity, hast said, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to raise the hearts of the contrite ones. May each one of us now in thy presence bear the character of those whom God loves, and with whom God dwells. May our abode, and the abodes of all our relatives and friends, be honoured with the presence and the residence of Jesus.

Blessed be thy name, O Lord, that through Jesus the Son of thy love thou condescendest to visit sinful men; and that through the same name sinful mortals are permitted to approach thy throne and enjoy fellowship with thyself. To thee, O Lord, we come; invited by thy mercy we come; relying on the righteousness and intercession of thy dear, thine only Son, we come; and with the humble publican would say, Lord, be merciful to us sinners.

What reason have we to thank thee, the bountiful giver of all good, that we are mercifully spared to another day, and allowed to enjoy another invaluable opportunity of approaching the throne of grace, to supplicate family mercies, and to pray for the pardon of family sins. At the close of another day, and entering on another night, we acknowledge that we are vile, unworthy, helpless, and guilty. We humbly thank thee for thy continued and unmerited kindness. O may the goodness of thee, our God, lead us to repentance. May we be encompassed this night by the shield of thy favour.

We pray that the Spirit may apply to our hearts the portion of thy Word now read. There we see, O Jesus, thou didst perform many miracles on the bodies of men. We earnestly pray that thou wouldst perform many miracles upon the souls of men.

We lay our children at thy feet, most merciful Saviour. O perform miracles of grace on their youthful minds, and may they blossom and bud in all the beauties of holiness and love.

What the chief priests *feared* in the days of our Saviour's suffering, we would supplicate: Let all men believe on Christ. May all our relatives believe on Christ. May it be said of us, of all the families with which we are connected, and the congregation of which we form a part: Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him that called you out of darkness into his marvellous light. Have mercy on our aged friends. Like aged Abraham, may they be strong in the faith; and when their eyes become dim with years, may their graces shine like the sun in his strength.

O Lord, hear our prayers and forgive our sins, for Jesus our Mediator's sake. Amen.

WHAT GOD HATH SPOKEN.

Hampton Street. Parting. Wenlock. Lewes. P. M.

1 HEAR what God the Lord hath spoken:
O my people, faint and few;
Comfortless, afflicted, broken,
Fair abodes I build for you;

2 Thorns of heart-felt tribulation
Shall no more perplex your ways;
You shall name your walls Salvation,
And your gates shall all be Praise.

3 There, like streams that feed the garden,
Pleasures without end shall flow;
For the Lord, your faith rewarding,
All his bounty shall bestow. COLLYER, 270.

NUMBERS XXII.

Balak and Balaam.

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

REFLECTIONS UPON NUMBERS XXII.—Israel were the objects of the mortal hatred and jealousy of the Moabites; and in all ages this hatred and jealousy have been manifested by the wicked against the righteous. "They who were born after the flesh have persecuted those who are born after the Spirit." Balaam was alarmed when he considered the great numbers of the people of God. With what dismay shall Satan be filled when he shall cast his eyes over the face of the whole earth, and see all the kingdoms of this world wrested from his tyrannical dominion and "become the kingdom of our Lord and his Christ, and that he shall reign for ever and ever!" What delusion and infatuation held the mind of Moab's king, when he imagined, and even believed, that a sorcerer and impostor had power to bless or to curse! Blessings and curses are the servants of the King of kings. It is he alone who can save and destroy. Are we interested in his mercy? Have we fled to the bosom of his love? Then we are safe. We need not be afraid of the purposes or efforts of wicked men. "The God of Jacob is our refuge. Selah."

PRAYER.

WE adore thee, O Lord, as the universal King. There is no spot to which thy dominion does not extend, and there is no creature amid the vast range of being which is not subject to thy control. Thou art worthy of the homage and praises of all thy creatures.

While we were formed to praise thee, while we received understanding that we might know thee, and affections that we might love thee, what reason have we to mourn and weep that we have done so little to honour thy name and glorify thy Son! Invaluable opportunities we have neglected, abused, and lost. We cannot in language express our sinfulness, and we cannot conceive our guilt. We are a wonder to ourselves, we are a wonder to angels, that long ere now we have not been made the monuments of thy righteous indignation. If there are any among us hardened in their sins, and far from God, O convince them that though they have not been visited with the destroying manifestations of thy justice, still thy justice is not asleep. Convince them, that if they die as they now live, thy justice will appear before their eyes like flames of devouring fire, and they shall be plunged into the deeps of misery, from which there shall be no escape! May each one of us be introduced into thy Church invisible, may we become members of the family of Christ, may we be taught by the Spirit to receive Jesus in all his loveliness and in all his grace; then shall we escape the awful doom which is prepared for the finally impenitent.

At the close of another night, and at the commencement of another day, we desire, in the name of Christ, to acknowledge and pray: Lord, we are vile, we are altogether an unclean thing. What are we, that we should live to see another day? O may we live to thee! And may we find it unutterable bliss to live in the hopes of living for ever with thyself.

O may our beloved children be most deeply impressed with the necessity of conversion, and also of the unspeakable advantages of early religion. Suffer them not to delay till a distant period that which is so desirable, so necessary now.

May we and all our relatives and domestics belong to the true Israel of God, the spiritual children of Abraham. We bless thee that, in the days of Balaam, thy promise to thy faithful servant was so extensively fulfilled, that his descendants seemed to cover the earth, to the astonishment and dismay of all the enemies of the Church. May those days of millennial glory soon arrive, when thy children shall literally cover the face of the whole earth, and when the nations of the world shall be righteous nations who keep the truth.

What reason have we to rejoice, O Lord, that no plan to shake the security of thy Church has ever succeeded; and that all attempts to curse thy people have failed. O may we, and all our relatives, and the congregation of which we form a part, be among the number of thy blessed people. As an evidence of our interest in thy favour, may we love thy Word, and may we never be left to go beyond it. May thy Gospel ever be the rule of our faith, and thy law the rule of our practice.

Graciously hear our imperfect prayers, for Jesus' sake. Amen.

CONVERSION.

Alpha. Staines. Bradby. Portugal New. L. M.

1 LORD, 'twas a time of wondrous love,
When thou didst first draw near my soul,
And by the Spirit from above,
My raging passions didst control.

2 Guilty and self-condemned I stood,
Nor dreamt of life and bliss so near;
But he my evil heart renewed,
And all his graces planted there.

3 He will complete the work begun,
By leading me in all his ways;
To God the Father, God the Son,
And God the Spirit, equal praise. AMEN.

JOHN XII.

Jesus in Jerusalem.

MUCH people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast.

21 The same came therefore to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

REFLECTIONS UPON JOHN XII.—Under the impulse of natural curiosity the Jews wished to see the wonder-working Jesus, and Lazarus, whom he miraculously raised from the dead. May our hearts be animated with genuine love to Jesus in his person and offices, then shall we earnestly desire his fellowship on earth, and long to behold his face in righteousness in heaven. The chief priests, in consulting together to put Lazarus to death, gave an affecting illustration of the truth of our Saviour's words, and our Saviour's warning, as to the world's hatred of his people and himself: "They hated me without a cause, and they hated you because they hated me." We are blessed indeed, if we can say with the heart, and with unfeigned affection, "We would see Jesus." When we read the Word of God, and open the sacred treasury—when we enter into the sanctuary to listen to the Word of life—when we sit down at the sacramental table, may the language of our hearts be, "We would see Jesus."

PRAYER.

O LORD our God, the hearer of the praises of angels, and the answerer of the prayers of thy saints, we approach thy throne of grace through the merit of Jesus, our Advocate and Saviour. We adore thee, O Lord, in the inconceivable greatness of thy nature, character, perfections, and government. Who can speak thy wondrous deeds? Thy greatness infinitely exceeds all our thoughts! thy ways are vast and unsearchable!

We desire, O Lord, to be astonished at thy condescension, in permitting beings so sinful and insignificant as we are to enjoy fellowship with thyself, and supplicate the blessings of thy grace.

As a family, we present the humble tribute of our thankfulness for the mercies of the past day and the past week. Thy goodness and thy mercy have attended us, and filled the cup of our lot with blessings. We thank our God and Father for that degree of bodily health and mental vigour we have enjoyed in attending to the temporal business and the spiritual engagements of the week. We thank thee for the success which may have attended our secular pursuits, and the blessings which may have rested on our religious duties.

We implore the gracious protection of a special providence this night, for ourselves, and for all our relatives and friends. May we never lie down to sleep without performing an immediate act of dependence on Jesus, as the only foundation of our hopes of pardon, salvation, and heaven.

Lord, have mercy on the afflicted, whose bed this night shall prove a bed of languishing. May their bed of suffering lead their thoughts to the glorious rest and blessedness of heaven, and to that Divine Redeemer who is the only WAY to those joyful mansions.

We desire to rejoice in the prospect of the sacred Sabbath, and its Divine and exalted exercises. May many be delivered from their natural enmity against Christ and his Gospel and his kingdom. While the enemies of Jesus in the days of his flesh feared the world were gone after him, we would earnestly pray that the world may soon go after Christ, and forsake all their idols and lusts, and follow him alone as their Saviour and their God.

May our beloved children and servants be among the followers of the meek and lowly Jesus. May each one of them say with the heart, We will follow Jesus the Lamb of God, wherever he goes, and wherever he leads.

Holy Spirit, on the approaching day may many be impressed with an earnest desire to see Jesus. O may multitudes breathe the spirit of the devout Greeks who came up to Jerusalem. Like them, may they, and may we, say with holy earnestness, We would see Jesus!

On thy day may Christ be faithfully and clearly lifted up in a preached Gospel. Many hast thou drawn to thyself, and on thy day may many more be drawn by thy resistless grace, and the prince of this world be cast out. Mercifully hear our prayers, and forgive our sins, for our Redeemer's sake. And may the grace of the Lord Jesus Christ be with us and all the people of God, for ever and ever. Amen.

CHRIST'S GLORY.

Shrewsbury New. Brook Street. Jersey. Hephzibah. C. M.

1 I'LL speak the honours of my King,
His form divinely fair;
None of the sons of mortal race
May with the Lord compare.

2 Sweet is thy speech, and heavenly grace
Upon thy lips is shed;
Thy God, with blessings infinite,
Hath crowned thy sacred head.

3 Gird on thy sword, victorious Prince,
Ride with majestic sway;
Thy terror shall strike through thy foes,
And make the world obey. WATTS, *Ps.* 45.

PSALM XLV.

The Majesty and Grace of Christ.

MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy favour.

13 The king's daughter *is* all glorious within; her clothing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing *shall* they *be* brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

REFLECTIONS UPON PSALM XLV.—This Psalm furnishes an animating display of Christ's love to the Church, and of the love of the Church to Christ. Let it be the earnest desire of our hearts that we may be the objects of Jesus' love; and we have reason to believe that this inestimable privilege is ours, if Jesus is the object of our superlative affection. Boundless are Christ's excellences. So transcendant are the graces of Christ's humanity that, compared with their beauty, all created loveliness is only deformity and obscurity. The robe of righteousness and the graces of the Spirit constitute the royal raiment, and the nuptial garments of the Church, which is by way of eminence the bride, the Lamb's wife. She is wealthy by his riches, she is comely with his comeliness, she is glorious with his glory, she is happy with his blessedness. Let it be our ambition to form a part of Christ's body mystical, to proclaim while we live Christ's fame, which shall endure for ever, and to enjoy his fellowship through endless day.

PRAYER.

ALMIGHTY and eternal Lord God, we appear before thy gracious throne, on the morning of thy blessed and hallowed day, and in the name of Jesus would present our united and fervent supplications. Immanuel, God with us, we adore thee. Thou art fairer than the children of men, and grace is poured into thy lips. O captivate many souls this day by the manifestation of thy loveliness and glory and grace, in the preaching of the Word of life. Let great accessions be made to thy Church and kingdom. O appear as a gracious and a mighty conqueror, and let many who are now living in enmity and rebellion, before this Sabbath comes to a close, bow before thy sceptre, and acknowledge thee Lord of all. Gird thy sword upon thy thigh, O most mighty, with all thy glory and thy majesty. And in the majesty of thy gracious power, ride prosperously, because of truth and meekness and righteousness. Let the prince of this world be cast out of the hearts of men; and before the services of the day shall come to a close, may there be joy in heaven over the repentance and conversion of many sinners. May we as a family be among the number of thy loving subjects, and not one of us live and die fighting under the banner of the enemy of souls.

We rejoice, O Jesus, in the throne thou dost fill. Thy throne is not like the thrones of dying monarchs. Thy throne, O God, is for ever and ever. The sceptres of earthly kings are often sceptres of injustice, cruelty, and blood; but the sceptre of thy kingdom is a right sceptre. O blessed and exalted Saviour, sway the gospel-sceptre of thy grace and love over the whole earth. Wherever the sun shines, there may thy sceptre be acknowledged, and wherever the habitations of men are found, there may the blessings of thy mediatorial government be abundantly enjoyed.

Lord, have mercy on our rulers; may they ever appear the loyal subjects of the King of kings, and ever be adorned by truth, meekness, and righteousness. Have mercy on all thy ministering servants, of every name and of every denomination, and may they esteem it their unspeakable honour and their greatest delight to extol the excellence of Jesus, and proclaim the riches of his grace. Fill the minds of all thy servants with the Holy Ghost; then shall they be successful instruments in thy hand, in rescuing many captives from Satan's slavery, and in bringing many sons into glory.

Smile on all our universities and schools. May the instructors and the instructed be taught of God. There may the philosophy of men never be preferred before the Gospel of Christ. May the youth of our land greatly desire the beauty of Christ, and may their minds be captivated with his Divine and mediatorial excellence.

Have mercy on our dear children, and fulfil in them that promise, Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

Show compassion to aged pilgrims, and comfort them with the delightful prospect of entering into the celestial palace above, into which they shall be brought with gladness and rejoicing.

Extend to the afflicted the joys of religion, and in their retirement may they drink of the river of salvation, which makes glad the city of God.

Eminently assist our beloved minister this day. Hear our prayer, and forgive our sins, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOD A REFUGE.

Duke Street. Warrington. Antigua. Redemption. L. M.

1 GOD is the refuge of his saints,
When storms of sharp distress invade
Ere we can offer our complaints,
Behold him present with his aid.

2 Let mountains from their seats be hurled
Down to the deep, and buried there;
Convulsions shake the solid world,
Our faith shall never yield to fear.

3 Loud may the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shore,
Trembles, and dreads the swelling tide.

WATTS, *Ps. 46, p. 1.*

PSALM XLVI.

The Confidence of the Saints.

GOD *is* our refuge and strength, a very present help in trouble.
2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.
4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most high.
5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.
6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.
8 Come, behold the works of the LORD, what desolations he hath made in the earth.
9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.
11 The LORD of hosts *is* with us: the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

God's Sovereignty.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.
2 For the LORD most high *is* terrible; *he is* a great King over all the earth.
3 He shall subdue the people under us, and the nations under our feet.
4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
5 God is gone up with a shout, the LORD with the sound of a trumpet.
6 Sing praises to God, sing praises: sing praises unto our King, sing praises.
7 For God *is* the King of all the earth: sing ye praises with understanding.
8 God reigneth over the heathen: God sitteth upon the throne of his holiness.
9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

REFLECTIONS UPON PSALM XLVI., XLVII.—Christ is ALL to his people: in weakness he is their strength, in disease their health, in perplexity their guide, in affliction their stay, in sorrow their consolation, and in danger their refuge. With what confidence faith in Christ inspires the soul, giving the assurance that no enemies, however powerful, and no storms of tribulation, however tempestuous, shall be able to remove them from Christ, their Divine refuge and impregnable fortress. There is no refuge but in Christ. None but he can defend from the wrath of God. None but he can defend from the fiery darts of the wicked one. None but he can convey the soul in safety across the Jordan of death, and introduce it in triumph into the joys of heaven. "Jesus, be thou our refuge; other refuge we would have none." A believing view of an interest in the Divine perfections, glorified in the person and atonement of Christ, never fails to animate the soul with joy, Divine in its origin, and heavenly in its effects. Let us rejoice Jesus reigns: he reigns in heaven and on earth, and he shall reign for ever. Are we his loving subjects, and are we enjoying the blessings of his government?

PRAYER.

MOST merciful Father, after the observance of the public ordinances of thy Sabbath and of thy sanctuary, we desire with reverence and joy to engage in the more retired exercise of domestic worship. After approaching thy presence as a congregation, we now draw near as a family, in the name of him in whom all the families of the earth shall be blessed.

O thou God of salvation, we adore thee as the Lord of hosts. Thou art the refuge and the strength of thy people: O be our refuge and our strength; and when we are surrounded by the dark shades of the night of affliction be unto us, and all the families with which we are connected, a very present help in the day of trouble. Thou art God, and beside thee there is none else. As a family may we be still, and experimentally and believingly know that thou art God. Thou art infinitely exalted in thyself; thou art exalted in the estimation of angels and saints. O let the day soon dawn when thou shalt be exalted among the heathen, when thou shalt be exalted among the Jews thine ancient people; yea, when thou shalt be exalted in all the earth; when the knowledge of thy name shall be as extensive as the shining of the sun.

O Lord, we rejoice that thou art and hast ever been in the midst of thy people. Truly thou art in the midst of thy Church; she shall not be moved: thou the Lord wilt help her, and that right early. Graciously be in the midst of us as a family, and as a congregation; may we never be moved from our Christian profession; may we never be moved from our believing confidence in Christ.

Exalted Redeemer, we adore thee as the Prince of peace. We earnestly pray that thy peaceful government may soon extend over the whole earth. Thy pacific Gospel alone, attended by the power of the Holy Spirit, can subdue the ferocious and cruel passions of men. Thy grace alone can change the lion into the lamb, and make man the friend of man. O take to thee thy great power, and reign; make wars to cease to the end of the earth; break the bow, let the spear be cut in sunder, and do thou burn the chariot in the fire. May swords be soon changed into ploughshares, and spears be converted into pruning-hooks, and the art of war be remembered no more.

We thank the God of ordinances for the opportunity we have this day enjoyed, of worshipping the Most High in his public, earthly courts. We thank God for the merciful assistance afforded to the ministers of Christ, and particularly for the kindness shown to our beloved pastor and minister, who dispensed to us this day the oracles of Divine truth.

May our dear children be savingly impressed with the Gospel to which they listened, and may we witness in them the early symptoms of saving grace.

May the instructions given this day to the ten thousands of little children who have assembled in Sabbath schools, be followed by a rich harvest of saving blessings to themselves, and of unspeakable advantages to the community and nation at large.

Comfort us this night with rest, repose, and sleep. Forgive the sins of our holy things. Hear our prayers, for Jesus' sake. Amen. Our Father which art in heaven, &c.

Adoration.

POWER OF SIN.

Foundry. New Bethlehem. Treble's. Paul's. L. M.

1 LET the wild leopards of the wood
Put off the spots that nature gives,
Then may the wicked turn to God,
And change their tempers and their lives.

2 As well might Ethiopian slaves
Wash out the darkness of their skin,
The dead as well may leave their graves,
As old transgressors cease to sin.

3 Where vice has held its empire long
'Twill not endure the least control;
None but a power divinely strong
Can turn the current of the soul.

WATTS, 160, B. II.

NUMBERS XXII.

Balaam and the Angel.

AND Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold I went out to withstand thee, because *thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

REFLECTIONS UPON NUMBERS XXII.—It is a sight truly humiliating and affecting to see Balaam and the princes of Moab associated together against the great Jehovah and the interests of his Church! It is to the eternal disgrace of our nature that every age of the history of our race furnishes numerous examples of the same humiliating and repulsive spectacle. What was Balaam, the proud and cunning sorcerer? what were Balak and his princes, but the insignificant and impious and contemptible potsherds of the earth? And of them it may be justly said, "Let the potsherds strive with the potsherds of the earth; but woe be unto him who striveth with his Maker!" Peculiarly hardened must have been the heart of Balaam, when miracles and repeated Divine and supernatural communications produced no mollifying penitential effect, or even altered his purpose of declaring his willingness to curse Israel. "Jesus, soften our hearts by thy grace!"

PRAYER.

WHAT reason have we to bless and adore thee, O Lord, as infinitely holy and just! Thou art of purer eyes than to behold iniquity. How bright thy holiness appears in all thy works, and in all thy words! O our eternal King, thy name is holy and reverend. The heavenly angels proclaim thy holiness in sweetest songs of celestial adoration. We would follow their example, though in weak and humble strains, and sing, Holy, holy, holy, is the Lord of hosts. We confess that objects of the greatest purity are pollution, compared with thine immaculate holiness. O Lord, how dim and mean are the brightest lamps of heaven, when compared with thy glory! while the wisdom of angels compared with thine is ignorance and folly.

As a family, and as individuals, may we be humbled in the dust, on account of our iniquity and guilt. May we feel genuine sorrow that we have offended God. May we lament that we have grieved the Spirit of truth, and resisted his gracious influences. May we mourn that our sins brought the Saviour to the dust of death. Holy Spirit, give us repentance. It is thy gift. Where can we look for it, but to thee? and where can we apply, but to thyself alone? O suffer us not, like Balaam, to continue in sin. Suffer us not, like him, to follow the devices of our own heart. Most merciful Father, we supplicate pardon. Because thou art merciful, because thou delightest in mercy, we are encouraged to seek forgiveness. Because thou hast exalted Jesus to be a Prince and a Saviour, to give repentance unto Israel and remission of our sins, we are strongly encouraged to supplicate pardon. O remember not the sins of our youth, nor our transgressions: according to thy mercy remember thou us for thy goodness' sake, O Lord. For thy name's sake, O Lord, pardon our iniquity; for it is great.

Deeply affect us with what we have now read. May the enormity of Balaam's sin, in wishing the injury of thy Church, teach us that opposition to the prosperity of thy kingdom is a transgression of the greatest magnitude, which, if not repented of and forsaken, must bring upon those who are guilty the heavy anger of an offended God.

At an early period may we have the unspeakable pleasure of seeing our beloved children warmly attached to Christ and his cause. God forbid that they should ever remain indifferent to the prosperity of Christ's Church, or join the ranks of its enemies. Make our domestics thy faithful servants.

We now invoke the Divine Spirit, that we may know and love and do the will of God. In our various stations and relations in life, may we act for God, and speak for God. Never let us be backward to confess Christ. Even in the most difficult and trying circumstances, may we be neither unwilling nor afraid to confess him before men. May we be enabled to say and resolve with a better spirit than that which actuated the mind of Balaam, The word that God putteth in our mouth, that will we speak.

We express our obligations for the mercies of the past night, and commit ourselves and our friends this day to the care and guidance of the Father of our spirits. Graciously hearken to the voice of our supplication, for Jesus' sake. Amen.

PEARL OF PRICE.

Israel. Melody. George's. Stillman. C. M.

1 YE glittering toys of earth, adieu!
A nobler choice be mine;
A real prize attracts my view,
A treasure all Divine.

2 Begone, unworthy of my cares,
Ye specious baits of sense;
Inestimable worth appears,
The Pearl of price immense!

3 Jesus, to multitudes unknown—
O name Divinely sweet!
Jesus, in thee, in thee alone,
Wealth, honour, pleasure meet.

STEELE.

JOHN XII.

Unbelief of the Jews.

THE people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless, among the chief rulers also many believed on him: but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

REFLECTIONS UPON JOHN XII.—What mysteries meet in Christ! In his Divinity he lived from all eternity; in his humanity he died; and in his Divinity and humanity he lives for ever. "He has the keys of hell and of death!" Jesus is the Light; the Gospel is an emanation from his brightness. What a privilege—we have the light of the Gospel and of salvation shining in the midst of us! Mos we value the light—be guided by the light; may it be admitted into our hearts, and change the night of spiritual ignorance into the bright shining day of Divine wisdom and saving knowledge Does eternal blessedness depend upon the reception of Christ's word, and endless misery depend upon its impenitent rejection? O let us receive his word and live for ever!

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, we would draw near to thy throne, and as a family we desire to present our evening sacrifice. Holy Spirit, may flames of love now rise from the altar of our hearts; and may Divine and promised grace assist us in presenting an acceptable sacrifice to the Lord our God.

We thank the Father of mercies for the streams of mercy which have followed us this day. Teach us the blessed lesson of tracing up every mercy and every comfort to thee, the Divine and overflowing fountain of goodness, from whom all mercies flow. As we are about to retire to rest, we surrender our immortal souls, as well as our dying bodies, to the care of God. Whether our days on earth are to be numerous or few, we would pray with earnestness: Teach us so to live, that we may have as little fear to lie down in our graves, as on our beds; and teach us to die in the faith of Jesus; then we shall rise in glory at the judgment-day.

We bless the Holy Spirit of inspiration, that we have been again permitted to read the volume of inspired truth. May the Word of God enter into our understandings, and enlighten us with Divine light; may it enter into our heart, and warm us with Divine love. We rejoice, O Jesus, that as thou saidst before thy death, the Son of man *must* be lifted up, thou the Son of man hast been lifted up. Eternal glory to thy name, that thy boundless love to ruined man did prevail upon thee cheerfully to submit to be lifted up on Calvary's cross. Glory to thy name, that there thou didst finish the work the Father gave thee to do. May thy ministering servants lift thee up in the preaching of the everlasting Gospel, and may increasing multitudes see thy glory, taste thy grace, and submit to thy power.

We adore thee, O Jesus, that, more than eighteen hundred years ago, thou didst come as a light into the world. Teach us as a family to believe in thee; then we shall no more abide in darkness. Give, we pray, the light of thy glorious Gospel to all the nations of the earth, that they may be delivered from the darkness of pagan ignorance, and behold the glory of thy person, and the preciousness of thy salvation. Alas, O Lord, darkness covers the earth, and gross darkness the people! Alas, O Lord, the prince of darkness maintains his sway over the great proportion of the inhabitants of the world! O say to the nations, Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Jesus, thou Sun of righteousness, may thy ministering servants, the heralds of light, flee to and fro, from north to south, from east to west, to proclaim thy grace; then shall the Gentiles come to thy light, and kings to the brightness of thy rising.

Blessed Saviour, in the words we have now read we have seen the consequences of the sin of rejecting thee. Give us faith to receive thee.

Let not our children or servants reject Christ. O convince them that their present and eternal happiness depends on receiving Christ.

Have mercy on our friends, and particularly our aged friends. May they ever lean upon the arm of Jesus in the journey of life; and guided by his light, and strengthened by his power, may all of us at last meet in the celestial mansions.

All we ask is for Jesus' sake, our Redeemer and Intercessor. Amen.

DELIVERANCES.

Radiance. Refuge. Coombe'. Truro. L. M.

1 WHAT hath God wrought! might Israel say,
When Jordan rolled its tide away,
And gave a passage to their bands
Safely to march across its sands.

2 What hath God wrought! O blissful theme,
Are we redeemed and called by him?
Shall we be led the desert through—
And safe arrive at glory too?

3 The news shall every harp employ,
Fill every tongue with rapturous joy;
When shall we join the heavenly throng
To swell the triumph and the song! GIBBONS.

NUMBERS XXIII.

Balaam blessing Israel.

AND the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the King of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

REFLECTIONS UPON NUMBERS XXIII.—Though wicked men may obstinately rebel against God, yet he will employ them as means for accomplishing his purpose. How remarkably this truth is confirmed and illustrated by the history of Balaam, an enemy of God, and who longed for the destruction of the Church of God! As God holds the winds in his fist, and restrains the tempest, he restrained the blaspheming lips of the sorcerer, and compelled his reluctant tongue, in strains of glowing poetry, to proclaim Israel's greatness, security, and glory. Let us rejoice in the blessedness of the people of God, and may we be sharers with them in their blessedness; they are for ever free from the curse of a broken law, having the righteousness of Christ imputed to them, by which the curse is for ever removed, and their pardon of sin and acceptance with God for ever secured. O may that blessedness be ours, and may we be among the number of those who are in Christ Jesus and who cannot be condemned, and who have therefore peace with God, through our Lord Jesus Christ. Amen.

PRAYER.

WE thank and praise thee, gracious and bountiful Jehovah, that after the testimonies of thy providential kindness experienced during the past night, we are favoured with another opportunity of uniting as a family, in expressing before thy throne our homage, our adorations, and our thanksgivings. We adore thee, O Lord, in thy faithfulness and truth. Thou art not a man, that thou shouldest lie, nor the son of man, that thou shouldest repent. Thou hast said, and thou wilt do it; thou hast spoken, and thou wilt make it good. Heaven and earth shall sooner pass away, than the word of thy promise fail. Lord, teach us to rejoice in the stability of thy promises, which are engraved as in eternal brass.

We confess before thee, thou holy and heart-searching God, that by our sins we have exposed ourselves to thy wrath and curse. We rejoice that, in thy gracious wisdom, thou hast found a blessed method by which this curse may be removed. Divine Redeemer, thou didst endure the cross for us; and for us thou didst bear the awful curse away. Give us the blessing of thy salvation: then we need not fear the enmity of men or devils; for who can curse, whom God hath not cursed? or who can defy, whom God hath not defied?

We rejoice in the blessed security of thy Church and people. Thou hast clothed them with the righteousness of thy Son. Clothe us, we earnestly pray, with the righteousness of thy Son: then the guilt of all our sins shall be for ever washed away; then shall we be sharers of the privileges of thy saved and justified people, in whom thou dost not behold iniquity, nor see perverseness. O Lord, be in the midst of us as a family and as a congregation. May the Lord our God be with us, and may the shout of a king, even of King Jesus, be heard among us. May our minds be deeply and delightfully impressed with the privileges of thy Church. After all the attempts of thine enemies to destroy the sacred vine thou hast planted, we praise thee that the lapse of more than five thousand years confirms the truth, that there is no enchantment against Jacob, neither is there divination against Israel.

May the blessedness and safety of thy Church allure our dear children to seek a saving connection with Christ and his Church. O teach them and our domestics to say, We will go with you, for God is with you.

We adore thy name, O Jesus, for what thou hast done for our fallen race. When we think of the satisfaction thou hast given to offended justice, we have reason to sing, What hath God wrought! When we think of the great salvation thou hast accomplished, and the victory thou hast gained over death and sin, we have reason to sing, What hath God wrought! When we think on what thou hast done for thy Church and people in these lands of our nativity, we have reason to sing, What hath God wrought!

Almighty Saviour, make us, and all our relatives and friends, the trophies of thy grace; and may we at last meet on the verdant plains of the heavenly Canaan: then shall we have reason through eternity to sing, What hath God wrought!

Preserve us, O Lord, from the temptations and assist us in the duties of this day, for Jesus' sake. Amen.

CHRIST'S EXAMPLE.

Bath Auricula. Warminster. New Sabbath. Langdon. L. M.

1 AND is the gospel peace and love?
Such let our conversation be;
The serpent blended with the dove,
Wisdom and meek simplicity.

2 Whene'er the angry passions rise,
And tempt our thoughts or tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life!

3 O, how benevolent and kind!
How mild! how ready to forgive!
Be this the temper of our mind,
And these the rules by which we live! STEELE.

JOHN XIII.

Jesus washing the Disciples' Feet.

NOW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash his disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all; I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

REFLECTIONS UPON JOHN XIII.—Our Saviour's prospect of his sufferings was awfully solemn, clear, and distinct. He knew all he should suffer from demons, from men, and from offended justice; yet this knowledge did not in the slightest degree lessen the ardour of his love to his people, which was the moving cause of all he became, did, and suffered. What a spectacle of moral degradation—Judas having the name and office of a disciple, and standing in the midst of the disciples of Jesus, yet possessed of a devil, and prepared to deliver up his Master into the hands of his murderers! Did Jesus wash the feet of the disciples? Let us admire his kindness and condescension; and let us seek grace to imitate his lovely example, in humility, self-denial, gentleness, and love. Did he wash his disciples' feet? Let it be our earnest prayer that we by the merit of his atonement may be washed from sin's guilt, and by the influences of his Spirit may be washed from sin's pollution.

PRAYER.

WE praise thee, O Father of our spirits, that we are permitted, after the temporal engagements of the day, to abstract our thoughts from worldly objects, and enjoy converse with thee, in whose presence is fulness of joy, and at whose right-hand are pleasures for evermore. Blessed shall we be, if we are enabled at this time to present our family-prayer, by the gracious aid of the Holy Ghost, in a spirit of grace and supplication; and if we offer up our supplications in the exercise of a lively dependence upon the merits of Jesus, our prayers shall be accepted.

Infinitely exalted Jehovah, we adore thee in all thy mighty acts, and we desire to praise thee according to thine excellent greatness. O that we could sing unto the Lord a new song, and praise thee in the congregation of saints! As a family may we rejoice in thee who madest us, and as thy children may we be joyful in thee our King.

Accept of our thanks, gracious God, for the mercies of the day. We thank thee that the stream of thy providential goodness has never failed, and that we are allowed, day after day, to drink and be refreshed with its consoling waters. May our daily guilt be washed away by the continued merit of our Saviour's blood. Take us under thy care this night. In the prospect of the long night of death, we would commit ourselves to thy care, O Jesus; then we shall be delivered from the sting of death, and smile at the ravages of the tomb.

Teach our beloved children and domestics to think with solemnity on the event of their own death. Convince them that, without an interest in Christ, death will prove a passage to the abodes of perdition. May they, therefore, flee to Jesus now.

May our aged friends, who have the near prospect of exchanging time for eternity, exercise a firm faith in Christ: then death will be stripped of all its terrors, and they shall long with lively hope to enter the house not made with hands, eternal in the heavens.

We invoke thy blessing, O Lord, to attend the reading of the Word of life. We have now heard of Satan entering into the heart of Judas; Lord, preserve us from the influence and suggestions of that adversary of souls.

We bless thee, O Jesus, that thou hast left us an example that we should follow thy steps. Thou hast said, I have given you an example, and ye should do as I have done to you. As a family, may it be our constant study to follow the example of Christ. May we follow the example of our Saviour's mercy. May we feel for the bodily sufferings of our friends, but, above all, for the souls of such among them as are living without God and without hope in the world. May we follow the example of our Saviour's activity and zeal. Make us truly zealous for the Lord of hosts, and for the growing prosperity of Immanuel's kingdom. May we follow the example of our Saviour's humility and condescension. May we know that the greatest of all is the servant of all. O Jesus, as thou didst wash the feet of thy disciples, wash our hearts. Sprinkle clean water upon us, and we shall be clean: wash us, and we shall be whiter than the snow. Hear us graciously, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

INVITATION TO PROPAGATE THE GOSPEL THROUGHOUT THE EARTH.

Abbey Cwm. Foundling. Wells. Devotion. L. M.

1 GO, favoured Britons, and proclaim
The kind Redeemer you have found;
Publish his ever-precious name
To all the wondering nations round.

2 Go, tell the unlettered, wretched slave,
Who groans beneath a tyrant's rod,
You bring a freedom bought with blood,
The blood of an incarnate God.

3 And tell the panting sable chief,
On Ethiopia's scorching sand,
You come with a refreshing stream
To cheer and bless his thirsty land. VOKE.

NUMBERS XXIV.

Israel's Happiness and the Star of Jacob.

AND he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

REFLECTIONS UPON NUMBERS XXIV.—Many, like Balaam, have the eyes of a convinced conscience opened, while, alas! the eyes of their understanding are not savingly enlightened. Balaam saw a vision of God: may we by faith see Jesus as the Lord our God, and say in accents of thankfulness and joy, "Whom having not seen with the bodily eyes we love." How comely is the Church of God! Is it a building? It is a magnificent temple, of which Christ is the chief corner-stone. Is it a city? It hath salvation for walls and bulwarks. Is it a garden? It is full of the plants of grace, watered by the influences of the Spirit, and illuminated by the vivifying, enlivening, and fructifying beams of the Sun of righteousness. By the prophetic glance Balaam saw David in the distance as a bright star, who should arise for the punishment of Israel's enemies. Let us rejoice in Jesus as the bright and morning star who has risen for the deliverance of his Church, and for the destruction of all her enemies.

PRAYER.

O LORD, we acknowledge thee in thine almighty power, and in thy universal dominion. How insignificant are the greatest of created beings compared with thee! and with what ease art thou able in one moment to crush the power of thine enemies, even when they rise up against thy Church in the most formidable legions! Were they countless as the stars, they would in thy presence be only as chaff before the wind, and as a rolling thing before the whirlwind. O how glorious thou didst appear when thou broughtest forth thy people out of Egypt! Thou hast as it were the strength of an unicorn. As to those who rebel against thee, thou shalt eat up the nations thine enemies; thou wilt break their bones, and pierce them through with thine arrows. Who can stand before thee, when once thy wrath is kindled only for a little? Who can abide the fierceness of thine indignation? The very rocks melt in thy presence, and the lofty mountains are removed out of their place. Blessed are all they whom thou dost bless; all the maledictions of devils cannot affect them. Infinitely miserable is the doom of those on whom thy curse descends, for the blessings of all the angels of heaven can avail them nothing. Through Jesus may we obtain thy blessings: then we shall not fear the wrath of our most furious enemies. Through Jesus may we obtain deliverance from thy curse: then shall we sing, Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

We praise thee, O Lord, for the love thou bearest to the Church, and for the comely ornaments with which thou hast adorned her. If we look to the person of thy bride, she is all glorious within, her raiment is of wrought gold. If we look to thy Church as resembling a vast encampment of travellers to a distant land, what reason have we to exclaim, How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys, O Lord, thy people are spread forth, as gardens by the river's side, as trees which the Lord hath planted, and as cedar-trees beside the waters. Lord, increase the number of thy people, and let the various tribes of men soon become the devout worshippers of Jehovah. Speedily, O Lord, banish from the face of the earth all the hateful abominations of superstition and idolatry. Jesus, thou glorious STAR who hast come out of Jacob, come and enlighten our hearts, and shine brightly in the midst of us as a family, and shed thy blessed beams abundantly in the midst of our congregation, and banish from our land all that darkness which still envelops the minds of thousands. We rejoice, O Jesus, that thy mediatorial sceptre has risen out of Israel. We desire to bow before thy sceptre.

O teach our dear children to bow before thy gracious authority. As Esther touched the golden sceptre of the king and lived, may they and our domestics by faith touch the sceptre of a Saviour's mercy and live for ever.

Look with gracious pity on all our graceless relatives and friends, and subdue them by thy grace. Make them willing subjects in the day of thy power. Let that day now dawn upon their soul, and may the shades of their night of spiritual death flee away for ever.

May the strength we have derived from the rest and sleep of the last night be devoted to thy service this day. We thank God for all his mercies. May our feeble prayers be answered, for the sake of Jesus our Intercessor and Saviour. Amen.

JESUS AT HIS TABLE.

Warwick. Greville. Abingdon. Irish. C. M.

1 THE memory of our dying Lord
Awakes a thankful tongue:
How rich he spread his royal board,
And blessed the food, and sung!

2 Happy the men that eat this bread
But doubly blessed was he
That gently bowed his loving head,
And leaned it, Lord, on thee.

3 By faith the same delights we taste
As that great favourite did,
And sit and lean on Jesus' breast,
And take the heavenly bread.

WATTS, 15, *B. III.*

JOHN XIII.

Satan entering into Judas.

VERILY, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him:

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

REFLECTIONS UPON JOHN XIII.—The holy ministry deserves our highest respect, for it is of Divine institution; and Jesus considers himself despised when his ministers are rejected, and honoured when they are accepted and esteemed. The treachery of Judas added greatly to our Saviour's sorrow; and he was more grieved for the sinfulness of the man's act, than for the suffering which it inflicted upon himself. We should carefully and impartially examine our hearts, that we may become acquainted with our corruptions, and be stimulated earnestly to pray that we may be preserved from all the tendencies of our natural depravity. They who are in a state of nature, are under Satan's despotism. Their faculties, powers, and affections, are under his dominion. But when grace enters the soul the tyrant is hurled from his throne, and the soul is brought under the mild government of Jesus.

PRAYER.

O LORD our God, thou art the mighty sovereign of the universe. We adore thee in thy majesty and in thy condescension. In thy majesty thou art infinitely superior to the loftiest of archangels; and in thy condescension thou dost stoop down to hear the prayers of the meanest of thy people. While thou acceptest the praises of glowing seraphim, thou dost not despise the adorations of babes and sucklings. Though in thine unveiled glory heaven is thy peculiar abode, still thou delightest to dwell with those who are of a humble and contrite heart, to give them the honour of being thy children, and at last to exalt them to thy heaven.

At the close of another day, while we thank thee for continued mercies, we would humbly pray for the pardon of continued sins. Our daily sins call for daily penitence. Lord, give us repentance unto life; and may we daily look to the blood of Jesus, which speaketh better things than the blood of Abel. May all of us know what it is to derive comfort and peace from the fountain opened for sin and uncleanness. This evening may our souls and lives be graciously preserved. May the sun not smite us by day, nor the moon by night. May our sleep be sweetened by the conviction that God is our God, and that our souls are bound up in the bundle of life.

Holy Lord God, we acknowledge the treachery and depravity of our sinful hearts. We have now read of the sin of Judas, and we confess that, if we were left to follow the dictates of our own minds, like him we should deny and betray our Lord. What are we more than others? We are fallen, and guilty, and vile! Thy restraining mercy alone hath preserved us from ten thousand sins and snares, into which we should have been precipitated by our own lusts. We take no glory to ourselves, but would ascribe to thee all the glory and all the praise. Lord, preserve us from the sin of backsliding, and from the still more awful sin of apostacy.

Give our dear children grace to take up a Christian profession; and when it is taken up, constantly to maintain it, till the close of life. May they and our domestics begin the journey to heaven, and may they hold on their way rejoicing.

We thank thee, O Saviour, for all the ordinances of thine appointment. May we know what it is conscientiously to observe them all; and may we know what it is to enjoy fellowship with God in all his ordinances. O Jesus, may we seek thee in thine ordinances, and may we find thee. We thank thee especially for the ordinance of the Supper. Such of us as observe it, may we, like John, lean by faith on Jesus' bosom, and learn to see the infinite superiority of the love of Jesus above the regard of the fondest and the dearest of earthly relations.

O teach our aged relatives to lean more and more on Jesus' breast. May they find their spiritual strength increasing every day, and their hopes of heaven shining more and more unto the perfect day.

May the rashness of Peter teach us never to trust in grace received, but to employ grace in trusting and depending on Christ alone, to stand fast and persevere, surmounting every obstacle and conquering every foe.

All we ask is for Jesus' sake. Amen.

SAFE AND HAPPY DEATH.

Salisbury Plain. Serenity. Braintree. Portsea C. M.

1 LORD! must I die? O let me die
Trusting in thee alone!
My *living* testimony given,
Then leave my *dying* one!

2 If I must die—O let me die
In faith and free from doubt,
Clothed in my Saviour's righteousness,
And sanctified throughout.

3 If I must die—as die I must—
Let some kind seraph come
And bear me on his friendly wing
To my celestial home. ANON.

NUMBERS XXVII.

Choice of Joshua.

AND the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah, in Kadesh in the wilderness of Zin.

15 And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation.

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

REFLECTIONS UPON NUMBERS XXVII.—The daughters of Zelophehad obtained a valuable earthly inheritance, of which they have long since been deprived by death. May we possess a title to a heavenly inheritance beyond the skies, more valuable than all the kingdoms of the world, and which shall endure for ever. It is of little importance to live and die without an earthly inheritance; but it is of infinite importance to be able to say in the sublime and animating strains of an apostle, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." O may that inheritance be ours!

PRAYER.

O LORD our God, we desire thy grace, that, with the return of another day, we may rejoice in thee with joy unspeakable and full of glory. We adore thee as a God of sovereign and boundless mercy. Though thou receivest constantly the enraptured praises of spotless angels, whose nature was never affected by sin, yet thou takest pleasure in thy people, and thou wilt beautify the meek with salvation. O take us as a family, and put us among the number of thy people, and give us the pleasing evidence that we are the objects of thy gracious and unmerited delight. Holy Spirit, make us meek and lowly in heart, and may we indeed be found among those whom thou dost beautify with the lovely and imperishable ornaments of salvation.

We have now read of those who were anxious for an earthly name among thy people: O make us anxious for a spiritual name in thy Church, even a name better than that of sons and of daughters, an everlasting name, that shall never be cut off. We have now read of those who were concerned for an earthly inheritance: O Lord, make us truly concerned for a heavenly inheritance—an inheritance of grace and of glory—an inheritance incorruptible and undefiled, and that never fades away.

O take our children and domestics, and give them the blessing of adoption. Put them, we pray, among thy children, and give them the goodly heritage of the host of nations.

Prepare us, O Lord, for our latter end, and sanctify to us every warning of our approaching dissolution. May we look upon the death of relatives as solemn warnings, and may we hear the voice of Providence saying to us, Prepare to meet thy God. When the hand of disease is upon us, and when we are stretched upon the bed of affliction, may we hear the voice of Providence saying to us, Prepare to meet thy God. As Moses obtained a sight of the earthly Canaan before his death, may we obtain, by faith, a sight of the celestial Canaan before we die. While thy venerable servant saw the earthly Canaan he never possessed, may we obtain a blessed view of heaven as our home. May the thought of mingling with angels and saints, may the hope of beholding the glorious Jehovah, may the expectation of seeing the King in his beauty, make us long to depart and be with Christ, which is far better. Deliver us, heavenly Father, from the fear of death. May we look upon it as a conquered enemy, may we see the *sting* is gone, may we believe it is changed into a friend; and may we rejoice that Jesus can make the bed of death feel soft as downy pillows are. O may we lean our head, when we are called to die, on the bosom of our Saviour, and there sweetly breathe out our life.

Holy Spirit, sanctify the death of ministers to their surviving families and congregations. May the Spirit which rested on thy departed servants rest on their successors.

Give us diligence to serve thee this day, and to take heed that we offend not our God. We thank thee for the mercies of the night, and that we have been permitted to begin the day in fellowship with thee. Hear us, for Jesus' sake. Amen

JESUS COMFORTING HIS PEOPLE.

Mehetabel. Providence. Weston Favel. Follett. C. M.

1 LET not your hearts with anxious thoughts
Be troubled or dismayed;
But trust in providence Divine,
And trust my gracious aid.

2 I to my Father's house return;
There numerous mansions stand,
And glory manifold abounds
Through all the happy land.

3 I go your entrance to secure,
And your abode prepare;
Regions unknown are safe to you
When I, your friend, am there.

ROBERTSON.

JOHN XIV.

Consolation to the Afflicted.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip said unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot conceive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

REFLECTIONS UPON JOHN XIV.—Jesus is the only fountain of consolation; and it is only by faith we can draw water from that fountain. Heaven is a prepared place for a prepared people; and it is remarkable for its magnificence, accommodation, blessedness, and glory. Though Jesus in his humanity is exalted to a throne far above the thrones of principalities and powers, of angels and archangels, in the heavenly places, he retains a lively and loving remembrance of all his people on earth; and in his divinity he will come most graciously and tenderly to visit them on their dying beds, and convey their ransomed souls to heaven's glory, for ever to enjoy his fellowship. If we have received Jesus as our Surety, and have committed our souls implicitly to his care, then we shall be admitted to heaven by him as the only way, by his truth we shall be irradiated and enlightened, and from him we shall receive the glories of immortality.

PRAYER.

GLORIOUS Jehovah and Hearer of prayer, we bow before thee and adore thee in all the mysteries of thy nature and perfections. God the Father, thou art in the Son, and the Son is in thee. God the Son, thou art in the Father, and he who hath seen thee hath seen the Father. God the Spirit, thou art the Comforter whom the Father most graciously sends to alleviate the sufferings and soothe the sorrows of the saints. Father, Son, and Spirit, one God, we adore thee. O God, we raise our shouts of praise to thee, and send them to thy throne above. To the united Three, the undivided One, we would ascribe all glory and grace, all power and majesty.

We bless thee, most merciful Saviour, for the consolations held out for our acceptance in the very interesting portion of thy Word now read. With humility we confess that we are infinitely unworthy of the slightest instance of thy goodness. We are unworthy of *one ray* of comfort, and yet thou hast made the Sun of righteousness to shine upon us with healing in his wings. We are unworthy of one drop of comfort, and yet thou hast opened to our view and brought within our reach fountains of Divine consolation, whence flow rivers of eternal pleasure. What mercy is this! We are unworthy of one moment's duration of comfort, and yet thou hast prepared for our enjoyment a heaven of eternal blessedness. What mercy is this!

Teach us, Holy Spirit, to take and enjoy the sweet consolation offered us by the Word of Christ. Let no earthly affliction overwhelm us. Let not our minds be sinfully troubled by the death of friends. May we believe in Jesus as our unchanging and eternal friend.

If our beloved children should be left orphans, O may they not be left comfortless. May they believe in thee, O Jesus; then thou wilt take them up, and be better to them, infinitely better, than any earthly parent.

When we are deprived of earthly property in this changing world, let us not be sinfully troubled; may we believe in Jesus, that we have in Christ *now*, and shall *afterwards* enjoy in heaven, a better and more lasting inheritance, where the changes of time are for ever unknown. When we are deprived of bodily health, and laid upon the bed of languishing, let not our minds be sinfully troubled; may we believe in Christ, that we shall be conveyed at death to the heavenly world, where there is no more sickness, nor pain, nor death, and where all the former things shall have passed away. Let not the minds of our aged friends be sinfully troubled, when they feel the infirmities and weakness and languor of advanced years. May they believe in Christ, that they shall obtain through his righteousness a place in those mansions of celestial glory where they shall for ever flourish in all the loveliness of eternal youth.

We thank thee, gracious Saviour, that we have heard of the glories of heaven, and that thou hast gone to prepare a place for thy people. We bless thee that the Spirit is left on earth to make a prepared people for a prepared place. If there are any among us who have not yet experienced a saving change, and who have not yet obtained a title to a heavenly home, we earnestly plead with thee in their behalf. May they and we at last meet before thy throne above. *And may our servants join the ransomed myriads before the throne above.*

Pardon the sins and bless the duties of the day; and may we be preserved and blessed this night, for a dear and exalted Saviour's sake. Amen.

SAFETY OF BELIEVERS.

Paradise. Smyrna. Cambridge New. Furman. C. M.

1 ARISE, my soul, my joyful powers,
And triumph in my God;
Awake, my voice, and loud proclaim
His glorious grace abroad.

2 He raised me from the deeps of sin,
The gates of gaping hell,
And fixed my standing more secure
Than 'twas before I fell.

3 The arms of everlasting love
Beneath my soul he placed,
And on the rock of ages set
My slippery footsteps fast. Watts, 62, *B. II.*

NUMBERS XXXI.

Midianites destroyed.

AND the LORD spake unto Moses, saying,
2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.
3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.
4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.
5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.
6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand.
7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.
8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.
9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.
10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.
11 And they took all the spoil, and all the prey, *both* of men and of beasts.
12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.
48 And the officers, which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:
49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.
50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.
51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

REFLECTIONS UPON NUMBERS XXXI.—God sees all the injuries which are inflicted upon his people; he considers them as done to himself; and he has heavy judgments in reserve for the enemies of his Church. How awful, when God rises up in his wrath to execute his vengeance upon the enemies of his people! How awful, when he arose to punish cruel Egypt! How awful, when he arose to punish envious and malignant Midian! Now the time of Balaam's awful retribution arrived. He wished to die the death of the righteous: how dreadful his doom! By his own impious and obstinate will he was determined during his life to be gathered with sinners; and now, as the just reward of his unrighteous deed by ensnaring Israel, and drawing them into the sin of uncleanness and idolatry, he died the death of the wicked, he fell before the edge of the sword, and went to his place.

PRAYER.

WE adore thee, O Lord, as the Lord of hosts; and we adore thee, O Jesus, as the Captain of our salvation. Thou art infinitely able to destroy all our enemies, and thou art infinitely willing to give us that Divine grace by which we, thy professed followers, shall obtain distinguished victories over all our spiritual foes.

We desire to enter upon the duties and engagements of another day, under a due impression of thy kindness experienced during the past night. Thou hast preserved us from disease and death, and thou hast spread over our dwelling-place the shield of thy protection. This day may we walk with God: and even when engaged in our usual daily employments, may we not be so occupied with the things of time as to prevent our thoughts and wishes and hopes and petitions from occasionally ascending to thy heavenly throne. Alas, that it should ever be said of us, day after day, God is not in all their thoughts.

Bless our offspring, and give them a saving knowledge of things Divine. Give them and our domestics a thirst for that learning which is necessary to prepare them for useful stations on earth; but, above all, give them that thirst for Divine learning which is necessary to prepare them for heaven.

Sanctify to our minds the history we have now read of the battles and sins of the Israelites. While they sinned in showing mercy to a portion of the Midianites whom God commanded them to destroy, may we show no mercy to the lusts of the flesh or to the hateful passions of our corrupted minds. O give us that grace by which we shall earnestly desire and pray that they may be all destroyed. Teach us to say respecting each and all of them, Away with them, away with them; crucify them, crucify them.

We are by profession soldiers in Christ's army; may we be so in reality. Give us grace to know our enemies. Let us not look upon spiritual enemies in the light of friends. Let us not look on our sinful desires, on our sinful habits, on our sinful prejudices, on our besetting sins, in the light of friends. May we not behold them with a favourable eye, may we not wish to spare them, but, though dear to us as a right hand or a right eye, may we pray and plead for their destruction. We acknowledge, O Lord, that in ourselves we are weak, and unable to contend successfully with our corruptions and our lusts. O make us strong in the grace that is in Christ. By his wisdom may we be wise and skilful to defeat the plans of our spiritual enemies, and by his strength may we be strong to overcome and destroy them. May we not be intimidated by difficulties in our Christian warfare. May we endure hardness, as good soldiers of Jesus Christ. We seek from our Divine Captain the whole armour of God, even the graces of the Spirit, that we may be able to stand against the wiles of the devil. Though we wrestle not merely against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places, may we neither be discouraged nor afraid. May we pray always, with all prayer and supplication in the spirit, and may we watch thereunto with all perseverance and supplication.

If there are any among us who have not yet begun to fight the Christian battles, may they delay no longer. This day may we be enlisted to fight under Christ's banner; then we shall be more than conquerors through him that loved us.

Hear and forgive, for Jesus' sake. And may the grace of the Lord Jesus, our blessed Surety, be with us all. Amen.

CHRIST THE VINE.

Sylvanus. Stratford. New York. Condescension. C. M.

1 JESUS, immutably the same!
Thou true and living Vine!
Around thy all-supporting stem
My feeble arms I twine.

2 Quickened by thee, and kept alive,
I flourish and bear fruit:
My life I from thy sap derive,
My vigour from thy root.

3 I can do nothing without thee;
My strength is wholly thine;
Withered and barren should I be
If severed from the Vine. TOPLADY.

JOHN XIV.

The Comforter.

YET a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

JOHN XV.

Christ the True Vine.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

REFLECTIONS UPON JOHN XIV., XV.—How soon the bodily presen of Jesus was withdrawn from the eye and observation of a maliciou world! but his Divine and gracious presence has never been remov from his people on earth; and they shall for ever enjoy his fellowsh in heaven, where their sun shall no more go down, and their moo no more withdraw her shining. What a wonderful union of grace blessings, and privileges, we see in the believer! In him we see holy delight in Christ's commandments, love to Christ's person conformity to his image, an imperishable interest in the love of th Father and the Son, and the enjoyment of the comforting influence of the Holy Ghost. What a marvellous Vine is Jesus! In his inca nation he was planted by his Father; he was cut down at death, bu in his resurrection he appeared as the glorious living Vine, bearin the rich clusters of the blessings of Salvation for all his people.

PRAYER.

MOST gracious and merciful Father, we bow before thee i the name of Christ, and would draw near to the Lor our God through him who is the way, the truth, and the life God the Father, we acknowledge thee as the Divine Husbanc man. God the Son, we adore thee as the true Vine; O m each one of us composing this family be branches in thee, th true Vine. God the Holy Ghost, we adore thee as the Divir Comforter. Mercifully be to us as a Comforter—teach us things; and particularly, when we engage in prayer, bring our remembrance those petitions which are necessary ar suitable to be presented before the throne of grace.

Remember not against us, merciful Father, the offences the past day. May the thoughts, words, and actions whic have been at variance with thy holy will be forgiven, and the polluting influence and effects be washed away. We than thee for the meat which perisheth, but above all for Jesu Christ and the blessings of salvation, the bread which enduret to eternal life.

Give us the sleep of thy beloved this night; but mor especially prepare us for that heavenly land, our Father's hous above, of which it is said, there shall be no night there. Pre pare us for that world, where the body is never borne dow with pain, nor exhausted with fatigue; where the soul is neve perplexed with doubt, nor oppressed with grief, but where a is light, joy, and love.

We acknowledge thee, O Jesus, as our life. Apply thes words with saving efficacy to our souls: Because I live, y shall live also. O give us that spiritual life which flows fror union to thyself. As the branches derive sap and nourishmen from the vine, may we derive spiritual nourishment, life, anc strength from thee as the life of thy Church.

Separate our dear children from the wild olive of corruptec nature, and may they be engrafted into Christ, the true Vine O give us early evidences of a saving union being formed be tween them and Jesus; then we shall lie down in the dust i peace, and look upon our separation as only for a few shor days, when we shall meet in heaven to part no more for ever.

Jesus, thou Prince of peace, bestow on us, we humbly pray on all our relatives and friends, *and on our domestics*, that peac which passeth all understanding. O give us peace with God whom we have offended; and may we see that he is reconcile in Jesus. Give us peace with the law as a covenant: and ma we see that Jesus has magnified it and made it honourable, anc therefore that we are for ever delivered from its curse. Give us peace with conscience; and may we see that our sins are pardoned, and that our guilt is for ever removed. Give u peace with one another; and may we live in that holy har mony and love which will prepare us for the fellowship of the saints in heaven. Say unto us, and to all our relatives, and t the congregation to which we belong, Peace I leave with you my peace I give unto you: let not your heart be troubled neither let it be afraid.

Graciously hear our prayers, for Jesus' sake. Amen.

PAINTED BY [illegible]

ENGRAVED BY [illegible]

SANCTIFICATION AND PARDON.

Craven Chapel. Highbury. Ludlow. Ellenborough. C. M.

1 WHERE shall we sinners hide our heads?
Can rocks or mountains save?
Or shall we wrap us in the shades
Of midnight and the grave?

2 Is there no shelter from the eye
Of a revenging God?
Jesus, to thy dear wounds we fly,
Bedew us with thy blood.

3 Those guardian drops our souls secure,
And wash away our sin:
Eternal justice frowns no more,
And conscience smiles within.

WATTS.

NUMBERS XXXV.

Cities of Refuge.

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you: that the slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

REFLECTIONS UPON NUMBERS XXXV.—A Gospel ministry is the great privilege of the Christian Church, and it is the duty and honour of the people of God to make a suitable provision for those who labour among them, in word and doctrine. Sinners, by their sinfulness and guilt, are exposed to great danger: they are obnoxious to Divine wrath and to offended justice; they are the objects of Satan's malice, and within the reach of his furious temptations and fiery darts. But the Gospel makes known what poor sinners need who are placed in circumstances so perilous: a city of refuge is provided—that refuge is Jesus, his righteousness, his mercy, and his covenant.

PRAYER.

FATHER of our spirits, mercifully breathe upon us the Holy Ghost, while we fall prostrate before thy throne, to present our morning-sacrifice. Thy name alone is excellent, O Lord; thy glory is above the earth and the heavens. Thou art infinitely glorious in thyself, and in all thy works. All thy works praise thee. Thou art glorified in the sun and moon, and in all the stars of light. Thou gavest thy command, and they were all created. Thou didst form the heaven of heavens, and the waters that are above the heavens. By thee they are established for ever; and thou hast made a decree which they shall not pass.

We thank thee, O Lord, that as a family we are preserved to see the light of the natural sun; by faith may we behold the light of thy reconciled countenance, and by faith may we see Jesus, who is the light of the world.

Mercifully give us strength of body and vigour of mind to engage in the various duties of the day. In the regularity of our duties in thy service, may we resemble the regularity of the sun. May daily mercies be followed by daily thanksgivings, and attended by the discharge of daily duties.

We are entering on the last day of the week: Lord, enable us to live as if it were the last day of our lives. We are drawing near the Christian Sabbath: may we conduct ourselves this day as if we were the expectants of a glorious Sabbath beyond the grave.

May the reading of the Scriptures at this time be rendered by thy Spirit profitable for our instruction in righteousness. We thank thee for the care manifested to thy ministers in all ages. Thou hast established a close connection between thy ministers and people. May thy ministers feel more and more this sacred connection, and most earnestly seek the eternal interests of the people. May the people feel this sacred connection more and more, and contribute by every appointed mean to comfort their ministers by their prayers and by their substance.

Convince us more and more of the evil of sin, and of the awful danger of living under a load of unpardoned guilt. If there are any among us not yet impressed with the evil of sin, and not yet alarmed by its consequences, O suffer us no longer to remain in this state of hardness and unconcern. Lord, convince us of sin. We thank and praise thee, most merciful God, that there is a city of refuge provided for perishing souls. O Jesus, thou art that blessed refuge. We thank our God that we have not been made the victims of Divine wrath—that wrath which is represented by the avenger of blood.

Persuade our beloved children and domestics to flee now to thine arms, O Jesus, where they can alone be safe. O suffer them not to run the hazard of waiting till to-morrow's sun.

May our aged, pious friends rejoice, that in the evening of their days they have found Christ the refuge of their souls. O enable all of us to sing, Other refuge have we none.

Graciously hear our imperfect prayers, for Jesus our dear Redeemer's sake. Amen.

THE COMFORTER.

Colesham. Uffculm. Hoxton. Claybury. 112s.

1 JESUS, we hang upon the word
Our longing souls have heard from thee;
Be mindful of thy promise, Lord,—
Thy promise made to such as me;
To such as Zion's paths pursue,
And would believe that God is true.

2 Thou say'st, I will the Father pray,
And he the Comforter shall give,
Shall give him in your hearts to stay,
And never more his temples leave;
Myself will to my orphans come,
And make you mine eternal home.

3 Come then, dear Lord! thyself reveal,
And let the promise now take place;
Be it according to thy will,
According to the word of grace!
Thy sorrowful disciples cheer,
And send us down the Comforter. RIPPON, 206.

JOHN XV.

Christ's Sayings.

HEREIN is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

REFLECTIONS UPON JOHN XV.—Have we by appropriating faith received God the Father as our Father? we are then branches in Christ, the true Vine, deriving from him spiritual sap, life, and nourishment, glorifying the Father, and rejoicing the heart of the Son, by bringing forth the fruits of righteousness. What unspeakable joy should fill the believer's heart when, in the exercise of a living, active faith, he sees his interest in the love of Christ, and that Jesus loves him as really, and unchangeably, and constantly, as Jesus is beloved of his Father! What demonstrations Christ has given of his love! he died for foes and not for friends, and by his wondrous love his foes are changed into friends. Can I say, "He loved me, and gave himself for me?" Then we shall have reason to sing, Bless the Lord, O our souls! and all that is within us bless his holy name.

PRAYER.

WHAT reason have we, O Lord, as thy creatures, thy subjects, and particularly as thy children, to bless and praise thy name. We will praise thee, for it is good to sing praises unto our God; for it is pleasant, and praise is comely. Thou art Zion's King, and infinitely worthy of the songs of Zion. Thou dost build up Jerusalem; and thou dost gather together the outcasts of Israel. O Lord, thou art infinitely merciful, and therefore worthy of the praise of all thy saints; for thou healest the broken in heart, and bindest up their wounds.

O thou holy God, we confess our sinfulness, and that our minds are overspread by the foul disease of sin. We acknowledge that all our lusts and corruptions and sinful passions are grievous wounds. Jesus, thou art the Divine, the skilful, and the merciful Physician. We put our souls into thy hand, that all our diseases may be graciously removed, and our souls adorned with the beauties of holiness.

We confess, O searcher of hearts, that we have long brought forth, and that abundantly, the fruits of corruption and sin. We have brought forth the fruits of pride, of enmity, of unbelief, of carnality, of slothfulness, and of worldly mindedness. Truly our grapes have been grapes of gall, and our clusters have been bitter. May a blessed change be accomplished in us and all our relatives. Though we may be scattered over the face of the earth, may all of us be branches in Jesus, the true Vine; then shall we bring forth much fruit. O that the blessed words of our Saviour may be accomplished in our experience: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As a family, and as individuals, we would earnestly pray: May we bring forth the fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; then indeed shall our heavenly Father be glorified.

Have mercy on our dear children. We have had early proofs that they are the degenerate plants of a strange vine. We pray that they may not be left to bring forth the fruits of rebellion, disobedience, and impiety. Make them and our domestics verdant plants in the garden of thy Church.

We thank our God for all the temporal and spiritual comforts we have enjoyed during the past week. May the sins of omission and commission of which we have been guilty be pardoned, through the merit of our Saviour's blood. May we be preserved this night, and raised from our beds in health of body and soundness of mind, to wait upon thee in thine earthly courts. And there may we find that there is a Holy Ghost. May we have fellowship with the promised Comforter, whom the Father will send, even the Spirit of truth, who proceedeth from the Father, and will testify of Christ.

Lord, hear our prayers, forgive our sins, and save our souls, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

THE CHURCH THE HONOUR OF A NATION.

Lisbon. Petition. Salem New. Price's. S. M.

1 GREAT is the Lord our God,
And let his praise be great;
He makes his churches his abode;
His most delightful seat.

2 These temples of his grace,
How beautiful they stand!
The honours of our native place,
And bulwarks of our land.

3 In Sion God is known,
A refuge in distress;
How bright has his salvation shone
Through all her palaces!

4 When kings against her joined,
And saw the Lord was there,
In wild confusion of the mind
They fled with hasty fear.

WATTS, *Ps.* 18.

PSALM XLVIII.

Church's Defence.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy loving kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

REFLECTIONS UPON PSALM XLVIII.—What must have been the alarm of the inhabitants of Jerusalem, their king, princes and rulers, when an immense army, consisting of warriors collected from many kingdoms on the shores of the Mediterranean, the Great Sea, actually advanced to the very walls of their ancient city. They prepared their battering-rams, and all their military engines, and were about to commence their work of destruction and of death. There was every appearance of success on the part of the besieging and ambitious enemy. The soldiers were panting for the spoil, and anticipating the enjoyment of their unhallowed, impure, and deadly revolting revels. But Israel's God said, "No; hitherto shalt thou come and no farther!" In a moment terror from the Lord fell upon the immense confederated army. They fled from the city in dismay. They hastened to their ships. Even there the vengeance of heaven followed them. God blew upon them with his furious winds. They sank as lead in the mighty waters. Who can conceive the joy and thankfulness which filled the minds of the devout inhabitants, when, looking from the lofty battlements of their city, they saw their enemies fleeing with dismay, whom they beheld no more for ever! The believer can say, "The God who delivered Zion is my God, and will be my God, even unto death."

PRAYER.

WE desire, O Lord, as a family, to begin this sacred day with expressions of adoration and praise. Holy Spirit, to thee we lift up our eyes, that we may be assisted in this divine and honourable employment. Great art thou, O Lord, and greatly to be praised in the city of our God, in the mountain of thy holiness. Who can conceive the greatness of thy nature, of thy perfections, of thy purposes, of thy deeds, and of thy government! The whole earth is full of thy glory. Day unto day uttereth speech, night unto night declareth knowledge of thee. Saints on earth proclaim thy praise, and saints in heaven sing their songs of sweetest melody.

May the greatness of thy grace and of thy salvation be proclaimed, this day, in all the Churches. May many who begin this Sabbath without any disposition to acknowledge the greatness and glory of God, before the day comes to a close find themselves sweetly persuaded to sing songs of admiration to the God of salvation.

Thy name, O Lord, is wonderful, infinitely exceeding the names and titles of all earthly princes and of all angelic powers. Thy name is glorious as the God of creation, but peculiarly and pre-eminently glorious as the God of salvation. O let thy name be soon known in all the earth as the God of salvation; then according to thy name, O God, shall be thy praise unto the ends of the earth. May thy gracious name be published with great zeal throughout the whole Christian world, by thy ministering servants, in all the Churches. To thousands and tens of thousands may the name of Jesus be as ointment poured forth. May the convinced sinner remember the name Jesus, that his fear of divine wrath may be removed, and his mind be filled with the joyful persuasion that his sins are forgiven. May the despairing sinner remember the name Jesus, and see that there is mercy for the chief of sinners; that the saying is faithful and worthy of all acceptation, that Jesus Christ came into this world to save sinners, even the chief. May all thy people remember the name of Jesus this day, and be comforted in all their tribulations, encouraged in all their duties, and strengthened in all their graces.

We desire, O Lord, to rejoice that thou hast planted a Church on earth, and that thou hast most wonderfully preserved it in every period of its history. Thy Church, O God, is like a beautiful mountain of great strength, and thine enemies shall sooner pluck up the lofty hills by the roots, than disturb the security of mount Zion. Let mount Zion rejoice, and let the daughters of Zion be glad, because of the judgments thou hast inflicted on the enemies of thy Church. Fear took hold on them, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind.

Meet with us as a family and as a congregation in thy courts. May thy servant our pastor be peculiarly assisted by the Holy Ghost. Enable him to speak to the case, the circumstances, and the conscience of all present. Let all thy saints enjoy thy loving-kindness in the midst of thy temple.

Give our children grace to hear what Christ shall say unto them this day, and to them may it be the day of God's power. Lord, bless our servants, and graciously make them citizens of Zion.

May the aged receive renewed strength for their journey. May our rulers bow before Immanuel's sceptre. Let all our institutions formed for the prosperity of thy Church flourish like the palm-tree; and may the tidings soon reach our ears, that the descendants of Abraham are acknowledging Jesus as the true Messiah.

Accept of our thanks for the mercies of the night, and hear our prayers, for Jesus' sake, our Surety and Saviour.

Our Father which art in heaven, &c.

SAINT AND SINNER.

Glastonbury. Athlone. Lenton. Rothwell. L. M.

1 WHY do the proud insult the poor,
And boast the large estates they have?
How vain are riches to secure
Their haughty owners from the grave!

2 They can't redeem one hour from death,
With all the wealth in which they trust;
Nor give a dying brother breath,
When God commands him down to dust.

3 My Saviour shall my life restore,
And raise me from my dark abode;
My flesh and soul shall part no more,
But dwell for ever near my God.

WATTS, *Ps.* 49

PSALM XLIX.

Emptiness of Worldly Enjoyments.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

REFLECTIONS UPON PSALM XLIX.—God speaks to us in his providence, and in his word. Let us attentively hear, and believe his voice, not merely as addressed generally to mankind, but to each one of us individually, as really as if our separate name were distinctly sounded from the heavens. Faith cometh by hearing; and may our hearing issue in saving faith! Wealth is God's gift. But how impious and how perilous to put the gift in the place of God, and to place confidence in the gift, instead of God, the Divine Giver. Look to the rich man in the article of death, who made wealth, and who *would not* make God his confidence. He is like the beasts, which perish! Let us put our souls in Jesus' hand, and make him our confidence, and we shall stand secure for ever.

PRAYER.

IN falling down before thy throne, O Lord, we desire to feel most gratefully impressed with a sense of thy goodness experienced this day, not only in the secret and domestic, but also in the public ordinances of thy gracious appointment. Praise to thy holy name, that we were not prevented by bodily affliction or other necessary causes from entering into thy sanctuary. How amiable are thy tabernacles, Lord God of hosts! O may we know by experience, that to sit one day beneath thine eye, and to hear thy voice of mercy, love, and grace, is better than a whole eternity of carnal joys.

Before we retire to rest this night, we would commit ourselves, both soul and body—and we would commit all our beloved relatives and friends, whether connected with us by the ties of nature or of grace—to thy gracious and paternal care. O that we could perform an act of personal and family dedication to thee our God, in the prospect of the solemnities of death, and the important realities of an invisible and an eternal world! Let each one of us take God in Christ as our God; and may the language of the inspired Psalmist be the language of our souls: For this God is our God for ever and ever: and he will be our guide even unto death.

Holy Spirit, crown with thy gracious power the word of grace which has been proclaimed this day in all the Churches. We rejoice that the seed which has been sown is incorruptible seed: O that it may be followed by an abundant and incorruptible harvest! May the proud who have heard the Gospel be humbled under a sense of their unworthiness and guilt, and may all the lofty towers of their haughtiness and pride be levelled with the dust.

May a preached Gospel be effectual in convincing us and convincing thousands of the vanity of earthly riches as a portion. As gold and silver accumulated for ages cannot by any means redeem the soul, teach us to seek an interest in the righteousness of Christ; then shall we be delivered from the curse of a violated law, and obtain for our inheritance all the blessings of the covenant of grace. Affect our minds deeply O Lord, with the awful state of the death of such as trust in their wealth, and boast themselves of the multitude of their riches. If we have wealthy relatives, O Lord, deliver them from the snares of earthly wealth, and may they most earnestly seek an inheritance which will comfort them in the hour of sorrow, cheer them on the bed of death, and render them blessed and happy for ever and ever.

Suffer us not to be afraid of the rich, notwithstanding their impiety and pride. May we not be afraid when the glory of their house is increased; seeing that when the rich man dieth he shall carry nothing away: his glory shall not descend after him.

O Lord, preserve thy people from the proud and haughty persecutors who are disposed grievously to afflict them, notwithstanding the restraint of human laws. May the prospects of a blessed death and a glorious resurrection rejoice the hearts of all thy people, in the midst of the sufferings of the present life.

Lord, give to us as a family good hope through grace. Teach us *and our children* and all our relatives and friends, and especially our aged friends, who are bowing down to meet the grave, to say in the exercise of a lively faith, God will redeem our soul from the power of the grave; for he shall receive us.

Grant that our servants may be enriched with the treasures of grace.

Hear us mercifully, for Jesus' sake. Amen.

Our father which art in heaven, &c.

LOVE CONSTRAINING TO OBEDIENCE.
Fourth. Providence College. Worksop. C. M.

1 NO strength of nature can suffice
To serve the Lord aright:
And what she has, she misapplies,
For want of clearer light.

2 How long beneath the law I lay
In bondage and distress!
I toiled, the precept to obey;
But toiled without success.

3 Then, to abstain from outward sin
Was more than I could do;
Now, if I feel its power within,
I feel I hate it too. COWPER.

DEUTERONOMY XXX.

Solemn Charge.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee.

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil;

16 And that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other Gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

REFLECTIONS UPON DEUT. XXX.—God speaks loudly in his providence, both by the blessings he bestows, and the sufferings he inflicts. It is our interest to hear the voice of God, and to yield a ready obedience to him whose authority must not be trampled upon; who has blessings to confer on those who obey, and curses to inflict on those who despise his laws. Backsliders and apostates cannot too speedily return to their holy allegiance to Jesus, as their Sovereign, who has power to save, and power to destroy; but who delights infinitely more in the salvation of the penitent, than in the destruction of the impenitent. Hardened exceedingly are those hearts which are neither allured by promises, nor alarmed by threatenings. May God, by his Spirit, deliver us from hardness of heart, the evidence of spiritual death, and bestow upon us hearts susceptible of Divine impressions, and animated with holy emotions, the blessed evidence of spiritual life, and the prelude of eternal life in heaven. May the Gospel which is nigh us, and in our very mouth, be made the power of God to our salvation! Amen.

PRAYER.

WE desire, O Lord, with believing reverence and godly fear, to approach thy Divine presence. Before entering on the secular business of another week, before encountering its temptations or being exposed to its snares, we would prostrate ourselves before thy throne, to adore thy glorious excellence and supplicate thy heavenly grace.

We acknowledge thee, O Lord, as the Divine lawgiver. Thou hast an essential right to deliver laws to angels and men; and the laws thou hast delivered reflect the greatest honour on thy wisdom, thy righteousness, and thy goodness. Thy laws are holy, just, and good. O that each one of us were enabled, with unfeigned admiration, to say respecting thy laws, More to be desired are they than gold; yea, than much fine gold; sweeter also than honey, and the honeycomb.

Thou hast in some measure written thy law upon the natural consciences of men; but we rejoice that thou hast given a clear record of thy laws in the Word of life. Convince us, therefore, that, if we live in the habitual violation of thy laws, we are without excuse. We confess that, like the prodigal son, we have wandered from thee our Father. So far have we wandered from thee, that we never can return without thy Divine grace. O fulfil in us as a family that promise, Thou shalt return unto the Lord thy God, and shalt obey his voice, thou and thy children, with all thine heart, and with all thy soul. Most merciful Father, graciously do as thou hast said. We also earnestly pray that thou wouldst fulfil in us as a family this promise, which we would esteem more precious than costly jewels: And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

May we see this most blessed promise accomplished in our children. O Jesus, who carriest the lambs in thine arms, circumcise the hearts of our children to love thee. We would rather see them filled with love to thee, than filled with earthly treasures. And let our servants be consecrated to thy glory.

Deliver us, and all our relatives, from that awful curse which we deserve for our transgressions. By thy righteousnes, O Jesus, may we be for ever delivered from those curses which a violated law proclaims. We rejoice, O Saviour, that thou art near us, as our prophet, priest, and king. Thy salvation is not hidden from us, neither is it far off. We praise thee, that it is not beyond the sea, lest we should say, Who shall go over the sea, and bring it unto us? We bless thee that it is nigh us, and in the very mouth of thy servants who proclaim thy grace.

We desire now to seek the salvation of our God: then shall we yield a willing obedience to thy laws.

Accept of our thanks for thy preserving and comforting mercy during the past night, and be to us this day an unerring guide for the sake of Jesus, our Mediator and Redeemer. Amen.

LEADINGS OF THE SPIRIT.

Sherbourn. Warminster. Wareham. Alle Street. L. M.

1 COME, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be thou our guardian, thou our guide!
O'er every thought and step preside.

2 Conduct us safe, conduct us far
From every sin and hurtful snare;
Lead to thy word that rules must give,
And teach us lessons how to live.

3 The light of truth to us display,
And make us know and choose thy way;
Plant holy fear in every heart,
That we from God may ne'er depart. BROWNE.

JOHN XVI.

Christ's Counsels and Comforts.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogue: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; it is expedient for you that I go away: for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment

9 Of sin, because they believed not on me:

10 Of righteousness, because I go to my Father, and ye see me no more:

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

REFLECTIONS UPON JOHN XVI.—Offended with Christ! God forbid! May we be ever delighted with what Christ is, with what he says, with what he does, and with what he commands. If we are called to suffer shame for Christ, may we consider it our greatest honour; and consider ourselves more honourably distinguished than if we wore the diadems of Kings. The remembrance of what Christ suffered for us ought, and does, reconcile believers to all they may be required to suffer for him. By the Spirit of God this has given heroism to martyrs, and made them triumphant over death, though presented in the most appalling form, and accompanied by the most excruciating torments. Let us rejoice that the Church of Christ on earth suffers no loss by the absence of his bodily presence; and the absence of his humanity is made up by the presence and wonderful work of his Spirit, whose influences are afforded, to be the portion and consolation of the saints, till time shall close, and mortality is swallowed up in life.

PRAYER.

WE desire, O Lord, to draw near to thee as children to a father. Holy Spirit, breathe upon us thine influence from above, while we endeavour to hold converse with God. We adore thee, O Lord, in thy mercy and grace, for thou liftest up the meek. We adore thee in thy justice, for thou castest the wicked down to the ground. Thou art the God of providence, constantly supplying the wants of every living thing from the stores of thy goodness. Thou coverest the heaven with clouds; thou art he who preparest rain for the earth, and who makest grass to grow upon the mountains. Thou givest to the beast his food, and to the young ravens which cry.

We rejoice thou dost exercise a peculiar care over thy people, for whom thou hast most munificently provided the blessings of thy grace.

We desire at the close of another day to approach our God with the voice of thanksgiving. We thank thee for any assistance in religious duties, and for any smile on our temporal pursuits. We praise thee for that degree of reason and bodily health which has enabled us to attend to our daily calling. We come to Christ, the fountain opened, that the guilt of this day, and the guilt of our lives, may be completely and for ever washed away. Be to us our preserving God this night. May we and all our relatives sleep as under thy pavilion, and may no evil be suffered to befal us.

Bless to us the gracious and consolatory words of our dear Saviour which we have now read. May they be to us as refreshing waters to the thirsty soul, and as good news from a far country.

Never allow us, O Jesus, to be offended in thee. May we never be offended with the difficulties and trials inseparable from following thee. May we never be offended with thy cross, but take it up and follow thee. May we never be offended with the method of salvation by thy righteousness and death. Should it ever be required in thy providence, may we be willing to suffer and die for thee and thy cause. We praise thee for the Divine assistance given to thy martyrs in the midst of the sufferings they were called to endure, and for the blessings which attended their sufferings.

O Lord, send thy Holy Spirit to all the churches. Graciously fulfil the promise: I will send him unto you. Wherever the Gospel is preached, may he convince the people of sin, that they may see their lost and helpless circumstances. May he convince the people of the infinite value and necessity of the righteousness of Christ, by which alone justice can be satisfied and the guilty sinner pardoned. May he convince the people of Christ's mediatorial and almighty power, by which he is able to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous.

Have mercy on our beloved children, whom we would now affectionately commend to the guidance of the Holy Spirit. Divine Spirit, be their instructor, and guide them and our servants into all truth.

Gracious Spirit, have mercy on our aged friends, and be to them a Comforter. Comfort them by assisting them in their prayers; comfort them by bringing thy precious promises to their remembrance; comfort them by discovering to them their interest in Christ; and comfort them by the cheering hopes of heaven.

Lord, forgive our imperfect approach, and hear our prayers, for Jesus our Redeemer's sake. Amen.

MOSES, AARON, AND JOSHUA.
Chord. Marlo. C. M.

1 'TIS not the law of ten commands
On holy Sinai given,
Or sent to men by Moses' hands,
Can bring us safe to heaven.

2 'T is not the blood which Aaron spilt,
Nor smoke of sweetest smell,
Can buy a pardon for our guilt,
Or save our souls from hell.

3 Aaron the priest resigns his breath
At God's immediate will;
And in the desert yields to death
Upon the appointed hill.

WATTS, 124, *B. II.*

DEUTERONOMY XXXI.

The Address of Moses before his Death.

AND Moses went and spake these words unto all Israel.
2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them, according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land, whither ye go over Jordan to possess it.

REFLECTIONS UPON DEUTERONOMY XXXI.—Ministers, like Moses, should continue, as long as life and strength remain, active in the service of Christ, and for the interests of his kingdom. The very prospect of their departure should excite and maintain their zeal, to be actively useful in Christ's cause on earth, in a way in which it is impossible even to be useful in heaven. How lovely the character and graces of Moses appear, in counselling Joshua and the priests, while he was on the very verge of eternity, and about to exchange his extraordinary labours on earth, for a place of distinguished honour and blessedness among the ransomed millions in heaven. As Jesus comforted, encouraged, and counselled his disciples before he ascended to glory, so Moses comforted, encouraged, and counselled Joshua and the Levites, before he entered upon his heavenly inheritance. Ever may zeal for God's glory, and concern for the interests of Zion, be predominant in our hearts, and conspicuous in our lives! Amen.

PRAYER.

WE bless thee, most gracious God, that we have been again permitted to open our eyes upon the light of another day, and that the darkness of death has not been permitted to surround us, when we were enveloped in the darkness of night. May our meeting this morning around the domestic altar, and before the throne of grace, be a sweet emblem of our assembling together at thy right hand, on the morning of the resurrection-day.

While we acknowledge the frailty, uncertainty, and brevity of our mortal lives, we desire with devout and holy reverence to acknowledge and adore thee in thine unchangeable glory and everlasting duration. Our days are like a shadow that declineth, and we are withered like grass; but thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Never shall thy boundless years decrease. Thy praises shall be celebrated for ever and ever. Thy dwelling-place is ETERNITY, and EVER is thy time!

Show compassion, O Lord, to aged pilgrims, who can no more go out and in before their families as in times past. Comfort them with thy presence. May they sing with David, Though we walk through the valley of the shadow of death, we will fear no evil, for thou art with us; thy rod and thy staff, they comfort us.

Have mercy on aged ministers, who are no more able to go out and in before their flock as in times past. May they rejoice that the preaching of the Gospel shall not cease, and that labourers shall be raised up and prepared, like Joshua, to go out and in before thy people. Enable them with Paul to say, We have fought the good fight, we have finished our course, we have kept the faith. Such of thy servants as are unable by bodily affliction or the infirmity of years to proclaim the gospel-message, comfort them with the prospect of crossing Jordan's stream, and meeting with Abraham, Isaac, and Jacob, in the kingdom of our God.

We thank thee, heavenly Father, for the encouraging promises thou hast given thy people, that all their spiritual enemies shall be subdued, and that their plans and intentions shall be frustrated and overturned. Give us grace to be strong and of good courage; to fear not, nor be afraid of them. When we encounter our spiritual enemies, may we ever believe that thou the Lord our God shalt go with us, and that thou wilt not fail us nor forsake us.

May all thy ministering servants be encouraged by the advices given to Joshua. May they believe them, and may they follow them. May they be strong, and be of good courage; and may they never fail to deliver the *whole* counsel of God.

May thy holy Scriptures be more generally and more carefully read. Teach parents most diligently to enforce upon their offspring the reading of the word of life. May all the people of our land—men, women, and children—and all the strangers that are within our gates, hear, learn, and fear thee, the Lord our God, and observe to do all the words of thy law, and believe all the words of thy Gospel.

May our children love thy word, and may they read it as the word of eternal truth. May they and our domestics obey its divine precepts, and may they believe its divine doctrines.

May we through life use this sword of the Spirit, and obtain distinguished victories over all the enemies of the soul.

Lord, assist in all the duties of the day, and hear our prayers, for Christ our Saviour's sake. Amen.

SION'S DEFENCE.
Derby. Wells. L. M.

1 HAPPY the Church, thou sacred place,
The seat of thy Creator's grace;
Thine holy courts are his abode,
Thou earthly palace of our God.

2 Thy walls are strength, and at thy gates
A guard of heavenly warriors waits;
Nor shall thy deep foundations move,
Fixed on his counsels and his love.

3 Then let our souls in Zion dwell,
Nor fear the wrath of Rome and hell:
His arms embrace this happy ground,
Like brazen bulwarks built around.

WATTS, 64, *B. II.*

JOHN XVI.

Christ's Counsels and Comforts.

THEN said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

REFLECTIONS UPON JOHN XVI.—The life of the believers on earth is accompanied with much darkness, ignorance, perplexity, and doubt. In heaven they shall know even as they are known, and shine with bright intelligence and wisdom, like angels before the throne. Jesus is the Fountain of wisdom; he is the Counsellor, one among a thousand. He is able to give divine knowledge to the ignorant, and saving wisdom to the foolish. He is a most willing, patient, and affectionate Instructor, and is well pleased when we apply to him for his counsel, that our minds may be enlightened and enriched by his wisdom. What a privilege is prayer. Let us employ and improve our privilege. We cannot ask spiritual blessings too liberally nor too urgently. The God of salvation fills the throne of grace; why, therefore, are we so sparing and limited in our applications for spiritual blessings?

PRAYER.

ALMIGHTY and eternal Jehovah, whom angels worship, and whom the spirits of just men made perfect adore, we, thine unworthy servants, approach thy divine majesty in the name of Christ. Thou alone art worthy to receive divine worship, and thou alone art able to bestow those blessings which are needful for the bodies and the souls of men. Thy goodness is a boundless and an overflowing fountain. What reason have we to rejoice that streams of mercy are constantly flowing from that fountain, through the channel of our Saviour's righteousness! We humbly desire, as a family, to apply this evening to those sacred streams, and by faith to drink of the waters of a rich salvation.

We thank our God for the mercies of the day, for the blessings which respect the body, but more especially for those which respect the soul. We lament that every day we offend and come far short of thy glory. Wash away our daily guilt by the unceasing merit of a Saviour's blood.

Now we are entering on another night, we apply unto thee our God for those blessings we require during the silent watches of the night. Preserve us as the apple of thine eye, and hide us under the shadow of thy wings. Lord, increase our faith and confidence in thee as our redeeming God: then we shall contemplate the night of death without fear, and look upon our dissolution as an introduction into the perfection and blessedness of the celestial world.

Give our dear children grace to think daily on their latter end, on the grave in which their bodies shall be laid, and on the eternal world in which their souls shall soon be introduced.

Let all our minds be solemnly impressed with thoughts of eternal things In the prospect of an eternal world, we would lift up our eyes to thee, and earnestly pray, Our God, who hast been the help of thy people in the ages that have passed away, and who shall be our hope in the days which are to come, O be thou our guard while the troubles of life remain, and at last conduct us to our heavenly home.

Sanctify to our minds what we have now read in the word of life. Give us the satisfying evidence that we are thy children; then we shall glorify thee in the furnace of affliction, and enjoy the strengthening support of the arm of thine omnipotent grace amid all the sufferings of life. Show us more and more the utter vanity of all carnal joys. Never leave us to prefer the joys of the world to the joys of religion, nor the short-lived pleasures of time to the ceaseless pleasures of eternity.

We thank thee, O Jesus, for the encouragement given us to pray, and for the promise that our prayers shall be answered. Thou hast said, Whatsoever ye shall ask the Father in my name, he will give it you. Agreeably to thy gracious counsel may we be enabled by the Spirit to ask; then shall we receive, and then shall our joy be full.

We praise thee that, while the joys of the world are followed by the miseries of hell, the sorrows of believers are followed by the joys of heaven.

May these our feeble prayers, and this our evening sacrifice, be accepted, through Jesus Christ, our exalted Mediator. Amen.

CONFIDENCE IN GOD.

Providence. Swanwick. Stamford. Stephen's. c. m.

1 MY shepherd will supply my need.
Jehovah is his name:
In pastures fresh he makes me feed,
Beside the living stream.

2 He brings my wandering spirit back,
When I forsake his ways:
And leads me, for his mercy's sake,
In paths of truth and grace.

3 When I walk through the shades of death,
Thy presence is my stay;
A word of thy supporting breath
Drives all my fears away.

WATTS, *Ps.* 23.

DEUTERONOMY XXXI.

Israel encouraged.

AND the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and his people will rise up, and go and lust after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

REFLECTIONS UPON DEUT. XXXI.—We should consider God's threatenings as merciful warnings. When we think of God's threatened vengeance against those who impiously forsake him, and wantonly cast off his allegiance, we should stand in awe and sin not, seeking grace that we may be faithful unto death. What miseries they escape and what blessings they obtain who are steadfast and immoveable, always abounding in every good word and work. May God preserve us from sinning against him; may our life be a life of filial obedience, and not a life of obstinate rebellion; then we shall live in the enjoyment of Jesus' smiles, and daily walk in the light of his countenance. Since the constant tendency of our minds is to follow the counsel of our own wills, to lean on our own understanding, what necessity there is for daily watchfulness and prayer. May our hearts be fixed, trusting in the Lord!

PRAYER.

INFINITELY merciful Lord God, thou who hast watched over us during the last night, and hast graciously answered the supplications we presented at the close of the past day, we are again encouraged to lift up our eyes to thee, from whence cometh our help. Preserve us from the snares and temptations of the day. Teach us to maintain a constant remembrance, O Lord, of thy spotless holiness, thine omnipresence, and omniscience. We have reason to mourn that this remembrance is so little maintained, and that we have so often fallen into the commission of grievous offences, by our most culpable forgetfulness of thine infinite abhorrence of sin, and thy righteous determination to punish the guilt of habitual and impenitent transgressors. O Lord, wash us thoroughly from our iniquity, and cleanse us from our sins. To thee, O Jesus, we would fly, the blessed fountain opened for sin and uncleanness.

As thou didst say unto Moses, Behold, thou shalt sleep with thy fathers, may we be suitably affected with the truth, that we too shall soon sleep with our fathers. May the death of our bodies be a falling asleep in the arms of Jesus. Even if we have no earthly relatives near, to hold up our dying head when conflicting with the last enemy, may we have thy presence, most gracious Saviour. In the valley and shadow of death, may we sing with believing triumph, We will fear no evil, for thou art with us; thy rod and thy staff, they are our comfort and our stay. If thou art with us *there*, thou Conqueror of death, the last enemy cannot make us afraid; then we will not, we cannot yield to fear, even though we walk through its darkest shade.

May our minds be suitably impressed with what we have now read of the backslidings of Israel. Lord, enable us to preserve our Christian profession, to keep our garments clean. O may we never be left to bring a blot or a reproach upon the Christian name. Hold us up, almighty Father, by the hand of thy gracious power; then shall we be faithful to thee and to thy cause. Like Israel, alas! we have often forsaken thee, and we have broken thy covenant. What reason have we to praise thee, that thou hast not dealt with us as our iniquities deserve! Thine anger has not been kindled against us, thou hast not forsaken us, thou hast not hid thy face from us, and thou hast kept far from us the evils and the troubles which our transgressions so richly merited.

May our dear children be instructed to love thy law and to believe thy Gospel. May they choose thy law as a rule of their conduct, and thy Gospel as the rule and foundation of their faith. Teach our servants to keep thy law.

Lord, have mercy on all our friends, and in particular on our aged friends. Let them not be intimidated with the near prospect of Jordan's stream; but rather let them be comforted by the near prospect of Canaan's shores.

Abundantly encourage all thy ministering servants. Like Joshua, may they be strong and of a good courage, and instrumental in leading multitudes into the promised land above.

All we ask is for Jesus' sake, our great high-priest. Amen.

INTERCESSION OF CHRIST.

Mount Pleasant. Ovendon Scotch Church. London. Hammond. C. M.

1 LIFT up your eyes to the heavenly seats
Where your Redeemer stays;
Kind intercessor, there he sits,
And loves, and pleads, and prays.

2 'Twas well, my soul, he died for thee,
And shed his vital blood,
Appeased stern justice on the tree,
And then arose to God.

3 Petitions now, and praise may rise,
And saints their offerings bring;
The priest with his own sacrifice
Presents them to the King.

WATTS, 37, *B. II.*

JOHN XVII.

Intercessory Prayer.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me: and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13 And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

REFLECTIONS UPON JOHN XVII.—Awfully dark was the hour when Jesus was called to suffer and die. To that hour the purposes of God pointed from eternal ages; to that hour the slain and bleeding sacrifices directed the attention of Old Testament saints. But from the events of that dark hour have issued beams of brightness, which will fill heaven with ceaseless blessedness and joy. On the events of that hour has depended ever since, the efficacy of the intercession of Christ, and which events shall continue to render his advocacy effectual for ever and ever. How infinitely valuable and important is the knowledge of Christ. Is it essentially necessary to the possession of spiritual life on earth, and the enjoyment of eternal life in heaven? Then, let us seek after this Divine knowlege with all the earnestness of our hearts. Let us count all things but loss for the excellency of the knowledge of Christ Jesus, and that we may be found in him, clothed with the comely robe of his imperishable righteousness

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, thou art infinitely worthy to be feared, and to be held in the most profound reverence in all the assemblies of thy saints. May we, as a family, be inspired with the Holy Ghost; then, in our approaches to thy throne, we shall worship thee in spirit and in truth. May we never forget that they who fear thee are the objects of thy favour. Thou, O Lord, takest pleasure in them that fear thee, and in those that hope in thy mercy. O let this fear be our portion, and this hope our inheritance. Convince us of the importance of that truth, The fear of the Lord is the beginning of wisdom; and to depart from evil, that is understanding. Enrich us with that hope which maketh not ashamed—that hope which has Christ for its author and heaven for its object.

We praise thee, heavenly Father, for the opportunity we have now enjoyed of reading those blessed petitions which Jesus as our intercessor presented at the heavenly throne, before he died for our sins on Calvary's cross. What reason have we to raise hallelujahs of praise to thy glorious name, that thou hast provided for us a Divine advocate, even thine only begotten Son! We bless thee that there is comfort held out to us in the midst of our wretchedness; and to prevent us sinking into the depths of despair, we praise thee there is an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins; and not for ours only, but for the sins of the whole world.

Exalted Saviour, we thank thee that thou art willing to undertake our cause, and successfully to intercede in our behalf before our Father's throne above.

We confess our miserable state by nature, deprived of spiritual life, and exposed to the inconceivable calamity of eternal death. Divine Redeemer, it is thy prerogative to give spiritual life, and to bestow a title to life eternal in the skies. May we know God, and Jesus Christ whom he has sent; then shall we live for ever.

May our children live before thee. From us, O Jesus, they have received a legacy of death: from thee, we earnestly pray, may they receive a legacy of life. When our life on earth is closed in death, may we be united together in the enjoyment of a life eternal in the heavens.

Comfort all our relatives, and in particular our afflicted and aged friends, with the assured conviction that they are interested in Jesus, the Divine high-priest, and the skilful intercessor. And may they believe that, in answer to his intercessory prayers, they shall at last reach the house not made with hands, eternal in the heavens.

Manifest thyself unto us, merciful Saviour, in a way thou dost not unto the world. By faith may we see the glories of thy person, and may our souls be captivated with thine excellence. Keep us by thy mighty power; then shall we boldly withstand all our enemies, and successfully resist every temptation.

Lord, cleanse us from the guilt we have [illegible] this day, and may we sleep in peace this night, enjoying the favour of a reconciled God, as the God of our salvation.

Graciously hear our prayers, for Jesus' sake. Amen.

GOD LEADING ISRAEL.

Metrical. Lydia (or Canada). Rockford. L. M.

1 GIVE thanks to God: he reigns above,
Kind are his thoughts, his name is love;
His mercy ages past have known
And ages long to come shall own
2 Let the redeemed of the Lord
The wonders of his grace record;
Israel the nation whom he chose,
And rescued from their mighty foes.
3 In their distress to God they cried,
God was their Saviour and their guide;
He led their march far wandering round,
'T was the right path to Canaan's ground.

WATTS, *Ps.* 107, *p.* 1.

DEUTERONOMY XXXII.

God's Mercy, Israel's Sin.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment; a God of truth and without iniquity, just and right *is* he.

5 They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 Remember the days of old; consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*; with abominations provoked they him to anger.

REFLECTIONS UPON DEUT. XXXII.—If we fear God and receive [illegible] heaven and earth will be witnesses for us; but if we rebel against God and reject his Son, they will be witnesses against us. How pure is the rain and the dew, and how pure the word of God! —a pure stream flowing from the fountain of Divine intelligence and purity. How refreshing and how fructifying the rain and the dew! How spiritually refreshing and fertilising the word of God when applied to the heart and life by the power of the Holy Ghost! What an amazing change is produced upon the face of the earth by the rain and dew! What a blessed change is produced upon the soul by the word accompanied by Divine influence! The moral desert is changed into a spiritual paradise.

PRAYER.

WE desire, Lord of hosts, the ruler of kings and the disposer of all events, to draw near to thy mercy-seat with the voice of adoration, thanksgiving, and praise. When we take a survey of the rich inheritance exhibited before us in the everlasting Gospel, what reason have we to sing, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us in Christ with all spiritual blessings.

We would acknowledge with thankfulness, O Lord, thine infinite mercy, in thinking from eternity on our sinful, fallen race, and making a provision for our wants. And we praise thee that, in the fulness of time, the plan of salvation and the riches of redeeming grace have been proclaimed by thy Son, the meek and lowly Saviour, who never breaks the bruised reed, nor quenches the smoking flax.

We earnestly pray that the glorious Gospel may soon be proclaimed in all nations. Let the kings of the earth, and all people, princes, and all the judges of the earth, young men and maidens, old men and children, be brought under the preaching of the Word of life, and praise the Lord for the matchless wonders of redeeming grace.

We thank the Father of all mercies that we are brought in safety to the beginning of another day, and that we are mercifully permitted, in circumstances of undeserved comfort, to meet before the throne of grace, where the blessings of salvation are dispensed.

Be graciously pleased to preserve us this day from everything offensive to thee or injurious to our own souls; and may we mingle religious and heavenly meditations with our usual worldly callings: thus we shall live with thee, and enjoy the light of thy gracious countenance.

May deep and lasting impressions be produced on our minds by the word now read, and may our conduct and example this day prove we are living under its sacred influence.

We adore thee, O Lord, in all the mercy and kindness thou hast shown to ancient Israel. Thy dealings with thine Old Testament church remarkably illustrate the truth, that thou art a Rock, that thy work is perfect, that thy ways are judgment, that thou art a God of truth and without iniquity, and just and right in all thy providential arrangements.

We acknowledge that thy kindness to us, as a nation, as a church, as a congregation, and as a family, has resembled thy kindness to thy people of old. Thou hast led us, thou hast given us ministers and ordinances to instruct us, thou hast kept us as the apple of thine eye, and watched over us and preserved us with peculiar care. As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings, so thou the Lord alone didst lead us. But, alas! like Jeshurun, we have often forsaken God who made us, and we have lightly esteemed thee the Rock of our salvation.

Impart unto our offspring and domestics thy grace. When they read or hear thy Word, may it drop upon them as the rain, may it distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

Bring to our aged friends the enlivening remembrance of Divine truth, to comfort their souls when flesh and heart begin to fail.

We supplicate an answer to our prayers, and the pardon of all our sins, for Jesus' sake, our Mediator and Redeemer. Amen.

CHRIST'S INTERCESSION.

Worcester. Quebec. Newbury. Charlestown. C. M.

1 AWAKE, sweet gratitude, and sing
The ascended Saviour's love:
Sing how he lives to carry on
His people's cause above.

2 With cries and tears, he offered up
His humble suit below;
But with authority he asks,
Enthroned in glory now.

3 For all that come to God by him,
Salvation he demands;
Points to their names upon his breast,
And spreads his wounded hands. TOPLADY.

JOHN XVII.

Christ's earnest Prayers.

NEITHER pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

JOHN XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

REFLECTIONS UPON JOHN XVII., XVIII.—Vast and comprehensive are the intercessory prayers of Christ. What multitudes are interested in his pleadings before the heavenly throne! There is a real and blessed unity in the Church of Christ, notwithstanding all the external marks of difference. When the unity of the Church is more visibly displayed, the attention of the world will be attracted, its wonder excited, and a desire promoted to be enrolled among the "living in Jerusalem." May the conduct of Judas ever prove a salutary beacon before our eyes. May we never be left to deny our Lord or to disown his cause; but may we consider it our greatest honour to bear his name.

PRAYER.

BLESSED and glorious Jehovah, the heavens declare thy glory, and the earth showeth forth thy handy works. We praise thee that thou hast given a far more glorious and endearing manifestation of thy perfections in the method of salvation through the righteousness of thy well-beloved Son. O bestow on each of us such an interest in the blessings of the covenant of grace, that we shall be induced with Moses to exclaim, We will publish the name of the Lord: we will ascribe greatness to our Lord.

O that our beloved children may begin now, and continue to the close of their mortal lives, to publish the name of the Lord, and to ascribe greatness to our God. Soon may they appear on the Lord's side, and esteem it their highest honour and greatest joy to live and die the servants of Christ.

As a family, we would humbly and earnestly pray that we may be interested in the boundless merit of Christ's atonement as our sacrificing High-Priest, and in the efficacy of his most blessed intercession as our advocate before his Father's throne. Thus, O Lord, we shall become thy portion, and thus thou wilt declare us to be the lot of thine inheritance. Blessed Jesus, give us faith to believe in thy Word. May we find its saving efficacy on our minds, in giving light to our understanding and holiness to our affection. Then we shall have an evidence in ourselves that thy Word is true, proceeding from thyself alone.

We supplicate from thee, O God, a saving union with thyself and thy Son Jesus Christ. As a family, may we be united by the closest and the most sacred ties. Never may the firebrands of discord or strife be scattered among us. May a saving union subsist between each member of our family and our Divine Redeemer; then shall we be all one, as thou the Father art in Christ, and Christ in thee. We seek not for ourselves the perishing empty honours of time, but O give us that glory which our Saviour prayed to be given to all his people. Give us a glorious interest in thy love, and a glorious interest in the propitiation which Jesus made for the sins of men. Give us a glorious life, even spiritual life arising from a vital union with thy blessed Son. Give us a glorious robe, even a robe of righteousness, by which the guilt of unnumbered transgressions shall be taken away, and a blessed title to the heavenly inheritance secured.

O give us a glorious resemblance to thy holy image; then, bearing the likeness of our God, we shall have the satisfying mark that we are the children of the Most High.

May we, and all the families with which we are connected, be interested in that prayer of our Divine Immanuel: Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me. May we be with thee on earth, thou gracious Saviour, living in close intimacy and fellowship; and when we are removed from this land of tears, may we be with thee for ever, to behold thy glory in heaven.

May our aged friends be cheered by thy gracious presence here below, and be animated by the pleasing hope of an eternal residence with Christ above.

Lord, hear our prayers and forgive our sins, for Jesus' sake, our Surety and Redeemer. Amen.

GOD'S WARNINGS TO HIS PEOPLE.

Bethel. Proome. Woodlands. Ryland. Stace's. S. M.

1 SING to the Lord aloud,
And make a joyful noise,
God is my strength, our Saviour God;
Let Israel hear his voice.

2 From vile idolatry
Preserve my worship clean;
I am the Lord who set thee free
From slavery and sin.

3 Stretch thy desires abroad,
And I'll supply them well;
But if ye will refuse your God,
If Israel will rebel,

4 I'll leave them, saith the Lord,
To their own lusts a prey,
And let them run the dangerous road—
'Tis their own chosen way. WATTS, *Ps.* 81.

DEUTERONOMY XXXII.

God's Warnings and Threatenings.

OF the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*; for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters are bitter:

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* vengeance and recompense; their foot shall slide in due time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

REFLECTIONS UPON DEUT. XXXII.—Forgetfulness of God is followed by the most alarming consequences; but the daily loving and confiding remembrance of God is followed by a lengthened train of the most distinguished blessings. We never can calculate the evils which sin has produced, and of which Moses furnishes so heart-melting a description. It kindles the fire of Divine wrath; it is the vast fountain whence flow all the bitter streams of suffering and of sorrow with which our fallen world is overspread; it has defaced the image of God in the soul of man; it expelled angels from heaven, and unfitted them for a place before the throne of God; it nailed the humanity of Christ to the accursed tree; and it has kindled the flames of Tophet! Lord, deliver us from sin!

PRAYER.

WE adore thee, O Lord, as the Divine and unchanging Rock. Thou art the Rock that begat us, and thou art the God that formed us. O suffer us not to be unmindful of thee our Rock; O suffer us not to forget thee, the Lord that formed us. Divine Saviour, when we think of the situation of heathen lands, and the deplorable and helpless situation of those who are placing their hopes of heaven on false foundations, what reason have we as a family to take up the song of Moses into our lips? For their rock is not as our Rock, even our enemies themselves being judges!

O Lord, we adore thee with humility and fear, as a jealous God. Thou art jealous of thy worship, thy prerogatives, and thine ordinances. And thou art a God of vengeance as well as of mercy. Prevent us, O Lord, from moving thee to jealousy, or of provoking thee to anger by our vanities. Convince us that thy jealousy is never more moved than when thy Son is rejected; that thine anger is never more provoked than when the rich blessings of his salvation are despised. O convince us that the fire of thy vengeance never burns with greater vehemence than it does against those who live and die wilfully rejecting thine unspeakable gift. Heaven preserve us from such a sin! O Son of God, preserve us from such a doom!

May our children and domestics be deeply affected with the evil and danger of the sin of despising and rejecting Christ. Convince them that it is better never to have been born, than to live and die rejecting the greatest of heaven's blessings, even salvation by a Saviour's blood.

Impress on our minds, gracious Spirit, the deplorable consequences of a life of obstinacy, rebellion, and impenitence. By the terrors of the Lord may we be affected and aroused to flee to the refuge provided by infinite mercy for perishing souls.

We would affectionately plead with God for such among us as are unconverted and unconvinced. Open their eyes to see that God is just to punish, as well as merciful to save. May they consider how dreadful is God's wrath; that when the fire of thy wrath is kindled, it will burn to the lowest hell—that it shall consume the earth with its increase, and set on fire the foundations of the mountains. Convince them of the utter vanity of living without Christ, and opposed to God; for thou hast threatened to heap mischiefs upon thy enemies; yea, to spend thine arrows upon them. O Lord our God, awake, awake our graceless relatives and friends out of that sleep of carelessness and unconcern which will prove the forerunner of eternal death, if thy rich mercy prevent not. May we live to see them alive to God, and heirs of heaven. Have mercy on our nation. Justly mayest thou say respecting us, They are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!

We thank our God for the mercies of the night, and we supplicate grace to perform the duties of the day. Lord, hear and answer and forgive, for Jesus' sake. Amen.

MESSENGER OF THE COVENANT.

Milham. Crown Chapel. Carolina. Ann's. C. M.

1 JESUS, commissioned from above,
Descends to men below,
And shows from whence the springs of love
In endless currents flow.

2 He, whom the boundless heaven adores,
Whom angels long to see,
Quitted with joy those blissful shores,
Ambassador to me!

3 To me, a worm, a sinful clod,
A rebel all forlorn;
A foe, a traitor to my God,
And of a traitor born. SKILL.

JOHN XVIII.

Christ's Sufferings.

THE high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

REFLECTIONS UPON JOHN XVIII.—Men may make inquiries respecting Christ from motives of enmity and envy. Blessed are they who wish from motives of admiration and love to know more of Christ's person, and to obtain increasing and clearer perception of the doctrines of the glorious Gospel of Christ. In Jesus, the truth was embodied and exemplified and illustrated and enforced, throughout the whole of his useful, spotless, and unparalleled life. None disposed to be instructed as humble disciples at his feet would forbear to acknowledge that he was the Light of the world, and of the Church; and that Divine, unerring truth, shone in him with all the brightness of a meridian sun. May our hearts be deeply and solemnly affected with the sufferings of Christ! Was he smitten by an officer rude and barbarous? He was smitten that we might escape the smiting of the rod of Divine wrath. Was he bound as a prisoner? It was that we might be set free from the slavery of sin, and obtain the glorious liberty of the sons of God.

PRAYER.

GOD of providence and of grace, we bless thee that thou hast preserved us to the close of another day; and that an opportunity is afforded us, before we retire to rest, of pouring out our supplications at thy throne, and of commending ourselves, soul and body, to thy Divine guardianship and care. May the night on which we are entering admonish us of the night of death, when our eyes shall be for ever closed on all earthly objects, and when our ears shall hear no more for ever the noise of this busy, changing world. In the prospect of that night of death, which will overtake us sooner or later, may we escape for our lives, may we tarry not in all the plain, and may we find ourselves safe in Christ, the true city of refuge. We thank thee that, at the close of this day, we have a place to lay our heads; and we would fervently pray that, at the close of the day of human life, we may find a heaven to receive our spirits, even the house not made with hands, eternal in the heavens.

May our souls be duly impressed with what we have now read of the sufferings of Jesus. May his sufferings affect us more than our own; and may we think and speak of them with infinitely greater interest than of the sufferings of the nearest and dearest of earthly connections. O Saviour, we thank thee for thy Gospel, the doctrine which thou didst speak openly to the world, and which thou didst ever teach in the synagogue and the temple. Give us grace to believe thy doctrine, and by faith to feed on thy Gospel. Let not our knowledge be merely speculative, may it be saving. Let it not only be the knowledge of the head, may it also be the knowledge of the heart. May we not only admire the Gospel as a lovely system, but may we enjoy it as the life and nourishment of the soul.

May the details we have now read of the cruelty with which our Saviour was treated, when he was abused by the high-priest and struck by his servant, teach us to mourn over the fallen, degraded nature of man. May we mourn over the depth of impiety into which it has sunk, and over the foul stains of cruelty and murder by which it is stained.

May our dear children be melted into love, when they see how Jesus loved them, and how he suffered for them. Kindle, Holy Spirit, in their youthful hearts the sacred flame of love to Christ; then will they prove in life, and till death, the faithful champions of a Saviour's cross.

Teach our aged friends, while bearing the burden and feeling the infirmities of advanced years, to remember the burden the Saviour bore, and the afflictions and agonies under which he died. May the remembrance strengthen them and strengthen us during the part of our journey that remains.

We rejoice, O Jesus, that thou art a Prince as well as a Saviour. We acknowledge thee as our Saviour, and we bow before thee as our King.

O Lord our God, forgive our sins and hear our prayers, for Jesus' sake, our glorious Advocate.

DYING IN GOD'S EMBRACE.

Ottwell. Wellinghall. Bedford. James'. C. M.

1 DEATH cannot make our souls afraid,
If God be with us there;
We may walk through her darkest shade,
And never yield to fear.

2 I could renounce my all below,
If my Creator bid;
And run, if I were called to go,
And die as Moses did.

3 Might I but climb to Pisgah's top,
And view the promised land,
My flesh itself should long to drop,
And pray for the command.

WATTS, 49, *B. II.*

DEUTERONOMY XXXII.

Counsels to Israel.

FOR the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I gave the children of Israel.

REFLECTIONS UPON DEUT. XXXII.—Never did parents watch over their children as God watches over his people. His love is most ardent; his knowledge of their circumstances the most perfect and minute. Earthly parents must slumber and sleep, when they can afford their children no help. God is a Father "who never slumbers, who never sleeps." God is alone in his absolute, universal, and irresistible sovereignty. What a Deliverer is Christ. He delivers his people out of the hand of the most formidable enemies. "But neither death, nor life, nor angels, nor principalities and powers, nor things present, nor things to come," nor any other creature, shall be able to take the objects of his care from the arms of his mercy, or the bosom of his love.

PRAYER.

O LORD our God, who art the Divine and overflowing fountain of all goodness, thou makest the outgoings of the morning and evening to praise thee. Thou hast given us reason and understanding, that we may know thee: O impart thy grace; then we shall be enlightened in the knowledge of Christ. Thou hast given us affections, that we may love thee: impart thy grace; then we shall love thee with all our heart. Thou hast given us the faculty of speech, that we may praise thee: give us thy Holy Spirit; then our lips shall proclaim thy praise. We draw near to thee as thy professed children to present our morning-sacrifice through the mediation of our Lord and Saviour Jesus Christ. We rejoice that this name is always acceptable and all-prevailing in the court of heaven.

We bless thy kind and gracious providence, that, after the sleep, protection, and rest of another night, we are allowed in the enjoyment of health to enter upon another day, and to begin our daily duties by fellowship with God. May thy blessing, O Lord, accompany us all in the engagements of the day. When following our temporal pursuits, may we be preserved from the love of worldly objects, and may none of them be allowed to withdraw our thoughts or affections from thee. May temporal business never be allowed to unfit us for religious duties. Convince us that giving preference to the things of time before those of eternity, is to place the soul in circumstances of the most alarming danger.

If our dear children should be spared to engage in the lawful pursuits of this life, O preserve them from covetous hearts. May their minds never be under the dominion of the love of the world; but may they covet earnestly the best gift, even Jesus Christ, the Son of thy love. We earnestly pray that our servants may live in grace here and glory hereafter.

We adore thee, O Lord, as the great and almighty Sovereign, whose right it is to kill and to make alive, to wound and to heal. There is none able to deliver out of thy hand. O Lord, may we not be brought under thy deserved wrath, but may we be made alive by thy regenerating grace, and obtain eternal life through the merits of our Saviour's death. Have mercy on our graceless and impenitent friends. Convince them that there is no state so dreadful as to die unprepared, and thus fall into the hands of the living God; for none, O Lord, can deliver out of thy hand.

We rejoice that thou wilt never forsake thy people, nor allow their enemies finally to prosper. What reason have we to praise thee, that thou wilt avenge the blood of thy servants, and render vengeance to thine adversaries! but thou wilt be merciful to thy land and to thy people. O Lord, be merciful to our land and to our people.

Prepare us all for the eternal world. May we obtain by faith a sight of heaven; then we could run if called to go, and die as Moses did. Give to our aged relatives a view of heaven as their home; then they shall long to depart and be with Christ, which is far better.

We humbly ask the answer of our prayers, and the pardon of all our sins, for Jesus' sake, our blessed Redeemer. Amen.

IT IS FINISHED.

Tamworth. New Calvary. Westbury. Calvary. P. M.

1 HARK! the voice of love and mercy
Sounds aloud from Calvary!
See, it rends the rocks asunder,
Shakes the earth, and veils the sky
It is finished!—Hear the dying Saviour cry!

2 It is finished!—O what pleasure
Do these charming words afford!
Heavenly blessings without measure,
Flow to us from Christ the Lord:
It is finished!—Saints, the dying words record.

3 Tune your harps, anew, ye seraphs,
Join to sing the pleasing theme;
All on earth, and all in heaven,
Join to praise Immanuel's name,
Hallelujah!—Glory to the bleeding Lamb! EVANS.

JOHN XIX.

Christ's Death.

THE Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

REFLECTIONS UPON JOHN XIX.—Never did wild beast thirst more earnestly for the blood of its victim, than the cruel malignant Jews thirsted after the death of God's incarnate Son. Pilate was afraid when Jesus was before his tribunal. O, what shall be his terror when he appears before the judgment seat of Christ! Pilate declared he had great power. But how did he abuse that power in pronouncing on the innocent Jesus, in opposition to his conscience, the sentence of death! And what must be his confusion and despair at the last day, when he finds himself in the judicial power of Jesus, whom he condemned to die! Peculiarly affecting the situation of the Virgin! Mary when she saw her Son after the flesh nailed to the accursed tree! Then the prophecy of Simeon was fulfilled, "A sword shall pierce through thine own bowels." That tormenting wound has long since passed away for ever. She saw Jesus a lifeless corpse upon the tree; she now sees him an exalted Saviour on the throne. She saw him die to save; she now sees him alive again, "a Prince and a Saviour, to give repentance unto Israel, and remission of sins unto many." She saw him encompassed with the darkness of death; she now beholds him enveloped with the glories of heaven.

PRAYER.

ADORABLE Redeemer, we have now read of thee as an humbled, suffering Saviour, but we rejoice that thy sufferings are for ever past, and that thou art now the exalted Redeemer. Thou art elevated infinitely above all principalities and powers in the heavenly places. O that we could sing with believing ecstacy and joy, Blessing and honour and glory and power be unto our God who sits upon the throne, and to the Lamb, for ever and ever.

We acknowledge and adore thee, O Jesus, as the Son of God, equal with the Father and Spirit, in perfections and prerogatives and as possessed of the same Divine nature and glory.

As a family we praise thee that thou didst become the surety of a lost world. O give us faith to believe that thou art our surety, that thou hast undertaken our cause, that thou hast suffered and died in our room and stead, and that the guilt of all our sins is for ever taken away. May we believe that thou didst bear our sins in thine own body on the tree.

Give us grace to admire the manner in which thou didst suffer. With silence and meekness thou didst submit to thine unparalleled sufferings. Like a lamb thou wast led to the slaughter, and as a sheep before her shearers is dumb, so thou openedst not thy mouth. In all our afflictions may we be enabled to show that the same mind is in us which was also in thee. In all our afflictions may we be endued with a rich supply of patience and meekness, to bear our afflictions; and impart unto us a lively faith, to look beyond all our afflictions, to the glorious and gracious recompense of reward. May we often meditate with emotions of exalted joy on the finished work of salvation completed on Calvary's cross. We rejoice that the law is now magnified and made honourable, that all the demands of justice are completely satisfied, and the insulted perfections of the Divine nature glorified.

Teach, O Lord, our children to admire that blessed and tender display of affection which our Saviour manifested to his mother when suspended from the cross. May their love to their earthly parents continue and increase; and never, never may it be weakened or destroyed by courses of depravity and sin. May our servants be affected by the sufferings of Christ and saved by his death!

We thank thee, O Lord our God, for the mercies and deliverances of the week which has nearly come to a close; and praise thee for what we have experienced of thy goodness, patience, and mercy.

We implore that the sins of the week may be forgiven. We have not only offended thee in our temporal business, but in our spiritual duties. In all things we offend. But we would pray that we may be enabled constantly to look by faith to Jesus, as the only propitiation.

We would anticipate, O Lord, with pleasure the near approach of thy holy day. If it is thy will, may we live to see it, and engage in its sacred exercises. May it be a day of great improvement to us as a family, and a day of great joy to all the churches. May it be a day of great comfort to aged pilgrims, and may they obtain fresh and renewed strength for the part of their journey that remains.

Assist all thy ministering servants, and may thy word have free course and be glorified.

Hear us, for Jesus' sake. And may the grace of our Lord Jesus Christ be with us all. Amen.

OBEDIENCE BETTER THAN SACRIFICE.

Colchester. Kersmell. Gainsborough. St. Milton. C. M.

1 THUS saith the Lord, The spacious fields,
And flocks, and herds, are mine;
O'er all the cattle of the hills
I claim a right divine.
2 I ask no sheep for sacrifice,
Not bullocks burnt with fire;
To hope and love, to pray and praise,
Is all that I require.
3 Call upon me when trouble's near,
My hand shall set thee free;
Then shall thy thankful lips declare
The honour due to me.

WATTS, *Ps. 50, p. 11.*

PSALM L.

God's Majesty and Justice.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the Most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself; *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

REFLECTIONS UPON PSALM L.—That will be a day of infinite importance and solemnity, when Jesus, with his loud and powerful voice, as the mighty God, shall summon an intelligent universe to appear before his judgment-seat. Then he shall appear as Zion's God, and King, and Saviour; in the midst of which he unceasingly shines in time, and in the midst of which he shall shine in all the brightness of his Divine and mediatorial glory, for ever and ever. How glorious and lovely shall his saints appear on that judgment-day, for which every other day was made! Arrayed in all the graces of his Spirit, and covered with the robe of his righteousness, they shall be fair as the moon, and clear as the sun; they shall shine as the firmament, and, through eternity, as the stars. What a prospect does the judgment-day furnish to the enemies of Christ! Now let them hear his voice, and receive his grace!

PRAYER.

IN the commencement of thy sacred, hallowed day, O Lord, we would adore thee in the name of Jesus. Thou art the mighty God, even the Lord. Thou didst speak by thy creating voice, and call the earth into existence. As the God of providence, thou dost preside from the rising of the sun to the going down of the same. Thou art glorious in all thy works. But we rejoice that, as the God of redemption, the very perfection of thy beauty and thy grace has shone with peculiar glory in Zion thy church.

O redeeming God, we adore thee not only as the Saviour of men, but as the Judge of the world. Thou hast appointed a day in which thou shalt come, and shalt not keep silence. A fire shall devour before thee, and to all thine enemies it shall be very tempestuous round about. O prepare each one of us, and all our beloved friends in whose salvation we feel concerned, for that solemn day, when thou wilt call to the heavens from above, and to the earth, that thou mayest judge thy people. Like them, may we be found at the right hand of the Judge; and, clothed in the righteousness of Christ, may we be acquitted before an assembled world. We bless thee, most gracious God, for the Sabbath-day. To us may it ever be a day of spiritual advancement in things divine, and a day that will remind us of the society, the employments, and the enjoyments of heaven. Thus may we ever say of thy blessed Sabbath: Welcome, sweet day of sacred rest, on which our Saviour rose triumphant from the grave! Ever may thy services be reviving to my breast, and thy light animating to my soul!

May we, as individuals and as a family, consider one day in thy courts in the enjoyment of thy divine fellowship, as preferable to ten thousand days in pleasurable sin.

We rejoice, O Lord, to think that multitudes of thousands shall this day hear the everlasting gospel of thy Son. While we pray for all thy people, that they may be advanced this day in divine attainments, we would more especially supplicate our God in behalf of the unconverted hearers of the word. By thy law, applied to the conscience by the power of the Holy Ghost, may their eyes be opened to see their sin and danger. Convince them that to live in a state of enmity against thee is to continue in a situation of danger which heart cannot conceive. May they see that they are among the number of those who forget God, and that thy threatening is directed against such. Say to them, this day, by divine power, Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Under thy Gospel faithfully preached may many be persuaded to accept of Jesus, as he is offered to sinners, even the chief.

We pray for our rulers, that their hearts may be adorned with grace, and their laws established in righteousness. We pray that they may exercise authority as under the eye of God. We pray for the mighty and the wealthy, that they may be made the benefactors of our race. We pray for the instructors of the young in our universities and schools, that they may be taught of God. We pray for our Bible and missionary institutions, that they may be instrumental in the salvation of millions.

O comfort the afflicted in their abodes by thy presence, and by the hopes of an eternal Sabbath in heaven.

Be present with our pastor and his flock. Hear our prayer, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

CONFESSION.

Westerham. St. Mary. Chermouth. Walsall. C. M.

1 LORD, I would spread my sore distress
And guilt before thine eyes;
Against thy laws, against thy grace,
How high my crimes arise!

2 Shouldst thou condemn my soul to hell,
And crush my flesh to dust,
Heaven would approve thy vengeance well,
And earth must own it just.

3 Born in a world of guilt, I drew
Contagion with my breath;
And, as my days advanced, I grew
A juster prey for death.

4 Cleanse me, O Lord, and cheer my soul
With thy forgiving love;
O, make my broken spirit whole,
And bid my pains remove. WATTS, *Ps.* 51, *p. I.*

PSALM LI.

Confession.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give *it:* thou delightest not in burnt offering.

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

REFLECTIONS UPON PSALM LI.—The mercy of God teaches repentance for sin, mercy encourages to seek the pardon of sin, and mercy bestows the forgiveness of sin. David's sin was truly great; but his penitence was great, and great sovereign grace bestowed a great forgiveness, which excited the wonder, and called forth the adoring thankfulness and love of the royal penitent who watered his couch with his tears; and who, ever afterwards, looked upon himself as the least of saints, and as the chief of sinners. Breathing after holiness is a satisfying mark that sin is pardoned, and the soul regenerated. A wish for pardon, associated with a desire to live in sin, is an undoubted evidence of being in the "gall of bitterness and in the bond of iniquity." What a sacrifice Christ has made to atone for sin, and what a provision he has made to remove the pollution of sin!

PRAYER.

WHAT are we, O Lord, that we should be permitted to enjoy privileges so distinguished? We have not only been allowed to hear thy gracious voice in the gates of Zion, thy public courts; but we are permitted to hold fellowship with thyself in the dwellings of Jacob, even our private abodes. For these blessings of inestimable worth we would encourage each other to bless and praise thy holy, gracious name; for thy mercy endureth for ever.

O Lord we adore thee and approach unto thee as the God of our salvation. Thou art the God of our salvation, and our tongue shall sing aloud of thy righteousness. As a family, may we sing of thy righteousness all our days; and when our mortal tongue shall remain silent amid the darkness of the tomb, may God, glorified by the righteousness of Christ, be the endless subject of our praise in the heavenly world.

We confess, O Lord, our sinfulness. We were shapen in iniquity, and in sin did our mothers conceive us. As by our natural birth we are polluted and vile, by a new birth may we be made righteous and holy. Lord, we acknowledge our transgressions. May our sins in their enormity and guilt be ever before us, that we may be led to a constant feeling of humility, and the constant exercise of repentance. We confess that all our sins are directed against thee, even though they may be more immediately committed against others. May we see the enormity of sin as directed against God, and as infinitely opposed to the holiness of thy nature.

In the language of thy servant we would supplicate holiness. Purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than the very snow. Holy Spirit, we would humbly yet earnestly invoke thy sanctifying influences. Thy power alone can remove the loathsomeness of sin, and impart the beauties of holiness.

Let our beloved children and domestics be washed with the washing of regeneration; let them be made the subjects of a new creation, and be transformed by the renewing of the Holy Ghost.

May glorious effects be produced by the preaching of the Gospel on this hallowed day. May many feel a sense of sin who never felt it before; may many be alarmed on account of the consequences of unpardoned guilt who never felt before the fear of wrath. May many be induced to flee to Jesus for redemption who have hitherto refused the offers of redeeming grace.

Have pity, O Lord, on the descendants of Jacob, and open their eyes, which have been so long blinded by prejudice, enmity, and unbelief, that they may now clearly see that Christ is come, and that Jesus is the true Messiah.

We thank thee for thy kindness to us as a family and as a congregation. We bless thee for thy kindness to our beloved minister, in enabling him to dispense among us the oracles of truth. O deliver our congregation from spiritual deadness; and may all our hearts be warmed with the sacred fire of holy zeal.

May all of us be made to hear joy and gladness. Restore unto us the joy of thy salvation; and may we retire to rest under the believing impression that thou art our God.

May all our prayers and services this day be accepted, and our sins pardoned, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

PROVIDENCE.

Dewsbury. Forest Hill. Warehall. Alle Street. L. M.

1 YE servants of your God, his fame
In songs of highest praise proclaim;
Ye who, on his command intent,
The courts of Israel's Lord frequent.

2 Him praise—the everlasting King,
And mercy's unexhausted spring:
Haste, to his name your voices rear;
What name like his the heart can cheer?

3 Thy greatness, Lord, my thoughts attest,
With awful gratitude imprest,
Nor know, among the seats Divine,
A power that shall contend with thine. MEARICK.

DEUTERONOMY XXXIII.

Moses blessing the Tribes.

AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law; *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

REFLECTIONS UPON DEUT. XXXIII.—Very interesting and impressive it is, to hear the affectionate and solemn and seasonable expressions which fall from the lips of saints on the borders of the heavenly kingdom. Glorious was God's appearance at Mount Sinai, but unspeakably more glorious will be the appearance of Christ at the last day, when the countless myriads of his saints shall accompany him to pronounce just sentences upon an assembled universe. O may we be prepared for that great, that glorious, that decisive day! None can conceive God's love to his people. It is from everlasting; it is immutable; it is eternal; it flows through the channel of a Saviour's righteousness.

PRAYER.

O LORD God of hosts, we adore thee as the almighty and universal King. With glorious majesty thou didst deliver thy laws to ancient Israel. Thou camest from Sinai, and didst rise up from Seir unto thy people; thou didst shine forth from mount Paran in thy glory; thou camest with ten thousand of thy saints, and for their government a fiery law went from thy right hand.

Thou art a God in Christ, loving thy people with an everlasting love. All thy saints are in thy hand, and all their enemies united shall never be able to pluck them out of thine everlasting arms. Mercifully give us as a family the pleasing evidence that we are in the hand of thy special providence and grace.

As a family may we be especially blessed, even with all spiritual and heavenly blessings in Christ Jesus. Let our riches be the riches of faith, and our inheritance an inheritance of grace, and our hopes the ceaseless glories of immortality.

As Moses prayed for Reuben, so we would pray for our dear children; Let them live, and not die. Give them the life of true religion in the soul, that life of union to Jesus which will be followed by a life of eternal blessedness in heaven.

We thank thee, O God of providence and grace, for the rich provision of temporal blessings thou hast made for the children of men. We thank thee for the precious things of heaven, for the dew, and for the abundance of the deep that coucheth beneath. We thank thee for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and the fulness thereof. Above all, we thank thee for the goodwill of him that dwelt in the bush. All these blessings rested on Joseph, who was separated from his brethren. O may these blessings rest on us, and on all the families with which we are connected. Ever, ever may thy *goodwill* dwell among us.

Lord, give us the blessing of Judah. May the voice of our prayers be heard; may we at last be brought to our kindred and people in heaven; may our hands be sufficient for us in all our duties, trials, and difficulties; and may God be our deliverer and help out of the hand of all our enemies.

Lord, have mercy on all thy ministering servants. Teach and enable them most faithfully to observe thy Word and keep thy covenant: Earnestly may they proclaim thy message, teaching Jacob thy judgments and Israel thy law.

We thank thee, O Lord, for the mercies of the night. While our eyes were shut in sleep, thy watchful eye beheld us, and thy gracious hand preserved us. We pray that we may conduct ourselves this day as those who have entered upon it in fellowship with thee. May we be indeed the beloved of the Lord, and may the Lord protect us all the day long.

Graciously hear our prayers, and forgive our sins, for Jesus' sake. Amen.

CHRIST'S RESURRECTION.

Walworth New. Kelley. Resurrection. Darwell. 148th M.

1 YES! the Redeemer rose,
The Saviour left the dead,
And o'er our hellish foes
High raised his conquering head;
In wild dismay
The guards around
Fall to the ground,
And sink away.

2 Lo! the angelic bands
In full assembly meet,
To wait his high commands,
And worship at his feet:
Joyful they come,
And wing their way
From realms of day
To Jesus' tomb. DODDRIDGE.

JOHN XX.

Disciples at Christ's Grave.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he, stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

REFLECTIONS UPON JOHN XX.—We cannot think of Mary Magdalene's love to Jesus without admiring its strength, its ardour, and its constancy. She was forgiven much, and she loved much. May our love to Christ bear some resemblance to hers, in ardour, in degree, and in continuance. Though Mary, through ignorance, was disappointed when she saw the Saviour's empty grave, she soon found that Christ's empty sepulchre was the Church's glory, and the blessed security for the resurrection of all the members of the Church at the last day. And what a glorious day, when the graves of the redeemed shall be empty sepulchres, and the bodies which inhabited them for ages arrayed in robes of immortality! What an honour was conferred on Mary Magdalene! She was the first who beheld the risen Saviour: she saw him on the cross, the victim of mortality; she saw him laid in the tomb, in the apparel of death; and she now beholds him, the resurrection and the life.

PRAYER.

INFINITELY holy and gracious Lord God, from thee alone cometh every good and perfect gift. Thy blessings are innumerable, like the dew-drops of the morning. We acknowledge that we are indebted to thee for all those comforts which render the vale of tears tolerable, and which even in some cases make it a little heaven here below. We praise thee for that Divine foundation revealed in the Word of life, on which we are permitted with the greatest security to build our hopes of heaven and immortality. May it, therefore, be the loving desire of our heart to begin and end every day in the enjoyment of intercourse with thyself.

Let unfeigned gratitude inspire our hearts for the personal and social, the temporal and spiritual blessings we have this day enjoyed. For the light of reason we praise thee, but above all for the light of Divine truth; for the society of friends we praise thee, but above all for fellowship with thee our God; for assistance in our temporal calling we praise thee, but above all for assistance in our religious engagements.

We thank thee for *unknown* mercies conferred upon us, many of which consist in deliverance from unknown evils and dangers. And we thank thee for *known* blessings, which are like the hairs of our head, which cannot be numbered.

We look up to thee, thou Preserver of men, for preservation this night. Mercifully surround our habitation and our persons: for except thou keep the city, the watchman waketh but in vain. If it is thy holy will, spare us to the light of another day, and may we awake amid thy gracious smiles. Preserve us from the predatory sons of violence; preserve our persons and our dwelling from devouring flames: but, above all, preserve our souls, *and the souls of our beloved children in thy presence*, and the souls of all our relatives and friends, from the flames of hell. O God, forbid that any of us should die finally impenitent, and, at last, perish in those abodes of endless despair where the worm never dies, and where the fire is never quenched!

Bless to us, O Lord, the Word we have now read. May each one of us be enabled, from a believing experience of the Divine excellence of thy Word, to sing, We will never forget; for with it thou hast quickened us.

Lord, bestow upon us the spirit of piety and love which shone with such humility and loveliness in the life of Mary Magdalene. While we admire the love she manifested to Jesus while standing and weeping beside his grave, may we earnestly supplicate the Spirit to kindle in our bosom a superlative love to Christ.

May we derive great consolation from the resurrection of Jesus. Mighty Saviour! the grave could not retain thee in its power. We rejoice that thou didst burst asunder the fetters of mortality, and thus proclaim thyself before an astonished universe the Conqueror of death.

Comfort us with the animating prospect of a glorious resurrection. May thine aged people, who are on the brink of the grave, look beyond the Jordan of death, and rejoice in the blessed hope of awaking in the likeness of Christ.

All we ask is for the sake of our risen and exalted Saviour. Amen.

DEATH OF MOSES.

Strathn. Tigurina. Tiverton. Elon. C. M.

1 LORD! 'tis an infinite delight
To see thy lovely face,
To dwell whole ages in thy sight,
And feel thy vital rays.

2 This Gabriel knows, and sings thy name,
With rapture on his tongue;
Moses the saint enjoys the same,
And heaven repeats the song.

3 While the bright nation sounds thy praise
From each eternal hill,
Sweet odours of exhaling grace
The happy region fill. WATTS.

DEUTERONOMY XXXIII.

Blessing of the Tribes.

AND of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

26 *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

DEUTERONOMY XXXIV.

AND Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho: and the LORD shewed him all the land of Gilead, unto Dan.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

REFLECTIONS UPON DEUT. XXXIII., XXXIV.—There is nothing to be compared with the favour of God: it is life; and his lovingkindness is better than life. May every worldly possession be insignificant in our estimation compared with this. Jesus is the overflowing fountain of all blessing. It is our privilege to apply daily to this fountain; and if we apply with humility and faith we shall be blessed with all spiritual blessings, we shall receive out of his fulness and grace for grace. What wonders encircled the life of Moses, from his entrance into time until his entrance into heaven. He was in many respects typical of Jesus: he was wonderful as a babe, and wonderful in his public life as the leader and legislator of Israel: he was wonderful in his graces, and in his fellowship with God: he was wonderful in his death. Moses was distinguished as a prophet, and thus typical of Jesus, the great Prophet of the Church. He was typical as a mediator, and his intercessions were successful in preventing Israel from being destroyed by Divine wrath; and as king in Jeshurun, he was typical of Jesus, who is King eternal, immortal, and invisible.

PRAYER.

OUR God and Father in Christ, we adore thee as Israel's God. There is none like unto thee, thou God of Jeshurun, who rideest upon the heaven in thy help, and in thine excellency on the sky. Thou art the eternal God, immutably the same from generation to generation. Thine arms are everlasting arms, which thou placest underneath thy people, to bear them up above all the calamities of time, and to prevent them from sinking under the raging waves of human affliction.

Look mercifully upon us as a family, and place underneath each one of us the arms of thy mercy and thy power. Make us a pious, holy family; then shall the enemies of our soul be thrust out from before us; then shall we dwell in safety alone. May we be a family saved by the Lord; and may we by faith look on thee our God in Christ as the shield of our help. Teach us to seek thy favour in preference to the esteem of all the inhabitants of the earth. Open our eyes to see that thy favour *is life*. We would now seek it as the life of our souls on earth; as that which renders temporal enjoyments really sweet, and as that which effectually soothes and comforts the soul under all the sufferings which can befall us in the present life. O Lord, may we be filled with thy blessing. Suffer us not to rest satisfied with temporal blessings. May we value them for the purpose for which God bestows them; but may we seek after spiritual blessings, which will enrich the soul when all earthly comforts shall have passed away for ever.

Bless our children. If it is thy holy will to spare them to maturity of years, may they be prepared for the journey which is before them. May their shoes be iron and brass; and as their days, so may their strength be.

Fulfil this most encouraging promise in the sweet experience of thine aged servants, who have reached that period of life when the keepers of the house are beginning to tremble, and those which look out at the windows are beginning to be darkened.

Bless to us the pleasing and sublime account we have now read of the death of Moses. Like him, may we die in the enjoyment of the Divine favour. Like him, may we enjoy in our dying moments the gracious presence of Christ. Like him, may we die in the enjoyment of the full assurance of faith, believing that we shall most assuredly exchange earth and all its sorrows and imperfections for a heaven of eternal bliss.

We thank thee that thou hast heard our prayer, and vouchsafed to us thy protection and care through the last night. Enable us, as gratefully sensible of thine unmerited and unwearied goodness, to live this day in thy fear and devoted to thy glory. Ever may our hearts be regulated by thy Spirit, and our lives by thy law.

Hear our imperfect supplications, and forgive our sins, for Jesus' sake, our glorious Saviour and advocate. Amen.

PARDON AND PEACE.

Bower's. Brook Street. Cyprus. Broomgrove. C. M.

1 LORD, how divine thy comforts are!
How heavenly is the place
Where Jesus spreads the sacred feast
Of his redeeming grace!

2 There the rich bounties of our God,
And sweetest glories shine;
There Jesus says that I am his,
And my beloved's mine.

3 Here, says the kind redeeming Lord,
And shews his wounded side,
See here the spring of all your joys,
That opened when I died.

WATTS, II, *B. III.*

JOHN XX.

The Unbelief of Thomas.

THEN the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name.

JOHN XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing.

REFLECTIONS UPON JOHN XX., XXI.—Jesus is both his people's peace and their preserver. If they are exposed to danger and injury from man, they are never without Christ's presence and defence. If a believing sight of Jesus on earth fill the saints with such joy, what must be their enjoyment and delight when they shall behold him face to face in heaven? Refreshing are the natural breezes of the sky, but infinitely more refreshing the spiritual breezes of the influences of the Holy Ghost. With what earnestness we should seek these sacred and Divine breezes, saying with earnestness of soul, "Holy Spirit, blow upon our garden, that the spices thereof may flow out!" May it be our privilege often to enjoy believing views of Jesus, as our Lord, and our God!

PRAYER.

GREAT and only Lord God, we are infinitely unworthy to come before thee. We praise thee that, notwithstanding our unworthiness, we are welcome to approach thee. What are we, that thou hast made the exercise of prayer not only our privilege, but our duty? Thou art the Lord God almighty; we are feeble worms of the dust. We are but of yesterday, and know nothing; but thou art from everlasting to everlasting God.

With what humility and penitence we should acknowledge our sins! Thou hast nourished and brought us up as children, but we have rebelled against thee. Like lost sheep, we have wandered far from thee, and there is no health in us. We have resembled the prodigal who left his father's house, and brought himself into poverty and want. We have left thee our Father and our God, and have plunged ourselves into the depths of sin and guilt. Lord, give us true repentance; not only a desire to be delivered from the consequences and punishment of sin, but a desire to be delivered from the love and service and power of this the greatest enemy of our souls. We seek for pardon through the mediation and righteousness of Christ, through whom alone pardon can be extended to perishing men.

Unworthy as we are, we praise thee that we are permitted to commit our bodies and souls to thy care. *Now* we cast ourselves on the gracious care of our Father who is in heaven. We present our thanks for the mercies of the past day. May the remembrance of daily sins produce humility and watchfulness; and may the remembrance of daily mercies excite gratitude, love, and praise.

We cannot expect thy bodily presence, O Jesus, for thy humanity is gone to heaven, there to remain till the restitution of all things. But we seek thy Divine and gracious presence. When we assemble for prayer and the exercises of our holy religion, most blessed Saviour, appear in the midst of us, and say unto us what thou saidst unto thy disciples: Peace be unto you.

Give our beloved children grace, that they may seek the peace and the pleasures of wisdom. Preserve them from the follies and vanities of time, and may they and our servants surrender their heart to Jesus, who will give them joys eternal as his throne.

Manifest thyself, O Saviour, to our aged friends; and when afflicted by the weakness, fears, and infirmities of advanced years, may their faith in Jesus be vigorous and lively: may they often look to Jesus, and exclaim, My Lord and my God!

We have now read of the unbelief of Thomas thy disciple: Lord, deliver us from unbelief. Destroy that highly God-dishonouring sin, and may we have the blessedness of those who, though they see not Jesus with their bodily eyes, yet, believing in him, rejoice with joy unspeakable and full of glory.

Blessed Jesus, when we see thee at thy table, exhibited in the elements of bread and wine, may we by faith behold the print of the nails, and believe that thou didst suffer and die for us.

Mercifully hear our prayers, O Lord, for our Saviour's sake. Amen.

GOD'S SUPPORT UNDER THE DEATH OF MINISTERS.

Hymnes. Bath Abbey. *Mitham.* C. M.

1 NOW let our drooping hearts revive,
And all our tears be dry;
Why should those eyes be drowned in grief,
Which view a Saviour nigh?

2 Though earthly shepherds dwell in dust,
The aged and the young;
The watchful eye in darkness closed,
And mute the instructive tongue;

3 The eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart.

DODDRIDGE.

JOSHUA I.

Moses and Joshua.

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them.

15 Until the LORD have given your brethren rest, as *he hath* given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, towards the sun-rising.

REFLECTIONS UPON JOSHUA I.—When eminent saints, ministers, and rulers, distinguished by piety and usefulness, are removed by death, how delightful to know and believe that the residue of the spirit is with Christ, and that he is able with the utmost ease to supply their place, and to raise up others to follow their example and walk in their footsteps. Solemn thought—we have to cross the Jordan of death! But, blessed thought, if we are interested in Christ, our Divine Joshua shall lead us safely through death's cold stream, and introduce us into the heavenly Canaan, beyond the influence of every sin, and the reach of every foe.

PRAYER.

INFINITELY holy and gracious Lord God, thou hast declared, Blessed is the man whom thou choosest, and causest to approach unto thee. We approach unto thee as a family, and may we be blessed in our approach. As an evidence that we are blessed, may our hearts be filled with an increasing love to all thine ordinances, secret, private, and public. Ever may we be satisfied with the goodness of thy house, even of thy holy temple. As a family, may we have a name and a place in thy house, which will be more precious to us than all the possessions, pleasures, or honours this world can bestow. Convince us of the utter vanity of the greatest abundance of the good things of this life without an interest in Christ. May we see that, in such a case as this, even in the fulness of our sufficiency, we should be in straits. We would therefore earnestly pray that thou wouldst be our God, and that we may be thy people.

We thank thee, O Lord, that in the enjoyment of many comforts we are permitted, enabled, and disposed to draw near the throne of grace, and after the preservation afforded during another night to present our morning sacrifice.

Let our thoughts and actions this day be under thine especial direction. May we live this day, and all our days, as those who expect through the merits of our Saviour's righteousness at last to reach the heavenly Canaan, and sit down with Abraham, Isaac, and Jacob in the kingdom of our God. Preserve us from sin, temptations, and trials. If exposed to the allurements of sin, may we vigorously resist them; if tried by afflictions, may we endure them as a salutary discipline provided by the covenant of grace. When we are tossed upon the billows of human affliction, may we have the presence of him whom the winds and the seas obey.

Suffer not our children to expect any resting-place on this side the grave. Preserve them from the pernicious influence of youthful hopes, and let not their souls be lost by the fascinating charms of earthly joys. May they and our servants seek and know the pure joys of salvation.

Sanctify to us, O Lord, the death of relatives; and particularly the removal of ministers from their labours here below to their immortal crown in heaven. Bless to us the remembrance of the discourses they delivered, the supplications they presented, and the holy example they exhibited. As Israel mourned many days after the death of Moses, may the death of pious ministers produce on our minds effects of the deepest solemnity.

Lord, encourage thy ministering servants in all their sacred, honourable, and useful labours. May they be strong and of a good courage; may they not be afraid nor dismayed, believing that thou the Lord their God art with them.

Have mercy on all the families with which we are connected. May they travel up the wilderness of human life clothed with the whole armour of God, and at last reach the land which thou hast prepared for the possession of thy people.

We present our prayers in the name of Jesus, to whom, with the Father and the Spirit, we would ascribe eternal praises. Amen.

CASTING THE GOSPEL-NET.

Charity. Cottage. Islington. Lebanon. L. M.

1 NOW, while the gospel-net is cast,
Do thou, O Lord, the effort own:
From numerous disappointments past,
Teach us to hope in thee alone.

2 May this be a much-favoured hour
To souls in Satan's bondage led!
O clothe thy word with sovereign power,
To break the rocks, and raise the dead.

3 To mourners speak a cheering word,
On seeking souls vouchsafe to shine;
Let poor backsliders be *restored*,
And all thy saints in praises join. AMEN.

JOHN XXI.

Christ's Interview with his Disciples.

AND he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him, the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

REFLECTIONS UPON JOHN XXI.—The Gospel is a sacred net; and when the faithful preaching of the Word is accompanied with Divine success, then it is that the "net is cast on the right side of the ship." The extensive influence of gospel truth and of gospel ordinances should be near our hearts. Frequently and earnestly we should pray for the rich and abundant fulfilment of that precious promise, "My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereunto I sent it." Do we love Jesus as really as our Lord said to Peter, "Lovest thou me?" Does Jesus address the question to our conscience and heart, "Lovest thou me?" They are greatly blessed, and greatly honoured, who can say with humility and confidence, "Lord, thou knowest all things; thou knowest that we love thee." May this attainment be ours! Then we shall have reason to rejoice with joy unspeakable and full of glory. Amen.

PRAYER.

HEAVENLY Father, thou who art ever worthy of the praises of thy saints, because of thy goodness and thy wonderful works to the children of men, we come before thee as a family, to express our thankfulness for the continuation of thy mercies during the past day. Though we are poor and needy, thou art rich and kind to all who call upon thee. How great is thy goodness!

May we lie down upon our beds in the exercise of faith in thy providence, and of faith in thy promise. Teach us to believe that thou art our Father, and that we are thy children. Teach us to rely wholly and implicitly on Jesus Christ for pardon of sin and acceptance with God; then, whether we awake on the approaching day in time or in eternity, our souls shall be bound up in the bundle of life.

We thank thee, O Lord, as a family, for the Gospel of thy Son. What reason have we to praise thee that this gospel-net has been ever cast into the troubled sea of this life! We bless thee for the multitudes which have been encompassed and caught in this net. We thank thee in behalf of all our relatives, who are converted by redeeming grace, and who have been mercifully enclosed in this net.

May we live to see our dear children, each one of them, caught by this net, and preserved from the destroying consequences of sin.

Powerfully assist all thy ministering servants in casting the gospel-net. As Peter cast the net on the right side of the ship, according to the command of Christ, may thy servants preach the Gospel under thine immediate direction; then it will be followed by great success. Though their disappointments may be numerous and long, may they persevere in their merciful and sacred calling. May our beloved minister, in his regular duties of thy day, be a successful instrument in laying hold on perishing sinners, and in rescuing them from the miseries of eternal woe.

We praise thee that ever the gospel-net was cast in these lands of our nativity, and that myriads have been saved from sin and hell. May *we* by this gospel-net be delivered from the troubled sea of a natural state, and may we be at last conveyed to that blessed haven, where sin shall never ensnare the soul, and where temptation shall never wound the heart.

We come to thee, O Lord our God, as a family, to seek superlative love to Jesus Christ. O Saviour, thou art saying to each of us, Lovest thou me? May we believe this to be the case, and that we are as really addressed *thus* by Jesus, as Peter after the resurrection. May all of us be enabled to answer in reply, with unfeigned humility, We desire to love thee.

We earnestly pray that all thy ministers may be enabled, with increasing fidelity, to feed the lambs and the sheep of thy flock, giving all thy children their portion of meat in due season.

Graciously hear and answer and forgive, for Jesus' sake, our blessed Redeemer and High-priest. Amen.

DISTINGUISHING GRACE.

Farnborough. Calne. Pithay. P. M.

1 IN songs of sublime adoration and praise,
Ye pilgrims! for Sion who press,
Break forth, and extol the great Ancient of days,
His rich and distinguishing grace.

2 His love, from eternity fixed upon you,
Broke forth and discovered its flame,
When each with the cords of his kindness he drew,
And brought you to love his great name.

3 O had he not pitied the state you were in,
Your bosoms his love had ne'er felt:
You all would have lived, would have died too, in sin,
And sunk with the load of your guilt. ANON.

JOSHUA II.

Rahab, who hid the Spies.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*;

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate,

8 And before they were laid down, she came up unto them upon the roof.

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token.

14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterwards may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

REFLECTIONS UPON JOSHUA II.—Though Rahab had for years been a woman of the greatest depravity, we have every reason to believe that when she entertained the spies she was a child of God, and an heir of heaven. Her old name is historically preserved, and given to her by way of distinction, to mark God's sovereignty and grace, in making those the subjects of grace who were formerly sunk in the lowest depths of infamy and sin. Let us admire Divine grace in the extraordinary change which was made in the heart and life of Rahab. When God pleases, he makes the most eminent saints of the vilest sinners, and raises them up to be eminent blessings to his Church.

PRAYER.

INFINITELY great and glorious Jehovah, thou art Zion's God and our God. Thou art he who struck Egypt with dismay, and punished its king for his cruelty to thy Church. Thou art he who dried up the waters of the Red Sea, to open up a passage before thy people, that they might pass through dry-shod. Thou didst destroy Pharaoh and his hosts, and thou didst utterly destroy Sihon and Og, who endeavoured to prevent the progress of thy Church in journeying to the promised land. Truly thou art the Lord our God; thou art God in heaven above, and in earth beneath. As a family, may we be enabled through eternity to sing, O give thanks unto the Lord, who hath redeemed us from all our enemies; for his mercy endureth for ever.

Holy Spirit, give us grace at the commencement of this day, and after the enjoyment of the providential care of our God during the past night, to present our morning sacrifice. May our prayers be suitable, reverential, believing, and acceptable. As the rain descends upon the tender herb, and refreshes the earth, so may thine influences descend on us, and make our souls to resemble a fruitful field. Thou, Holy Spirit, alone canst teach us to worship God in spirit and in truth.

We desire to present our unfeigned thanks for the mercies of the past night. Thou hast given us the sleep which has refreshed us: the light is thine, and thou hast opened our eyes to behold it. Our health is a communication from thy goodness, which all the skill of man is neither able to confer nor preserve without thy blessing. Having received these blessings from thee, the bountiful giver of all good, we desire to be gratefully sensible of thy mercies.

This day may we conduct ourselves as thy children, and live by the faith of thy well-beloved Son. May we enjoy the light of thy countenance, and may we be preserved from perplexing, anxious cares about our temporal concerns, ever believing we are under the management of a gracious Providence, and that all things *shall* work together for our good.

May we derive instruction and improvement from the portion of thy Word we have now read. May we by faith search the heavenly Canaan. Often may we look within the vail, and see the glories of the place.

We would mourn over the deplorable effects which sin has produced upon the human mind, exemplified by Rahab in her unconverted state. We would pray for our fallen, degraded race, which is even sunk below the brutal tribes. Mercifully lift up the sons and daughters of Adam, our first covenant head from wallowing in the mire of depravity and sin.

As Rahab was plucked a brand out of the burning, may our dear children be plucked as brands out of the burning; and may they never be left to become the slaves of fleshly lusts.

Have mercy on our graceless friends, and make them monuments of mercy. Give the washing of regeneration Instead of being under the dominion of hateful lusts, which drown men in destruction and perdition, may they live and die under the reign of grace.

In the name and for the sake of Jesus, we implore the answer of our prayers and the pardon of our sins. Amen, and amen.

CHRIST'S ASCENSION.

Foundling. Forest Hill. Chestnut New. L. M.

1 OUR Lord is risen from the dead
Our Jesus is gone up on high!
The powers of hell are captive led,
Dragged to the portals of the sky.

2 There his triumphal chariot waits,
And angels chant the solemn lay:—
Lift up your heads, ye heavenly gates!
Ye everlasting doors, give way!

3 Loose all your bars of massy light,
And wide unfold the ethereal scene;
He claims these mansions as his right—
Receive the King of glory in.

4 Who is the King of glory, who?
The Lord that all our foes o'ercame;
The world, sin, death, and hell o'erthrew;
And Jesus is the conqueror's name. C. WESLEY.

ACTS I.

Christ's Ascension.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

REFLECTIONS UPON ACTS I.—The life of Christ is without a parallel. It furnishes a display of wonders, which will engage the attention, and call forth the adoring praises of angels and saints for ever and ever. Let us present the life and example of Christ daily before our eyes. As an evidence that we are saved by his death, let it be our constant study to imitate the lovely example he furnished in his life. We should rejoice in the irresistible proofs which our Saviour furnished of the reality of his resurrection, which no prejudiced Jews or malignant infidels have ever been able to impugn. The fact of the resurrection of Jesus rests upon the immutable pillar of Divine truth, which no reasoning, the most crafty and plausible, has ever been able to shake. With what joy and thankfulnes we should meditate on the ascension of Christ. Earth was the scene of his humiliation; heaven is the scene of the glories of his exaltation. Here he was despised and rejected of men; in heaven he is the object of the adoring praises of saints and angels.

PRAYER.

BLESSED and gracious Lord God, the Father, Son, and Holy Ghost, one God, there is none like unto thee. Thou art almighty, and there is none like unto thee. Compared with thee, archangels are feeble worms. Thou art infinite and unerring in thy wisdom, and there is none like unto thee. Thou chargest the wisest of created intelligences with folly.

We acknowledge, O Lord, that our obligations to love, adore, and serve thee are increased and strengthened by the continued mercies of this day. We now thank thee as a family for preserving mercy. We thank thee for preserving our health, our reason, and our life. But we have reason to mourn that, while thy conduct to us is merciful and kind, our conduct to thee has been unthankful and sinful. We plead for pardon through our Saviour's blood.

We bless thee that thou hast appointed night as a season of rest: and we bless thee that thou hast given us beds on which to repose. May we not retire to rest like the beasts which perish; but may we lie down on our beds after earnest supplications to thy throne, and solemn remembrance that the time is coming when we shall lie down in the dust.

Thou knowest, O Lord, the folly and the thoughtlessness of youth; graciously deliver our beloved children from the thoughtlessness and folly of youthful days. May they remember their Saviour and their God before the days come when they shall say they have no pleasure in them.

Accept of our humble thanks, O Lord, for the blessed history of our Saviour contained in the Word of life. We thank thee for the history of his descent into the grave, his resurrection from the dead, and his glorious ascension to heaven. Glory to thy name for the fulfilment of this prediction: Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Glory to thy name, O Jesus, that thou hast indeed ascended from Mount Olivet with shouts of praise. We rejoice that the gates have lifted up their heads, even the everlasting gates, and that thou the King of glory hast entered in, taken possession of thy mediatorial throne, and received from thy Father a crown brighter than the lustre of the sky, amid the songs of angels, and the praises of the myriads of thy saints. O Jesus, thine head, which was once dishonoured, is now lifted far above the loftiest of archangels; and, though thou once dwelt among the dead, thou shalt reign through unnumbered ages in the heaven of heavens.

Give us grace to long to see our Saviour in the heavens. May our lives furnish evidence that we are in reality journeying to heaven, and that we are heirs of an immortal inheritance beyond the skies. God forbid we should fall short of heaven! Let our hopes of celestial rest be founded on the righteousness of Christ *alone*; then our hope shall never make us ashamed. Suffer not our aged friends to be afraid to go down to the tomb. Give them the assured conviction that they are interested in Christ; then they shall long to depart and be with Christ, which is far better.

All we ask is for Jesus' sake, our advocate and Redeemer. Amen.

ISRAEL'S MIRACULOUS JOURNEY.
Newport. Ilford. Green's 100th. Wareham. L. M.

1 WHEN Israel, freed from Pharaoh's hand,
Left the proud tyrant and his land,
The tribes with cheerful homage own
Their King, and Judah was his throne.

2 Across the deep their journey lay;
The deep divides to make them way:
Jordan beheld their march, and fled
With backward current to his head.

3 The mountains shook like frighted sheep,
Like lambs the little hillocks leap;
Not Sinai on her base could stand,
Conscious of sovereign power at hand.

WATTS, *Ps.* 114.

JOSHUA III.

Israel crossing Jordan.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

REFLECTIONS UPON JOSHUA III.—What a wonderful spectacle—the children of Israel, amounting with their followers to nearly two millions of human beings, assembled on the banks of Jordan, with no visible means by which they could cross the flowing river, and take possession of the promised Canaan! And it is an event of great solemnity and importance—the spiritual Israel of God on the verge of the Jordan of death, and about to enter upon the possession and enjoyment of the heavenly Canaan, the goodly heritage of the host of nations, and the most glorious province of the universe of God. The Israelites crossing Jordan was a miracle of Divine power and goodness; and what a miracle of grace, by which the redeemed of God are safely led through the Jordan of death to enter the many mansions of the heavenly city! Let our hopes be firmly placed on Jesus, then our passage across the stream of death will be safe, triumphant, and blest.

PRAYER.

MOST holy and gracious Lord God, though we are unworthy of the least of all thy mercies, still the streams of thy goodness unceasingly attend us, and the showers of thy providential kindness constantly descend upon us. Thy mercies are new unto us every morning. We have awoke under thy smiles, and while we might have been numbered with the dead, thou hast opened our eyes to see the light of another day.

We adore thee in the wide extension of the blessings of thy goodness over the face of the earth, and over all the habitations of men. The earth is not only full of thy glory, but the earth is full of thy mercy. Instead of making it an *Aceldama*, a field of blood and universal desolation, thou causest thy rain to descend, and thy sun to rise on the evil and the good, on the just and the unjust.

We supplicate for ourselves and all our relatives that grace and assistance which we respectively require. We need thy wisdom to guide us: Lord, guide us by thy wisdom, not only in the affairs of the soul, but also in those which respect our body and time. We are constantly exposed to danger from the snares of the world, the temptations of Satan, the designs of wicked men, and the corruptions of our own hearts. To thee, O Lord, our God and Father in Christ, we lift up our eyes for all the protection and defence our souls need.

Give us diligence and perseverance in duty, and thus we shall bear some resemblance to Israel and Joshua, who, notwithstanding many difficulties, at last reached the promised Canaan. May we never be alarmed at the difficulties which oppose us in our journey to the heavenly world. May we never be left to say, There is a lion in the way, I shall be slain in the streets. But may we rather say, We will go forward in the strength of God the Lord, making mention of thy righteousness, even of thine only.

Mercifully impart thy grace to our beloved offspring, that they may begin the Christian course in the golden period of their days, before their minds are entangled or oppressed by the business and the cares of life. May they and we at last meet on the other side of the Jordan of death, to behold and enjoy the glories of God and the Lamb in the celestial Canaan.

We would ever take thy word for our guide. On all occasions may we seek its counsels; then shall we participate its comforts.

We adore thee, O Jesus, as the true ark of the covenant. By thee alone we can successfully and triumphantly pass the Jordan of death. In the prospect of our dissolution, we would look to thee. In the prospect of entering into the eternal world, we would look to thee. Thou hast taken away the sting of death; O deliver us from death's sting! Thou art the only way to the heavenly Canaan. To thee we look, that thou mayest graciously admit us into that heaven where we hope for ever to behold and enjoy thee. As a family we would comfort ourselves with these words: We shall ever be with the Lord.

In every trial, in every difficulty, and in the Jordan of death, may thy ministering servants be examples to thy people. O hold them up as stars in thy right hand.

Graciously hear our prayers and forgive our sins, for Jesus' sake, the Lamb that was slain. Amen.

EFFUSION OF THE SPIRIT.

Peter's. English Mus. Wells. Winchester. L. M.

1 GREAT was the day, the joy was great,
When the divine disciples met;
Whilst on their heads the Spirit came,
And sat like tongues of cloven flame.

2 What gifts, what miracles he gave!
And power to kill, and power to save!
Furnished their tongues with wondrous words,
Instead of shields, and spears, and swords.

3 Thus armed, he sent the champions forth
From east to west, from south to north:
Go and assert your Saviour's cause;
Go, spread the mystery of his cross.

WATTS, 144, *B. II.*

ACTS I.

Choice of an Apostle.

AND in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

ACTS II.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

REFLECTIONS, FROM ACTS I., II.—When our Saviour ascended to heaven his followers on earth were few in number, but when the days of millennial glory arrive, O what a multitude! Then the members of his Church will be like the stars of heaven for multitude. What a blot upon our fallen nature is the history of Judas—a disciple of Jesus, a constant attendant upon the person, who often listened to the matchless expressions of wisdom and of love which fell from our Saviour's lips, who was treasurer of the little college of disciples of which our Lord was the principal, master, and head; and after all this, and in defiance of all this, betrayed his Lord with a kiss, and for thirty pieces of silver, into the hands of his enemies and murderers! O what a blot upon our fallen nature! May the remembrance of the descent of the Spirit on Pentecost encourage us to pray with holy earnestness that the influence of the Holy Ghost may descend on us.

PRAYER.

O LORD our God, in the name of thine holy child Jesus we draw near thy blessed throne, and we would adore thee as our Creator, Preserver, and Redeemer. Thou art the fountain whence all our blessings flow. Put us among the number of those who place their trust under the shadow of thy wings; then shall we be satisfied with the fatness of thy house, and thou shalt make us drink of the river of thy pleasures; for with thee is the fountain of life. It is in thee we live and move and have our being.

As a family and as individuals we have reason to lament and weep that we have so often followed the wicked devices and the foolish desires of our own heart, in direct opposition to thy holy will. We acknowledge that, in acting at variance with thy glory, we have acted at variance with our own interest.

Particularly impress the minds of our dear children with the solemn and salutary truth, that the wages of sin is death. O convince them that, though the pleasures of sin be sweet in the mouth, it is sweetness which produces the pains of eternal woe.

Sanctify to us what we have now read of the alarming consequences of the sin and apostacy of Judas. May we learn from his wretchedness, from those agonies of mind which led him to the act of self-murder, and from the place of untold sorrow to which he is gone, to see sin in its true light, and to flee from it as the very greatest enemy which can endanger the safety of the souls of men. Lord, preserve us from the sin of backsliding. Deeply convince us of the greatness and the danger of this sin. Open our eyes to see that backsliding leads to apostacy, and apostacy to hell. O Jesus, may we never deny thee, may we never betray thee. Make us faithful unto death; then shall we receive a crown of life. Teach us to endure unto the end; then shall we be saved.

We desire, O Lord, to lament over the sin of professors, and particularly over the sins of the professed ministers of Christ. Graciously hold up the goings of all who profess to love thee, and especially the goings of those who labour as ministers in thy vineyard. Hold them as stars in thy right hand. We adore thy sovereignty in removing from their office unworthy, hypocritical ministers: and we rejoice that thou dost raise up faithful ambassadors to fill their place, in answer to the fervent prayers of thy believing servants. Glory to thy name, that thou hast honoured prayer, by making it the powerful mean of the prosperity of thy Church, and the blessed harbinger of the pouring down of the influences of the Holy Spirit. Lord, give to us and our congregation a spirit of grace and supplication.

Look upon the sins we have committed this day, and forgive them; look upon the duties of the day, and bless them; look upon the events of the day, and sanctify them. Be to us our protecting God this night. May all of us lay beyond the night of human life, and exercise good hope through Christ that we shall enjoy a day of everlasting joy in heaven.

Hear us, for Jesus' sake, our glorious and exalted Saviour. Amen.

[illegible]

Stockton, Wallace, August, Shirland. S. M.

1. HOW various and how new
Are thy compassions, Lord!
Each morning shall thy mercies show,—
Each night thy truth record.

2. Thy goodness, like the sun,
Dawned on our early days,
Ere infant reason had begun
To form our lips to praise.

3. Each object we beheld
Gave pleasure to our eyes;
And nature all our senses held
In bands of sweet surprise.

S. STRONITH.

JOSHUA IV.

Remembrance of Mercy.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bare the ark of the testimony, that they come up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty; that ye might fear the LORD your God for ever.

REFLECTIONS UPON JOSHUA IV.—Who can conceive the joy which fills the hearts of ransomed souls, when they have crossed the Jordan of death, when they have clean passed over, and have safely reached their heavenly home! Great joy shone in the countenances of the Israelites, when, for the first time, they placed their feet on the promised land. But when believers reach the promised heaven, they shine brighter than the sparkling stars; they shine more gloriously than the sun in his meridian splendour. Animating were Israel's songs when they found themselves safe in Canaan, after a journey of forty long years in a waste howling wilderness. Oh! how sweet the songs of the saints of God, when they reach the paradise of the blest, after their pilgrimage in the vale of tears; and when their conflicts, and sorrows, and sufferings, have come to an eternal close.

PRAYER.

INFINITELY exalted Lord God, our God and Father in Christ, thy glorious name is exalted above all blessing and praise. In thy great goodness thou hast given us refreshing sleep upon our beds, and thou hast raised us up in the enjoyment of health and in the exercise of reason. For these mercies we praise thee. May the bodily strength we enjoy, may our health, and may our reason, be all employed this day as valuable talents in thy service. Now we draw near thy throne with the sacrifice of prayer and praise. We present our bodies before thee. After the dissolution of the grave, may they rise on the morning of the resurrection arrayed in the comely garments of immortality.

O enable us at this time to lift up our hands and our soul in earnest and believing prayers, through the atoning sacrifice which our great High-Priest presented upon the altar of the divine nature.

We adore thee, O Lord, in all the goodness thou didst manifest to thy church and people in ancient times. As they were called to remember their passage through Jordan's stream by erecting a memorial of twelve stones, may we be enabled to set up in our hearts memorials of God's mercies. Thou hast been kind to us as individuals and as a family; and it becometh us to sing of mercy. Thou hast delivered us from many sorrows, and from many calamities, which threatened our existence; and it becometh us to sing of mercy. While other families have been visited with peculiar judgments, we have been comforted and enriched by peculiar mercies; and it becometh us to sing of mercy. Lord, save our precious souls; O save them from Satan, the devouring lion; save them from the guilt, the love, the reign, and the alarming consequences of sin; then shall we sing of mercy for ever, and join the church triumphant in songs of loudest praise.

When we remember, O Jesus, the effect produced on the waters of Jordan by the ark of the covenant on the shoulders of the priests, may this wonderful fact lead our thoughts to the contemplation of the astonishing effect produced on the death of thy people by thine atonement.

Suffer not, O Lord, the liveliness and thoughtlessness of youth to prevent our dearly beloved children meditating with seriousness on the event of death. Now may they seek the love and the friendship of Jesus, whose presence in the Jordan of death will comfort their hearts with the hopes of immortality.

Let not our aged friends be afraid to die. May they long to enter the Jordan of death, believing that beyond the Jordan of death there is a paradise of unspeakable beauty, where grows the tree of life, bearing the richest fruits, and whose leaves are for the healing of the nations.

O mercifully hear our morning prayer, for Jesus' sake. Amen.

GIFT OF THE SPIRIT.

Duke Street. Newport. Derby. Redemption. L. M.

1 LORD, when thou didst ascend on high,
Ten thousand angels filled the sky;
Those heavenly guards around thee wait,
Like chariots that attend thy state.

2 Not Sinai's mountain could appear
More glorious when the Lord was there;
While he pronounced his dreadful law,
And struck the chosen tribes with awe.

3 How bright the triumph none can tell,
When the rebellious powers of hell,
That thousand souls had captive made,
Were all in chains like captives led.

WATTS, *Ps. 68, p. II.*

ACTS II.

Day of Pentecost.

AND they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which is spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my humanity in the grave, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

REFLECTIONS UPON ACTS II.—Immediately after our Saviour's ascension to heaven, was that divine and blessed promise fulfilled, "Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men, even for the rebellious." The gift of tongues upon the day of Pentecost was a wonderful miraculous display of Christ's mercy and power, and at the same time delightfully intimated that the glorious Gospel of salvation should in future days be proclaimed in every language and in every land. Even now, the numerous tongues in which the Gospel is preached, and the numerous languages into which the Bible, the word of salvation, is translated, furnish a most hopeful and encouraging intimation that the time is fast approaching when all nations, in their own language, shall hear of the salvation of our God. Let each one of us earnestly plead for the descent of the Spirit on our persons, families, and churches.

PRAYER.

ADORABLE Lord God, the only creator and preserver of all things, we desire, in the exercise of a lively faith, and in the name of Jesus, to draw near thy mercy-seat. We rejoice that thou art our merciful Father, that thou knowest our wants, and feelest for our necessities. We praise thee, O Jesus, that thou hast said, for the encouragement of all thy people, Your Father knoweth what things ye have need of before ye ask him.

Give us thy gracious aid, Holy Spirit, while at this time we engage in the solemn exercise of prayer. O Lord, fulfil in our experience that promise, I will pour out my spirit upon you.

We offer up our thanks for the mercies we have this day received, and for the divine goodness which has unceasingly attended us during the whole of the past week. By day and by night we have enjoyed thy fatherly care; thou hast supplied our wants, and borne with our offences. Alas, because of the sins we have committed, and the guilt we have contracted! Alas, because of the careless or irregular manner we have engaged in the various ordinances of thy gracious appointment! Where can we look for pardon but to thee? With shame and confusion we confess our sinfulness; yet with earnestness and humility we would supplicate pardon through our Saviour's blood.

We pray that we may be enabled at this time to call to our grateful remembrance the early testimonies which our Saviour gave of the efficacy of his atonement after his ascension to heaven. By thy death, O Jesus, thou didst purchase blessings for men; and, after thine ascension, thou didst most wonderfully and abundantly bestow gifts on men, even the rebellious, that the Lord our God should dwell among them. We thank thee for the literal fulfilment of that promise, I will pour out my Spirit on all flesh; and your sons and your daughters shall prophesy; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy. O let the following promise receive an extensive and blessed fulfilment on the approaching Sabbath: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Teach our children and domestics to call on the name of the Lord. May they love and practise secret prayer, and call on the name of the Lord for mercy. May we live to see them believers in Jesus, and possessors of the jewel of great price.

O bless all the churches on thy day with a remarkable effusion of thy divine spirit. Let the Spirit rest upon the understanding, the heart, and the lips of all thy ministers; then a holy, heavenly unction will attend their labours. Let there be an abundant communication of thy Spirit to all the congregations; then multitudes shall be witnesses of the holy efficacy of his divine power. As it is summer in the season, may a spiritual summer pervade all our churches; then shall the flowers of grace bloom with spiritual glory and fragrance.

Particularly bless thy servant who labours among us in holy things. When he appears in thy name, may he preach by thy power.

We commend ourselves and friends to thy care this night and for ever.

Lord, hear us, for Jesus' sake, our Lord and Saviour. And may the grace of our Lord Jesus Christ be with us, and all the household of faith, for ever and ever. Amen.

DELIVERANCE FROM PERSECUTION.

New Windsor. Highbury College. Tunbridge. Grove House. C. M.

1 ARE all the foes of Zion fools,
Who thus devour her saints?
Do they not know her Saviour rules,
And pities her complaints?

2 They shall be seized with sad surprise;
For God's revenging arm
Scatters the bones of them that rise
To do his children harm.

3 In vain the sons of Satan boast
Of armies in array;
When God hath first despised their host,
They fall an easy prey.

WATTS, *Ps.* 53.

PSALM LII.

Man's Depravity.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs: like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O *thou* deceitful tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength: but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

8 But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it*: and I will wait upon thy name; for *it is* good before thy saints.

PSALM LIII.

Folly of Atheism.

THE fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 Oh that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

REFLECTIONS UPON PSALM LII., LIII.—What an immense evil is the wickedness of man, when connected with great power; but what a blessed, and effectual, and glorious antidote is God's goodness to this evil. While the gift of speech is the characteristic honour of our race, sin has rendered it one of the greatest curses and injuries to our species. A sanctified tongue is man's glory; but an unsanctified tongue in the service of malignity and falsehood man's greatest disgrace. Many have accomplished by their tongue the temporal ruin of the objects of their enmity; but they have not failed to treasure up for themselves an accumulation of Divine wrath, against the day of wrath. What a contrast! a malicious man doomed to endless woe, and a merciful man destined for eternal bliss! To deny the being of a God, the government of Providence, and the immortality of the soul, is a combination of the perfection of folly with the perfection of wickedness. Happy are we, if we can say in faith, "We know that our Redeemer liveth."

PRAYER.

WHAT are we, O Lord, that we are allowed to present ourselves before thee, a holy and a righteous God? Thou art excellent in power, and in judgment, and in plenty of justice. While the government of the greater number of earthly kings has been marked by injustice, cruelty, and blood, justice and judgment are the ornament of thy crown, and mercy adorns the sceptre thou dost sway. Just and true are thy ways, thou King of saints.

Glory to thy name that we are permitted, on the morning of another day, and especially on the morning of another Sabbath-day, to approach the throne of our God, and to supplicate for ourselves and for others the invaluable blessings of thy salvation. We thank thee, O Lord, for the Sabbath, and for all the ordinances and institutions which render this blessed day a day so deservedly precious in the estimation of all thy children. In the near prospect of assembling with thy people, in common with all the thousands of Israel, may each one composing this our family be enabled thus to sing, I was glad when it was said unto me, Let us go up unto the house of the Lord our God.

In every part of the globe may thy Church, O Immanuel, be blessed with great and increasing prosperity. Let Satan's kingdom fall like lightning from heaven; and may they who are now his faithful followers forsake his disgraceful standard, and become the loyal subjects of the Prince of peace. We pray for every minister, and for every believer in Christ, in every part of the earth, and of every name and demomination. Great grace be on them all. We would affectionately pray for them all, as belonging to the same family, as redeemed by the same Saviour, and as journeying to the same heaven.

Smile on all our universities and schools. Bless the schools of the young prophets, the future instructors of thy Church. O bless the schools of the poor. There, may they seek and find the pearl of inestimable worth.

Take pity on the Jews, and may they fall prostrate at Jesus' feet, and acknowledge him as the true Messiah.

Crown our rulers with a rich diadem of Divine grace, and may they fear the Saviour of men, and the future Judge of the world.

May great success attend the preaching of the Gospel. In the churches in general, and in the congregation with which we are connected in particular, may the vile corruptions of the hearts of men fall before the powerful influence of the glorious Gospel. May the haughtiness and pride and malice of men be cast down, and may humility, mercy, and love take possession of the soul and reign supreme.

May our dear children know, believe, feel, and practise the joyful sound. Grant that our servants may know and believe the Gospel to their eternal salvation.

May the aged be strengthened by its promises while they attend thy courts; and may the afflicted and the aged who are unable to assemble publicly with thy people enjoy in their private abodes the exhilarating foretastes of heaven. May they sit down under the shadow of Christ, the tree of life, and may his fruit be sweet to their taste. And may they rejoice in the prospect of being introduced into the banqueting house above, where they shall for ever feast on the love of God. Hear us, for Jesus' sake, our only Saviour. Amen.

Our Father which art in heaven, &c.

THE SPIRIT WITNESSING.

Melody. Serenity. Crowle. Farringdon. C. M.

1 WHY should the children of a King
Go mourning all their days!
Great Comforter, descend, and bring
Some tokens of thy grace.

2 Dost thou not dwell in all the saints,
And seal the heirs of heaven?
When wilt thou banish my complaints,
And shew my sins forgiven?

3 Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God.

WATTS, 144, *B. I.*

PSALM LIV.

Saints' Confidence in God.

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

David's Afflictions.

GIVE ear to my prayer, O God, and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

REFLECTIONS UPON PSALM LIV., LV.—Is God's name the salvation of his people? Then, whom he justifies, none shall be able to condemn. Sanctified afflictions open the mouth of prayer, and stimulate the believing soul to earnestness in prayer. When the saints compare their enemies who are against them, with their redeeming God and Saviour who is for them, their hearts are filled with confidence, and they exclaim, in the language of holy and triumphant defiance, "Who can separate us from the love of Christ?" What a wonderful deliverance awaits the believer at death! Then, however many his afflictions, the Lord delivereth him out of them all. In every affliction prayer is the solace and the comfort of the believer's heart; in this ordinance, and in this exercise he pours his very soul into his Saviour's bosom, and he enjoys that sweet fellowship which is the foretaste of heaven, where no cloud of sorrow ever obscures the celestial sky, and where he shall behold his Saviour face to face. In that peaceful world he shall be eternally beyond the reach of all his foes, and be for ever blessed with the beatific vision of God and the Lamb.

PRAYER.

IN thy great mercy, O Lord, we have been permitted to engage in the ordinances of thy gracious appointment; and we adore and bless thee that we are again permitted to encompass thy holy altar, before we retire to rest. In all our religious exercises give us the sincerity of unfeigned devotion. Thou art the searcher of the heart, and nothing but sincerity of soul can be acceptable unto thee; the mere service of the lips can avail nothing. Deliver us from the daring presumption of only giving thee bodily service. O teach us to worship thee in spirit and in truth.

We acknowledge, O Lord, the imperfect and sinful manner in which we have observed the ordinances of religion. Our hearts have been comparatively cold and languid, while they should have been warmed with the fire of sacred love. Graciously pardon the coldness of our hearts, and let the sins connected with our holy things be washed away by the merit of our Saviour's blood. We seek forgiveness through the atonement and mediation of thy well-beloved Son. O enter not into judgment with thy servants; but behold, O God, our shield, and look upon us in the face of thine anointed.

We would present the sacrifice of thanksgiving. Praise to thy name, that the trumpet of the Gospel has been sounded this day in the ears of thousands. We thank thee for the assistance which has been given to thy ministers in preaching, and to thy people in hearing, the everlasting Gospel. We thank thee for those gracious smiles manifested to the congregation with which we are connected. We thank thee for the message our beloved minister was enabled to deliver, and for any measure of saving efficacy which attended his labours. Abundantly bless all the means which have been employed for extending the boundaries of the Mediator's empire, and for rescuing Satan's captives from their galling bondage.

Deliver us, O Lord, from our spiritual enemies. Save us, O God, by thy name. Deliver us out of all our troubles, and may we trample on the neck of all our spiritual foes.

Preserve our dear children from the most dangerous snares of wicked company, who never set God before them. May they love the wise, and walk with them; may they hate the sins of the ungodly, and avoid the path of destroyers. May our servants ever be preserved from the snares of the world, and be adorned with the beauties of holiness.

Lord, have mercy on the afflicted who have been unable to wait on thee in thy public courts. Be unto them their constant helper, and uphold their soul.

We earnestly pray that our hearts may be weaned from the world; and that our affections, desires, and hopes may constantly ascend to the heavenly state. We pray that each one of us may say, in the language of the Psalmist, O that I had wings like a dove! for then would I fly away, and be at rest. I would hasten my escape from the stormy wind and tempest.

These our evening prayers we present before thee. Give ear to our prayer, O God; and hide not thyself from our supplication. With thy servant, may we ever resolve to praise thee. Let each one say, I will freely sacrifice unto thee; I will praise thy name, O Lord; for it is good.

Graciously protect us this night, and hear our prayers, for our dear Redeemer's sake. Amen.

Our Father which art in heaven, &c.

JESUS THE CAPTAIN OF SALVATION.
Israel. Lydia. Cambridge New. Ashley. C. M.

1 JESUS! O word divinely sweet!
How charming is the sound!
What joyful news! what heavenly sense
In that dear name is found!

2 Our souls, all guilty and condemned,
In hopeless fetters lay;
Our souls, with numerous sins depraved,
To death and hell a prey.

3 Jesus, to purge away this guilt,
A willing victim fell;
And on his cross triumphant broke
The bands of death and hell. J. STENNETT.

JOSHUA V.

Circumcision and the Passover.

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so

REFLECTIONS UPON JOSHUA V.—How vain it is in the enemies of the Church of Christ to oppose and withstand God! It is the interest, the safety, and the honour of Christ's enemies to lay aside the weapons of their enmity and hostility, and to swear allegiance to his government and laws. Circumcision was an emblem of purity: O may our hearts be circumcised by the power of the Holy Ghost to love our God and Saviour with all our hearts! The mortifying of the corruptions may be accompanied with suffering; but the holy fruits of mortification are more delicious and refreshing than the most luxuriant clusters that were ever furnished by the vine. Is the life of the believer a pilgrimage? Blessed prospect! the descent below shall be followed by the paradise above.

PRAYER.

O LORD, we adore thee as the God of the spirits of all flesh. In no respect art thou dependent upon any creature, while all creatures are dependent on thee. All creatures were formed for thy glory, and thou shalt derive a revenue of glory from them all; even from those which have risen up in rebellion against thee, and trampled under their feet thy righteous laws. Thou makest the very wrath of men to praise thee, and the remainder of their wrath thou dost restrain by the arm of thine omnipotence.

We thank thee, our Father and our God, for the mercies of the past night, and for the testimonies of thy kindness we enjoyed on the past Sabbath. Teach us, O Lord, more highly to estimate thy day and thy house and thine ordinances. We are now, in thy gracious providence, entering on another week; may we show that our heart and life are under the influence of the Gospel of thy Son. May this influence appear in all our duties and engagements, whether they respect the soul or the body, time or eternity.

We desire, O Lord, to rejoice in thee as our almighty friend. Give us that confidence in thy friendship and love which will bear us up amid all the afflictions of this journeying state, and will make us smile at all the purposes and efforts of our enemies.

Suffer none of our family to remain in a state of enmity to thee. Convince them that, if they die without an interest in thy favour and the righteousness of thy Son, when they come to the brink of eternity, then shall their heart melt for fear, neither shall there be spirit in them any more. Earnestly we would supplicate thee our God in behalf of our graceless relatives, who are dead in trespasses and sins. Suffer them no longer to remain in the congregation of the dead. Deliver them from the dreadful delusion of devoting all their time, attention, and thought, to the body, which must soon die, while they discover no concern for the soul, which shall live for ever. God forbid that any of this family should be found on the left hand of the Judge at the last day. We are assembled before the throne of grace on earth; O may we meet before the throne of glory in heaven! Mercy forbid that any now kneeling before thee should perish amid the flames of Tophet, and, like the rich man in the parable, see, from the place of their torment, the happiness of the blest in heaven.

Have mercy on our children, and circumcise their hearts to love thee. Take away the pollution of their nature, and give them the beauties of holiness, which will last and flourish when the loveliness of youth has fled for ever.

Lord, enable us diligently to use and improve the means of grace. As the manna ceased when Israel came to Jordan, may we most seriously remember that all the means of grace shall cease for ever, when we come to the Jordan of death. Deeply impress on our minds this solemn truth: Life is the time to serve the Lord—the time, the only time, to ensure the great reward; and, while the lamp of our mortal life holds out to burn, the chief of sinners may return.

Blessed Jesus, we acknowledge thee as the captain of the Lord's host. Give us grace to receive, follow, and obey thee as the captain of our salvation.

Hear these our imperfect prayers, only for Jesus' sake, our prophet, priest, and king. Amen.

PRAISE FOR RENEWING GRACE.
Bradley. Kensey. Rockford. Langdon. L. M.

1 TO God, my Saviour and my King,
Fain would my soul her tribute bring;
Join me, ye saints, in songs of praise,
For ye have known and felt his grace.

2 Wretched and helpless once I lay,
Just breathing all my life away:
He saw me weltering in my blood,
And felt the pity of a God.

3 With speed he flew to my relief,
Bound up my wounds, and soothed my grief;
Poured joys divine into my heart,
And bade each anxious fear depart. S. STENNETT.

ACTS II.

Day of Pentecost.

MEN *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his humanity was not left in the grave, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

REFLECTIONS UPON ACTS II.—Very glorious was David's throne, extensive his power, dreadful his battles, and most wonderful his victories. In these he was typical of Jesus. But how infinitely superior in all these is Jesus, the antitype, beyond David, the type! How insignificant are the enemies of Christ in themselves, and in their power, when compared with him in his omnipotence, and in his victories! They are only as ashes beneath the soles of his feet. They who nailed Jesus to the cross murdered him without a single pang of pity or remorse. Their hearts were colder than ice, and harder than the adamantine rock. How wonderful—when they were brought under the faithful ministry of the Word, as proclaimed by the Apostle, and accompanied by the power of the Spirit—their hardened insensibility gave way to feelings of the most pungent penitence and sorrow! What was their amazement, when they found they were saved by the very blood their own hands had shed!

PRAYER.

WE adore thee, O Lord, as the uncreated, the self-existent Jehovah. From thy great self thy being springs: thou art thine own original, made up of uncreated things, and self-sufficience bears them all.

We desire with humility to lift up our eyes to thee, Holy Spirit, for that assistance which our souls need in approaching the throne of grace. May that promise be fulfilled in our experience, I will pour out my Spirit upon you, and I will make known my words unto you. May we therefore pray with the spirit, and in our songs of praise may we sing with the spirit.

We thank thee, God of providence and grace, for all the mercies which have rendered our day profitable and pleasant. We bless thee for the light of day, which is necessary for our usual employment; and we thank thee for the darkness and the silence of night, which is suitable for our sleep and repose.

What thou hast seen amiss in us this day we humbly pray thou mayest graciously forgive. We seek thy pity and we seek thy forgiveness. Favour us with a peaceful and refreshing night. We rejoice that the night and the day, the light and the darkness, are both alike unto thee. If, in thy great goodness, we are permitted to enter on another day, may our lives be regulated as the lives of those who are washed and sanctified in the name of the Lord Jesus, and by the spirit of our God.

May the dew of the Spirit's influences attend the blessed word we have now read. O that the Holy Ghost, of whom we have read such wonders, may graciously visit us as a family, and dwell among us, that we may have the satisfying evidence that we are born of God!

We rejoice in the literal and ample accomplishment of those prophecies which respected the resurrection of Christ. We praise thee that the testimony of those who witnessed the resurrection of Christ is preserved; and that we have these words on record, This Jesus hath God raised up, whereof we all are witnesses.

We adore thee, blessed Saviour, as infinitely exalted above the thrones of the principalities and powers in the heavenly places. May the remembrance of thy crucifixion fill our hearts with love, gratitude, and praise.

O Lord our God, give us repentance, and may we be baptized with the Holy Ghost, in the name of Jesus, for the remission of sins.

We earnestly pray that we and our children and domestics may receive the Holy Ghost; and may the promise which is made unto us and them be mercifully accomplished.

Lord, increase the number of thy people. Let there be added daily unto the Church such as shall be saved. We beseech thee, let brotherly love prevail. May every root of bitterness be destroyed, and may harmony and love prevail among thy professing people more extensively than at any past period of the history of the Church.

Graciously hear our prayers, and accept our services, for Jesus' sake, who is worthy of our adoration and praise. Amen

THE SUN COMMANDED TO STAND STILL.

DELIVERANCE FROM GOD ALONE.
Pentonville. Geneva. Wareham. Finsbury. L. M.

1 LORD! how shall wretched sinners dare
Look up to thy Divine abode?
Or offer their imperfect prayer
Before a just and holy God?

2 Bright terrors guard thy awful seat,
And dazzling glories veil thy face;
Yet mercy calls us to thy feet,
Thy throne is still a throne of grace.

3 O may our souls thy grace adore,
May Jesus plead our humble claim,
While thy protection we implore,
In this prevailing, glorious name. STEELE.

JOSHUA X.

The Sun and Moon stand still.

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

REFLECTIONS UPON JOSHUA X.—What a dreadful inclosure, to be hemmed in on all sides by God's judgments. It is a barrier through which no enemy can break: it is a wall which no enemy can scale. May it be our privilege to be surrounded by the barrier of God's mercy, to be encompassed with the wall of salvation, that mighty bulwark, against which the contending powers of hell shall never be able to prevail. Dreadful was the doom of the idolatrous Amorites. They perished under the heavy judgments of Jehovah. Through Jesus may we be reconciled to God; then we shall escape deserved wrath, and for ever enjoy unmerited mercy.

PRAYER.

WE adore thee, O Lord, as our delivering God. But in an especial manner, we adore thee, O Jesus, as our deliverer from the curse of a broken law, our deliverer from Satan, from sin, from the world, from death's sting, and from the miseries of hell. We rejoice that in thee is accomplished that promise, There shall come out of Zion the deliverer.

We bless thee, O Lord, for another opportunity of presenting ourselves before thee in domestic worship. We thank thee that thy gracious providence surrounded our dwelling and encompassed our bed; and that we are now permitted to lift up our eyes to thee in adoration, supplication, and praise.

We seek wisdom from our God, which is profitable to direct us in our duties, both temporal and spiritual. In our ordinary business may we be prevented from injuring ourselves by indolence or covetousness; and may we be preserved from the chicanery or dishonesty of others. But, above all, assist us in our spiritual engagements. May we hunger and thirst after righteousness; and be disposed at all times, like little children, to sit and learn at Jesus' feet. Strengthen us, O Lord, and uphold us with the right hand of thy righteousness, that we may not only be preserved from falling, but be constantly improving in holiness and every grace.

Give our dear children and domestics a love to spiritual duties and sacred ordinances. Now may they acquire an habitual practice in religious observances that will attend them to their grave.

Bless to us what we have now read of the miraculous extension of the day, and may we ever feel thankful that the power of the Almighty is always sufficient for the welfare of his people. May we be duly impressed with thankfulness that the God of Joshua is our God, and that through his mercy we shall finally enter upon a day which shall be from everlasting to everlasting.

We praise thee that a preached Gospel is honoured as the effectual means of bringing down proud and lofty walls of high imaginations, inveterate corruptions, and long-established laws of iniquity. May all the corruptions of our hearts, and all the errors in our lives, fall down before the Word of God, attended by the irresistible power of the Holy Ghost. We adore thee, O Lord, that by means so humble, so weak, and so unlikely, as the preaching of the Gospel by man, thou hast accomplished such wonderful and blessed revolutions on the face of the earth. Lord, hasten that glorious day when Jesus shall reign over all the nations of the earth; and when the light of his salvation shall shine wherever the natural sun pours down his light.

Lord, give us grace to persevere in pursuing our Christian course, and in contending with our spiritual foes; then we shall conquer all our enemies, and at last reach our heavenly home.

Mercifully hear our prayers, for Jesus' sake. Amen.

CHRIST'S GRACE.

Foundling. Job. Lenton. Rippon's 188. L. M.

1 LET me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all-sufficient grace.

2 I glory in infirmity,
That Christ's own power may rest on me;
When I am weak, then am I strong,
Grace is my shield, and Christ my song.

3 I can do all things, or can bear
All sufferings, if my Lord be there;
Sweet pleasures mingle with the pains,
While his left hand my head sustains.

4 But if the Lord be once withdrawn,
And we attempt the work alone,
When new temptations spring and rise,
We find how great our weakness is.

WATTS, 15, *B. I.*

ACTS III.

Peter and John in the Temple.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple:

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God:

9 And all the people saw him walking and praising God.

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it, as did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

REFLECTIONS UPON ACTS III.—The spirit of grace and supplication is the genuine evidence of the existence of spiritual life in the soul. Like the Apostles, may we delight to frequent God's sanctuary, and look upon the services of God's house as a foretaste of the joys of heaven. Happy the state and frame of the minds of those who can say, "Our soul thirsteth for God, for the living God. When shall we appear before God in Zion?" After our Lord ascended up on high, he gave ample proof that his Divinity was graciously present with his Church and Apostles on earth, while his humanity was in heaven, there remaining until the restitution of all things. See the miracles of power performed on the bodies, and the miracles of grace performed on the souls of men!

PRAYER.

O LORD our God, thou art the God of Abraham, of Isaac, and of Jacob; and thou art the God of our fathers, who hast glorified thy Son Jesus. We adore thee in the glory thou gavest to thy Son, when thrice thou didst proclaim from heaven, This is my beloved Son, in whom I am well pleased. We adore thee in the glory thou gavest thy Son, in raising him from the dead by an act of thy justice, thy truth, and thy power. We adore thee in the glory thou gavest thy Son, when he ascended up on high, and when he received from thy hand, amid the acclamations of angels and saints, the mediatorial crown he now wears. And we adore thee in all the glory thou hast since given to thy well-beloved Son, by the pouring out of the Holy Ghost, and the effectual preaching of the blessed Gospel, by which multitudes of thousands have become the subjects of Immanuel's kingdom.

We adore thee, O Lord, as a prayer-hearing God. Thou hast graciously appointed prayer as a duty and a privilege. We would honour thee, our God, by obeying the duty and embracing the privilege. As the devout Jews were regular in presenting their prayers in the temple, may we be regular and sincere in presenting our supplications before thy throne. May we acquire that regularity in our secret prayers, our domestic worship, and our public observances, which will attend us to the close of life.

We adore thee, O Jesus, in the miracle performed by thy power on the lame man who sat begging at the Beautiful gate of the temple. Thy power, O Saviour, and thy mercy, are still the same. Look with pity on such of us, and on such of our congregation, as have appeared regularly in thy temple, and yet have not moved one step in the journey to heaven. Fulfil in their experience that promise, Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.

Give to our dear children and servants grace diligently and steadfastly to attend the ministrations of thy servants, and from their lips to hear the Word of life; then, by thy blessing, they shall receive life and strength, and ever manifest themselves living members of the body of Christ.

Have mercy on aged saints who are finding their natural strength beginning to decay. May their spiritual strength be daily renewed; may they run and not be weary, may they walk and not faint.

Make all of us thankful for the mercies we have received from thy gracious hand. We thank thee, O Lord, for temporal mercies; for giving us, not only the necessaries, but many of the comforts of life. Above all, we praise thee for our spiritual blessings, and for Jesus, the chief of all thy blessings. Thanks be to God for his unspeakable gift!

We thank thee for the mercies of the day. May we be preserved this night from all evil, and raised from our beds on the following day to serve and honour thee. We seek a gracious answer, for Jesus our Redeemer's sake. And to the Father, Son, and Holy Ghost be ascribed the kingdom, the power, and the glory, now and for ever. Amen.

GOD'S FAITHFULNESS IN HIS PROMISE.
Bowes's. Warwick. Bliss. Follett. C. M.

1 BEGIN, my tongue, some heavenly theme,
And speak some boundless thing,
The mighty works, or mightier name
Of our eternal King.

2 Tell of his wondrous faithfulness,
And sound his power abroad,
Sing the sweet promise of his grace,
And the performing God.

3 Proclaim salvation from the Lord
For wretched dying men;
His hand has writ the sacred word
With an immortal pen. WATTS, 69, *B. II.*

JOSHUA XXIII.

Joshua's Exhortation before his Death.

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

REFLECTIONS UPON JOSHUA XXIII.—That is a lovely old age, and a presage of glory, which is preceded by a life of unfeigned piety, and accompanied with great usefulness to the Church of God. Such was the life of Joshua. How affectionately, and suitably, he counselled the elders and chief men of Israel, immediately before his death, and when about to enter his heavenly home, and receive his great and gracious reward. In this he manifested great zeal for the glory of God, and great concern for the prosperity of Zion. On this solemn and interesting occasion, the great captain of Israel reminds us of Jesus counselling his disciples, with the greatest tenderness and wisdom, before he ascended from Olivet to take possession of his heavenly kingdom. Joshua, before he died, gave a noble testimony to the faithfulness of God in the rich fulfilment of all those great and precious promises which have animated and encouraged the hearts of believers in their pilgrimage through this vale of tears to their heavenly home.

PRAYER.

MOST glorious Jehovah, we adore thee as the all-seeing God. Teach us by thy spirit to take comfort from the truth of thine omniscience. May we rejoice that thou knowest our wants. Hast thou not said, O Jesus, for our consolation, Your Father knoweth what things ye have need of before ye ask him? Mercifully supply all our wants out of thy fulness, O Lord. We praise thee, divine Saviour, that thou hast taught the doctrine of thy Father's omniscience, and employed it as an encouragement to thy people to beware of unnecessary anxiety. In thy mercy thou hast said, Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of these things. We bless thee that, every day of our lives, we have experienced the truth of these Divine sayings, and that not one word has failed of all that God has spoken to us.

We desire with thankful hearts to present the sacrifice of our gratitude, that thou hast guarded and refreshed us during the past night, and that thou hast brought us in safety to the beginning of another day. May thy gracious and paternal hand, which defended us when asleep, and which raised us from our bed, defend us from the temptations and dangers of this day, preserve us from falling, and lead us in the diligent discharge of all its duties. Bless to us, O Lord, the interesting account we have read of the dying sayings of Joshua, the leader of thy people Israel. As Israel obtained rest from all their enemies, may we be preserved from all our enemies, and particularly from our greatest enemies—the corruptions of our own heart. When we have finished the journey of human life, may we obtain rest from all our enemies, in heaven.

As thou, most gracious God, didst comfort Joshua, when he was old and well-stricken in years, may all our aged friends enjoy the succours of thy grace in the evening of their days. May they look by faith on Christ, the conqueror of death: then they shall see death to be an enemy unstinged, and therefore stripped of all his terrors.

Have mercy on our children; and as thou gavest to the children of Israel an inheritance in the earthly Canaan, O give to them and our domestics a blessed inheritance in the Canaan which is beyond the stars.

Give all of us grace to follow the salutary counsel which Joshua gave to Israel, and take heed unto ourselves, that we love the Lord our God. Teach us to take heed to thee, O Lord, in thy word, and in thy providence. Above all, let a superlative love to thee, the Lord, our God and Father in Christ, be formed in our hearts. Preserve us, and particularly the rising race, from the alluring and corrupted example of the wicked, lest they should be scourges in our sides, and thorns in our eyes.

Let our prayers come up before thee with acceptance, through the merit and intercession of Jesus Christ our Lord. Amen.

CHRIST'S SUFFERINGS AND TRIUMPH.

Bankfield. Walsall New. Ayrshire. Simon's. S. M.

1 MAKER and sovereign Lord
Of heaven, and earth, and seas,
Thy providence confirms thy word,
And answers thy decrees.

3 The things so long foretold
By David, are fulfilled;
When Jews and Gentiles joined to slay
Jesus thine only child.

2 Why did the Gentiles rage;
And Jews, with one accord,
Bend all their counsels to destroy
The anointed of the Lord? WATTS, *Ps. 2.*

ACTS IV.

Boldness of Peter and John.

NOW when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years, on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

REFLECTIONS UPON ACTS IV.—It is of little consequence to be considered illiterate or vulgar by carnal men, if we are Christ's scholars, and taught by his Spirit; for what is the culture of the schools, and what are the embellishments of human literature, when compared with the living, spiritual, and instructing ornaments of grace! By our conversation and lives, may it be our privilege and honour to manifest to all around us that we are Christ's, that Christ is ours, that we are clothed with the garments of his salvation, and arrayed in the robe of his righteousness. Peculiarly aggravated was the wickedness of the Jewish rulers; they acknowledged his power, but they resisted his grace. They saw undeniable evidences of his Messiahship, but rejected and despised him as an impostor. How awful to die under a load of such unpardoned guilt! Blessed are we, if we can say, "We know he is the Christ, for we have felt in our hearts his saving power."

PRAYER.

WE adore thee, O Lord our God, who made heaven and earth, and the sea, and all that is therein. We praise thee that we are not only taught by thy works to adore thee as the God of creation, but also by thy Word to adore thee as the God of redemption. Thou art the omniscient Jehovah, who from thy lofty throne in heaven didst behold the conduct of the Jewish and other rulers, in conspiring to take away the life of Christ. As a divine witness thou didst behold the kings standing up, and the rulers gathering themselves against the Lord, and against his Christ. For, of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatsoever thy hand and thy counsel determined before to be done. We adore thee, O Lord, in the righteous vengeance with which thou hast punished those rulers who imbrued their hands in the innocent blood of thy well-beloved Son. Sitting in the heavens thou didst laugh at them; thou didst hold them in derision. Thou didst speak to them in thy wrath, and hast vexed them in thy sore displeasure. Thou hast broken them with a rod of iron, and thou hast dashed them in pieces like a potter's vessel.

We confess, O Lord, our natural aversion to thy child Jesus, and our natural unwillingness to be saved by his righteousness. We confess our natural aversion to his laws, and the ordinances of his gracious appointment. We lay this our sin at thy feet, and implore forgiveness. Fill our hearts with a superlative love to Christ, in his person, ordinances, and laws. May each one of us be enabled, from the heart, to give utterance to the following expressions of love to Jesus: Whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory.

We ask for ourselves, O Lord, as a family, the unspeakable blessings of salvation by Christ, of fellowship with him, and of resemblance to him. May the men of the world, may thine own people have reason to say respecting us, They have been with Jesus. May we be with thee, O Jesus, as thy disciples, and may we learn of thee, who art meek and lowly in heart. May we be animated with thy spirit; and when we speak, our words will be the language of piety and love. May we receive grace out of the boundless fulness of Christ; then shall our actions be a clear illustration of the reality of our faith, and of the purifying influence of the Gospel.

Give our dear children grace and fortitude to take up and maintain a Christian profession. In mingling with their youthful associates, may they neither be afraid nor ashamed to testify their love to Jesus, and their attachment to his cause.

In our Christian life, and in the observance of Christian ordinances, may we be preserved from the fear of man, which bringeth a snare. May we never hearken unto men more than unto God. Give us wisdom and boldness to speak for Christ and his cause. May we have such an experience of the truth, power, and influence of the Gospel, as to say with the apostles, For we cannot but speak the things which we have seen and heard. *Let this grace be given to our servants.*

Receive our thanks for the mercies of the day, and be our protecting God this night, for our dear Redeemer's sake.

THE HAPPY CHOICE.
Bedford. Abridge. C. M.

1 CHOOSE whom ye'll serve, and choose this day,
For time is on the wing;
And the swift hour is on its way,
Which will your last one bring.

2 The Tempter, ever watchful, waits
To draw your heart away;
He loves the soul that hesitates,
And makes a long delay.

3 The world all lovely now appears,
And pleads with outstretch'd arms;
But dangerous is the form it wears,
And fading are its charms.

4 Fleeting are all the joys of earth
And quickly pass away;
What should we deem those pleasures worth,
That will not last a day?

5 The Saviour, from his throne above,
Stoops down and asks your choice;
Choose him, and through the realms of love,
Ev'n angels shall rejoice!

6 He speaks,—O listen to his voice,
Obey the heavenly call;
This moment make the happy choice,
And take him for your all.

J. TRIPPLE.

JOSHUA XXIV.

Death of Joshua.

AND the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God: he *is* a jealous God; he will not forgive your transgressions nor your sins.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

REFLECTIONS UPON JOSHUA XXIV.—To forsake God, and abandon his service, is the greatest folly, and inflicts upon the soul the greatest injury. From a principle of love may we resolve to cleave to God as our God, to his laws as our rule, and to his ordinances as our delight. Powerful, reasonable, and irresistible are Christ's claims upon us for our love, obedience, and worship. He is the fountain whence all our blessings flow; and, to enrich us with his saving goodness, he laid down his precious life. He hath delivered us out of the hands of spiritual enemies, far more formidable and powerful than the ancient Philistines and Amorites, and he has prepared for our eternal residence the heavenly Canaan, where we shall be for ever beyond the annoyance of all our foes. Like Joshua, may our life be useful, and our death blessed!

PRAYER.

O LORD our God, with profound reverence and humility, mingled with love and confidence, we desire to approach the gracious throne of thy sacred and Divine Majesty. In the language of Joshua, we adore thee as a holy God, and as a jealous God. Thou art he who broughtest up thy people from the land of Egypt, and from the house of bondage. Thou didst work great signs in their sight: thou didst preserve them in all the way wherein they went, and among all the people through whom they passed. When they arrived at Canaan, thou didst drive out before them all the nations, and gavest to the children of Abraham thy servant the promised land.

As a family we adore thee as the Lord our God. O let each of us be brought out of the Egypt of a natural state, from the bondage of guilt, and from the ignominy of sin. Display before us, and upon us, and by us, the great wonders and signs of thy saving grace. Preserve us from the temptations of Satan, from the snares of the world, from the plans of wicked men, and from the still more dangerous corruptions of our own heart, while we are on our way to heaven. Remove from before us all those obstacles which are ready to impede our progress; and, after all the trials and changes of life are over, may we obtain a blessed and triumphant entrance into the heavenly Canaan.

We desire to acknowledge and adore thee as our refuge and our strength, by whose kind providence our life has been preserved to the present hour, and by whose grace we hope to obtain the blessing of life eternal in the heavens. We acknowledge thy gracious and unmerited goodness in preserving us during the past night, and in enabling us, with some measure of health, strength, and mental tranquillity, to approach thy throne, and join in the sacred and honourable exercise of presenting our morning sacrifice. May thy blessing rest upon us this day. May we enjoy it in our various employments, and remember that all our efforts to advance our temporal interests will avail nothing without thy blessing. May we enjoy thy blessing when our temporal plans are disappointed. Though temporal hopes disappear like a cloud, may we have the blessing of our God and Saviour, which no vicissitude can disturb, and which no enemy can take away.

Suffer us not to forsake thee, O Lord. May the following threatening, which thy servant Joshua delivered to Israel, prove to us a salutary warning; If ye forsake the Lord, then he will turn and do you hurt, and consume you. Holy Spirit, prevent us from forsaking our God and Saviour.

O impress upon the tender minds of our dear children the inconceivable misery of those who forsake thee. Thou hast said that those who forsake thee thou wilt cast off for ever.

Enable us, O Lord our God, to enter into covenant with thee. May we as individuals, and as a family, solemnly surrender ourselves, soul and body, to the honour and service of our God. Relying alone upon the promised grace of Christ, we would now say, in the presence of an omniscient God, The Lord our God will we serve, and his voice will we obey.

As Joshua lived may we live, serving the Lord fully; as Joshua died may we die, and receive the righteous crown.

These our prayers we offer up in the name of Jesus, to whom, with the Father and Holy Ghost, we would ascribe the kingdom, the power, and the glory, world without end. Amen.

TRUTH AND FALSEHOOD.

Bowy Tracy. Kerswell. Tiverton. Sprague. C. M.

1 LET those who bear the Christian name
Their holy vows fulfil:
The saints, the followers of the Lamb,
Are men of honour still.

2 True to the solemn oath they take,
Though to their hurt they swear:
Constant and just to all they speak,
For God and angels hear.

3 Still with their lips their hearts agree,
Nor flattering words devise:
They know the God of truth can see
Through every false disguise.

WATTS, 35, *B. I.*

ACTS IV.

Christians selling their Possessions.

AND when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

ACTS V.

Ananias and Sapphira struck dead.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession.

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

REFLECTIONS UPON ACTS IV., V.—The spirit of prayer is the gift of the Spirit. The holy exercise of prayer is accompanied by the influences of the Spirit, and also the prelude of their more abundant descent. What is said of the voice of God, may be said of prayer. The voice of prayer is powerful. In answer to prayer the hearts of many are shaken by the convincing power of the Divine Spirit. In answer to prayer foolish human confidence is shaken, and souls learn to build their hopes on Christ alone, the sure foundation laid in Zion. In answer to prayer the days of millennial glory shall visit our world, and make it a magnificent and blessed antechamber of heaven. How deplorable the death of Ananias and Sapphira! Heart-rending thought, to die in the very act of their impiety! Heart-rending thought, to be ushered into the eternal world, and into the presence of an heart-searching God, with a lie in their right hand! O let us stand in awe of God, and sin not!

PRAYER.

WHAT reason have we to praise thee, O Lord our God, when we consider the unrivalled excellences of thy nature, by which thou art infinitely superior to the most exalted and perfect of created intelligences! And what reason have we to bless and adore thee for thy goodness manifested in creation and providence; but above all for those infinitely richer displays of thy grace given in Jesus, the Son of thy love, the brightness of thy glory, and the express image of thy person!

We thank thee for the wealth of thy goodness which has fallen upon us and around us this day. Thou mightest have fed us upon the bread of sorrow, but thou hast given us the delicious manna of thine unmerited blessing. In addition to all thy blessings, O give us the blessing of a grateful heart. Lord, we want hearts very sensible of the value of thy mercies, and hearts very grateful for thy mercies received.

This evening may we lie down to rest, rejoicing in thee our God. O that we and all our relations, when retiring to enjoy the comfort of sleep, could say in the full assurance of faith, God is our redeeming God in Christ, the robe of righteousness is our glory and defence, and the blessings of salvation our rich inheritance.

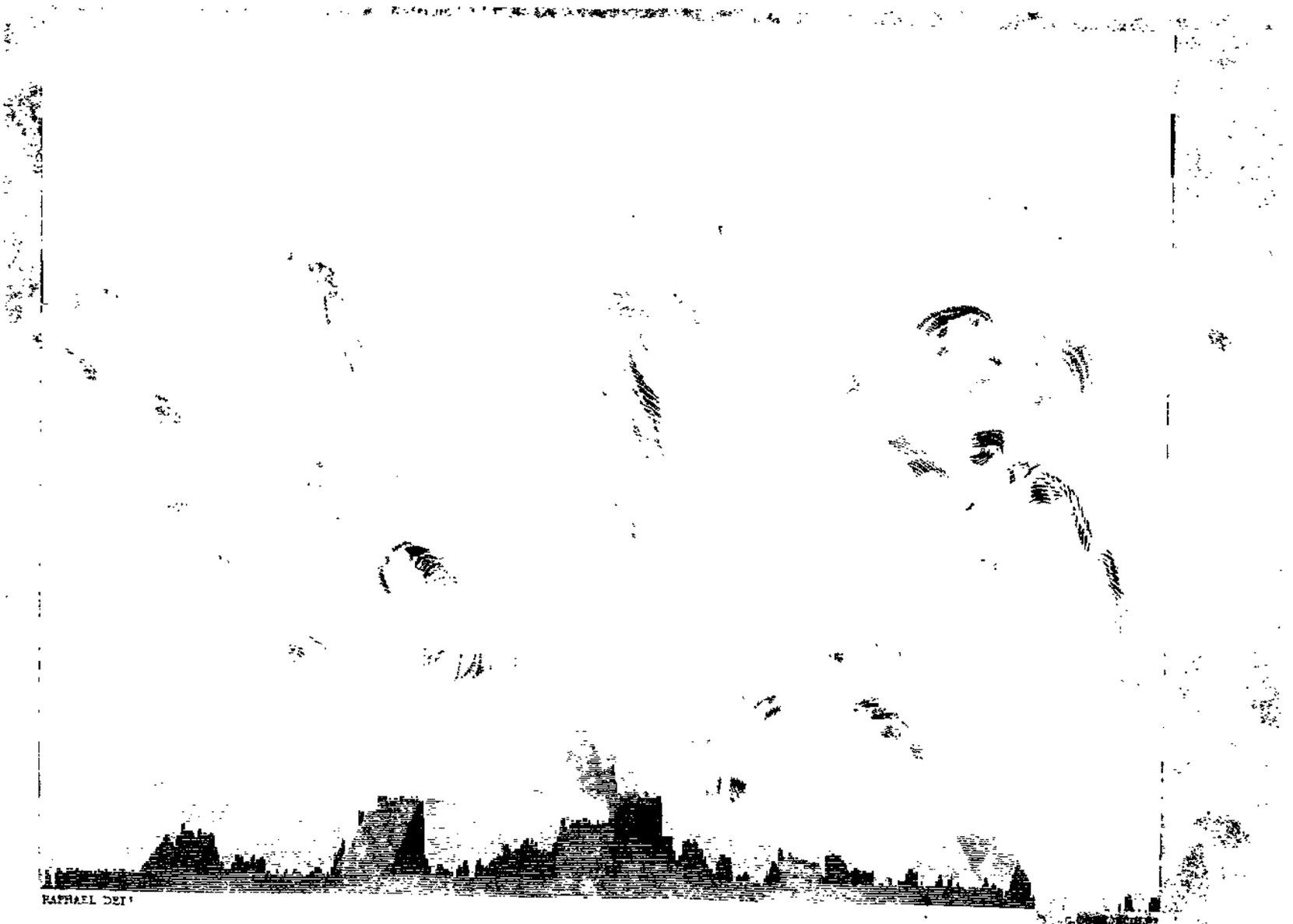
May the unity of the Church prevail more and more. May thy professing people of various denominations no longer look on each other as if they believed in a different Saviour, and were travelling to a different heaven. O that the lovely spirit which prevailed among the early Christians were now more extensively prevalent among thy professing people in these days, throughout the Christian world!

Teach us, O Lord, to admire the affectionate spirit of early Christians, who without reluctance parted with their valuable possessions and estates, when the interests of the Church required such a sacrifice. Thou Divine Saviour, who became poor for us, who died for us, who became an inhabitant in the grave for us, make us, we beseech thee, willing to part with property, friends, health, and even life, if thou shouldst require such a sacrifice for the honour of thy name, the interests of thy Gospel, and the prosperity of thy kingdom.

Bless to our dear children the melancholy account we have now read of the sudden death of Ananias and Sapphira, for lying unto the Holy Ghost. Convince them of the evil of this sin: open their eyes to see the alarming consequences of pursuing this practice; and on all occasions may they speak the truth, as in the presence of a just and holy God.

Let great grace be upon us all. May thy grace rest on us when asleep and awake, in life and in death.

Graciously answer these our supplications, for our Divine Redeemer's sake. Amen.



The Death of Ananias

GOD EXALTED ABOVE PRAISE.

Charity. Admiration. Rothwell. Chord. L. M.

1 ETERNAL Power! whose high abode
Becomes the grandeur of a God;
Infinite lengths beyond the bounds
Where stars revolve their little rounds.

2 The lowest step around thy seat
Rises too high for Gabriel's feet;
In vain the tall archangel tries
To reach thine height with wondering eyes.

3 Lord, what shall earth and ashes do?
We would adore our maker too;
From sin and dust to thee we cry,
The Great, the Holy, and the High! WATTS.

JUDGES IV.

Deborah, Barak, and Jael.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab, the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

17 Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

REFLECTIONS UPON JUDGES IV.—Israel were determined on sinning, and were therefore determined upon their ruin. They fled from God's service, and forfeited all claims upon his mercy and protection. Still, God manifested the greatness of his condescension, in providing for them deliverers when in the greatest danger, and placed on pinnacles of the greatest peril. The enemies of God often think they are enjoying the greatest security while on the very brink of destruction. Sisera, who had been Israel's terror, said within himself in Jael's tent, "Peace, peace," but sudden destruction came upon him, "like pain on a woman in travail." Truly, "the wages of sin is death."

PRAYER.

WE adore thee, O Lord our God, as the protector and the deliverer of thy people. Thy care toward them is not only the care of a God, but the care of a Father. As a Father pitieth his children, so thou the Lord pitiest them who fear thee. We thank thee for what we have now read of the great deliverance thou didst accomplish in behalf of thy people Israel by means of Deborah and Jael. We adore thy power in effecting so great a deliverance by means so weak. May this encourage the meanest and the weakest of thy people to diligence in thy cause, seeing that the blessing is not by might or by power, but only by thy spirit.

When we remember the deliverance thou hast wrought for thy Church, and the deliverances thou hast wrought for us, we would take up the language of thanksgiving and praise: Thou art our rock, and our fortress, and our deliverance. Blessed be our rock, and exalted be the God of our salvation. Thou hast saved us from our enemies, and put them to shame who hated us. Therefore in thee will we boast all the day long, and praise thy name for ever and ever.

We have now read that Israel did evil in thy sight, O Lord, immediately after the death of a powerful enemy. Alas, how often have we, as a family and as individuals, done evil in thy sight, after special mercies and great deliverances! We cannot even cease from adding sin to sin. When thy mercies loudly called for diligence in thy service, we have sunk into negligence and indifference. When thy cause required us to make some sacrifice of our substance to thy service, alas, we have been guilty in keeping back what was not ours, but thine.

May our dear children be affected with the thought, that all the evil they do and the sins they commit are in the sight of an all-seeing God. May these words attend them and our domestics all their days: Thou God seest me.

Lord, give us thy spirit, that we may resemble those distinguished individuals of whom we have now read in zeal for thy glory, and concern for the defence of thy Church. Let us not be so occupied with our own personal and temporal business, as neither to feel concern nor find time to be employed in the cause of Christ and the objects of eternity. We would mourn over our cold indifference, and that, in the review of our past life, we see so little we have done for Christ and the interests of the souls of men.

We thank thee, gracious Father, for all the continued mercies of the past week. May the events which have passed over our heads be attended with thy blessing. O let an act of pardon be passed on all our sins! Let not the catalogue of our sins appear against us at death in lengthened array. As a thick cloud may they be blotted out; O may they be blotted out for ever!

We thank our God that, under the shadow of thy wings, we have passed the night in peace and safety. And we rejoice that we are now assembled before thee, to supplicate a continuance of thy loving-kindness and tender mercies.

Graciously listen to our prayers, for Jesus' sake, thy Son and our Surety. Amen.

SPREAD OF THE GOSPEL.

Alfred. New England. Bramcote. Gloucester. L. M.

1 EXERT thy power; thy rights maintain,
Insulted, everlasting King!
The influence of thy crown increase,
And strangers to thy footstool bring.

2 We long to see that happy time,
That dear, expected, blissful day,
When countless myriads of our race
The second Adam shall obey.

3 Thy prophecies must be fulfilled,
Though earth and hell should dare oppose;
The stone cut from the mountain's side,
Though unobserved, to empire grows. VOKE.

ACTS V.

Boldness of the Apostles.

AND by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

REFLECTIONS UPON ACTS V.—It is only when the Holy Spirit accompanies the labours of ministers with his powerful influences, that they are made blessings to the souls of men. Then what holy unity prevails, what spiritual maladies are healed, and what abundant consolation is communicated! When numbers are added to the Church, when Zion is enlarged, when she is stretching forth on the right hand and on the left, there is even an increase of joy among the angels of heaven, and there is a blessed addition to the melody and the rapture of their songs. How vain it is in men—and how hopeless!—to oppose the progress of the Gospel, and the enlargement of Christ's kingdom. His truth must prevail, and his kingdom endure for ever.

PRAYER.

O LORD, thou art the living God, and, we rejoice, we are the living to praise thee as the Lord our God. While many have finished their mortal course since this week began, and have not been spared to see its close, thou hast graciously lengthened out our days, and, in thy great kindness, thou art allowing us to assemble around thy throne, to taste the pleasures of religion, to seek the blessings of salvation, and to anticipate the joys of heaven.

We are drawing near thy blessed, hallowed day, when the gospel trumpet shall sound from shore to shore. O may it gladden the hearts of thousands, and may great numbers be added to thy Church! As it was in the days of the apostles, may multitudes be added to the Lord, both of men and women. Paul may plant, and Apollos may water, but thou, O Lord, alone canst give the increase.

May our relatives and aged friends who are members of thy Church flourish like the palm-tree, and grow like a cedar in Lebanon. May their life and example and consistency and happiness show to others the blessed reality of the Christian faith, and be instrumental in persuading many to taste and see that God is good.

We thank God for those promises which respect the future glory, increase, and prosperity of the Church of Christ. May we live, O Lord, to see the accomplishment of that promise, There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the field. May many be taken from our rulers and our merchants, and become the humble followers of Jesus, and useful, devoted members of the household of faith.

We rejoice, O Lord, in those miracles which confirmed the truth of the Christian faith. Though the period is now past when the power of the Gospel is manifested by the performance of miracles on the bodies of men, we praise thee that the time is not past for the performance of miracles of grace upon the souls of men. May all our graceless relatives be persuaded to hear the everlasting Gospel; and, when they hear it, may the power of the Holy Spirit apply it effectually to their hearts, by which a regenerating change shall be accomplished upon them, and the soul, which resembles the brier, shall become verdant and beautiful as the myrtle.

Lord grant that all our children may soon experience the saving power of the Gospel of Jesus. May the Gospel, which is the rod of the Saviour's strength, be instrumental in accomplishing spiritual wonders in them, more astonishing than the wonders accomplished in Egypt by the rod of Moses.

O Lord, as the prison doors were opened, and the apostles miraculously set free, may the prison doors of a natural state be opened on the approaching day, and may many spiritual captives be set free. May many be seized by a sacred surprise, and, ere ever they are aware, find themselves the free-born subjects of the God of salvation.

Lord, hear our prayers, and forgive our sins, through the atonement and mediation of Jesus Christ. And may the grace of our Lord Jesus Christ be with us, and all the Israel of God, for ever and ever. Amen.

GOD BEARING THE BURDEN OF HIS PEOPLE.

Shields. Spilbrook. Ludlow. Bangor. C. M.

1 BY morning light I'll seek his face,
At noon repeat my cry;
The night shall hear me ask his grace,
Nor will he long deny.

2 God shall preserve my soul from fear,
Or shield me when afraid;
Ten thousand angels must appear,
If he command their aid.

3 I cast my burdens on the Lord,
The Lord sustains them all;
My courage rests upon his word,
That saints shall never fall.

WATTS, *Ps.* 55.

PSALM LV.

The Deceitful Friend.

FOR *it was* not an enemy *that* reproached me; then I could have borne *it;* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

PSALM. LVI

Violent Enemies.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most high.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

REFLECTIONS UPON PSALM LV., LVI.—Our Saviour suffered in every form, and his sufferings were of every variety. He was severely tried by the treachery of men; but he felt no treachery so cruel, so acute, so base, as the treachery of Judas: it was a dart whose poison drunk up his spirit. Greatly did David feel the treachery of Ahithophel; but infinitely more did our Saviour feel the treachery of Judas. This formed a portion of our Saviour's suffering, and in this respect it was necessary that the "Captain of our salvation should be made perfect through suffering." Let it be our constant daily prayer that we may be faithful to Christ, whose faithfulness to our cause led him most willingly to lay down his life for us, and without which eternal death must have been our dreadful doom. When our mortal life comes to a close, may our holy surviving relatives have reason to say respecting us, "They were faithful unto death!" If God is ours, we have no reason to be afraid of our enemies, however numerous, however mighty. In Christ's bosom we are perfectly secure, for ever safe.

PRAYER.

WE desire, O Lord our God, with the voice of adoration and praise to approach thy sacred throne. Thou hast said for the encouragement of all families who call on thy name, Whoso offereth praise, glorifieth me. Holy Spirit, teach us to sing forth the honour of the name of our God, and to make his praise glorious. May that day soon arrive, through the instrumentality of a preached Gospel, when all the earth shall sing to thy holy name.

O let the following promise be fulfilled in us as a family, in the congregation with which we are associated, and in the land and nation to which we belong—in our rulers, and in the whole body of the people: I will cleanse them from all their iniquity, and will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me: and it shall be to me for a name of joy and praise, and an honour before all nations of the earth.

We would enter upon the duties and ordinances of the day distrustful of ourselves, but confidently relying on the arm of thine omnipotent grace. We have the near prospect of enjoying valuable opportunities of receiving wisdom and grace and help and consolation. God forbid that we should either despise, neglect, or undervalue those precious privileges. Teach us the worth of our souls; then shall we value those means thou hast appointed for their salvation. Now we would thank thee for the sanctuary, the place where thine honour dwelleth. We thank thee for thy ministering servants, and pray that in an eminent degree thou wouldst put the heavenly treasures into the earthly vessels. We thank thee for the communion of the saints, and that we are allowed to enjoy fellowship with thy sons and daughters, with whom we pray to be associated for ever in the heavenly state.

May many receive by means of a preached Gospel the spirit of prayer, and with David resolve, As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

We pray not that thou wouldst give our children earthly riches, but we earnestly supplicate our God that thou wouldst give them a spirit of grace and supplication. And may our servants be rich in faith and heirs of the heavenly kingdom.

May thousands derive great comfort this day from a preached Gospel. Such as enter thy courts borne down with heavy burdens, teach them, encourage them, to cast their burdens over on the Lord, and he will sustain them. Suffer us not to carry our burdens in our own strength. Whatever time we are afraid, may we trust in thee. When corruptions strive for the mastery, and when the billows of affliction roll high, we would trust in thee.

Graciously assist our pastor, and all thy messengers, in proclaiming salvation through our Saviour's blood.

Mercifully hear our prayers, for Jesus' sake, our only Advocate and Saviour. Amen.

Our Father which art in heaven, &c.

GOD'S CARE OF HIS PEOPLE.

Brook's. Oldford. Oxford. Huddersfield. C. M.

1 GOD counts the sorrows of his saints,
Their groans affect his ears;
Thou hast a book for my complaints,
A bottle for my tears.

2 When to thy throne I raise my cry,
The wicked fear and flee;
So swift is prayer to reach the sky,
So near is God to me.

3 In thee, most holy, just, and true,
I have reposed my trust;
Nor will I fear what man can do,
The offspring of the dust.

4 Thy solemn vows are on me, Lord,
Thou shalt receive my praise;
I'll sing, How faithful is thy word!
How righteous all thy ways! WATTS, *Ps.* 56.

PSALM LVI.

God's Care of his People.

THOU tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

The Psalmist betaking himself to God.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

REFLECTIONS UPON PSALM LVI., LVII.—Never did earthly parent take so deep an interest in his children, as Jesus, the loving Saviour, takes in his people. He never for one moment withdraws his watchful eye from them; in all their wanderings through the desert of human life he provides for all their wants, he actually prevents them with his goodness, surprises them with unexpected mercies, and sympathises with them in all their afflictions. What a Saviour, what a Friend is Jesus! It is interesting to see the chickens gathered under the mother's comforting and protecting wings; but it is infinitely more interesting to see believers hiding themselves under the wings of God's glorious perfections, and enjoying the delightful protection of the wide spreading wings of the righteousness and intercession of Christ. Strong and firm is the hold which faith takes of God, as the God of salvation. There, may our hearts be fixed! Amen.

PRAYER.

IN the name of our Intercessor, Jesus Christ, we desire with reverence and confidence to approach the gracious presence of our God. We will cry unto God most high; unto God that performeth all things for us. Be thou exalted, O God, above the heavens; let thy glory be above all the earth. We desire, O Lord, to praise thee among the people; we will sing unto thee among the nations. What reason have we to praise thee that thy mercy is great unto the heavens, and thy truth unto the clouds!

We bless thee that vast multitudes have heard this day of thy mercy; and we desire to trust that many have experienced joy unspeakable, while hearing the proclamations of thy mercy. May those who have heard of thy mercy flowing to sinful man through the channel of a Saviour's righteousness feel thy saving mercy, sing to thy mercy on earth, and shout the triumphs of thy mercy for ever in heaven. We thank thee for what we have heard of thy mercy, and pray that all of us may be enriched out of the treasury of thy mercy, and drink of the rivers of thy pleasure for ever and ever.

We thank thee, O Lord, for that paternal compassion thou dost constantly manifest to all thy people. Thine eye doth follow them in all their wanderings, and thou puttest into thy bottle all their tears. May our hearts be comforted by the conviction that thou knowest all our afflictions, and that thou art ever near to give us the consolations of thy salvation. Lord, deliver us from our spiritual enemies, and may we be convinced that the most effectual way of being delivered from their craft and their power is by betaking ourselves to earnest and believing prayer.

Have mercy on such of us as have commemorated the death of Christ by sitting at his table this day, or on former days: may we remember that thy vows are upon us; and may we render praises unto thee. As we have vowed to the Lord, may we never go back.

Have mercy on our dear children. Give them thy grace, that in thy due time they may appear at the sacramental table, and publicly testify they are the disciples of the lovely Jesus. May our servants through life show that they are saved by the death of Christ.

Lord, preserve all of us, and particularly such as have appeared at thy table, from falling into the commission of sin, and thus bringing a reproach on the Christian name. O deliver our feet from falling, that we may walk before God in the land of the living. Be merciful unto us, O God, be merciful unto us, for we desire to trust in thee. O teach us amid all the calamities of life to make our refuge under the shadow of thy wings.

May aged pilgrims travelling to the Zion above enjoy sweet consolation, reposing under the protecting and comforting shadow of the wings of thy gracious power.

We thank thee for the assistance granted to our beloved minister this day. Through his instrumentality may the hearts of many be fixed on God; may they sing and give praise.

In our own behalf, and in behalf of all our beloved relatives, we implore rest and safety this night. May we all meet in the blessed resting-place beyond the grave, for ever to live in the enjoyment of the Father, Son, and Spirit. Hear us for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

ZEAL FOR CHRIST.

Bath Auriculo. New Bethlehem. Reuben. Fawcett. L. M.

1 BLEST men, who stretch their willing hands
Submissive to their Lord's commands,
And yield their liberty and breath
To him that loved their souls in death.

2 Lead me to suffer and to die,
If thou, my gracious Lord, art nigh:
One smile from thee my heart shall fire,
And teach me smiling to expire.

3 If nature at the trial shake,
And from the cross or flames draw back,
Grace can its feeble courage raise,
And turn its tremblings into praise. DODDRIDGE.

JUDGES V.

Deborah and Barak's Song.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart.

REFLECTIONS UPON JUDGES V.—Christ makes the cause of his people his own; and as the lion of the tribe of Judah he is terrible to the enemies of his Church, and will speak to them in his righteous vengeance and vex them in his sore displeasure. What astonishing matter of praise was furnished to the Israel of God, when they saw the complete destruction of their Egyptian enemies in the Red Sea! Then the God of salvation triumphed gloriously—the horse and his rider were cast into the sea. Deborah, the prophetess, is an illustrious instance of a woman of piety being raised up by Providence, and qualified to accomplish a temporal salvation for God's Church. Let holy women earnestly pray to be filled with her spirit, and imitate her example. Like Mary, she was blessed among women.

PRAYER.

MOST merciful Jehovah, who shall not fear thee? for thou only art holy. Thou art infinitely worthy of the reverence of angels and men. O that our minds were always suitably impressed with reverential feelings, when we engage in the services of our holy faith. We adore thee, O Lord, in the displays of thy majesty, thy power, and thy glory, given in the deliverance of thy people Israel from the hands of their enemies in the days of old. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

Teach us as a family to stand in awe of thy majesty, and to admire the displays of thy glory given in the person, the sufferings, and the triumphs of thy well-beloved Son.

Give us grace willingly to offer ourselves to the Lord. As the people and the governors of Israel willingly offered themselves in the days of Deborah, to hazard their lives in the defence of thy Church, so may we willingly present our persons and our all, when our Saviour requires, for the honour of his name, and for the prosperity of his kingdom. May that blessed spirit ever pervade our mind which pervaded the mind of St. Paul, when he said, Lord, what wilt thou have me to do? and when he said, in the prospect of the dangers which awaited him in Jerusalem, I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Preserve us, we beseech thee, from the sin of backwardness to devote either our time or our substance to the sacred cause. May we not be found at last among the unprofitable servants, who shall be gathered like bundles, and cast into the lake that burns with unquenchable fire. May such a doom awake and arouse our slumbering energies; but, above all, may the love of Christ reign in our hearts; then we shall ever exemplify a holy readiness in obeying the will and seeking the honour of our God and Saviour.

O thou King of kings, have mercy on the rulers of the earth. Preserve them from the snares and allurements of their exalted rank. May they give ear to the voice of God in his providence, in his law, and in his Gospel. While they are raised up to enforce obedience to human laws in others, may they themselves be examples of faithful obedience to the laws of heaven, and of faithful observance of the ordinances of Christ.

Deliver our dear children from rebellious hearts. May their natural aversion to thy laws and to the salutary restraints of religion be destroyed. May they and our servants now feel that no earthly enjoyment is worthy to be compared with the enjoyment of serving God.

Give us grace as a family to remember and rehearse the righteous and merciful acts of the Lord our God. We thank thee for the constant succession of blessings which have attended us from our birth to the present day.

Accept of our humble thanks for the mercies of the past Sabbath and of the past night. May we willingly offer ourselves to thy service this day, and all our days.

Hear our imperfect supplications, for Jesus' sake; and may the grace of the Lord Jesus Christ be with us all. Amen.

THE EXALTED SAVIOUR.

Pleyel. Triumphant. Portugal. Redemption. L. M.

1 NOW let us raise our cheerful strains,
And join the blissful choir above;
There our exalted Saviour reigns,
And there they sing his wondrous love.

2 While seraphs tune the immortal song,
O, may we feel the sacred flame;
And every heart and every tongue
Adore the Saviour's glorious name!

3 Jesus, who once upon the tree
In agonizing pains expired;
Who died for rebels—yes, 't is he
How bright! how lovely! how admired! STEELE.

ACTS V.

Gamaliel's Counsel.

THE God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

ACTS VI.

Grecians Murmuring.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

REFLECTIONS UPON ACTS V., VI.—It was the great malice of the Jews which made Christ the victim of death; but Jesus by his own almighty power rose from the dead, and thus triumphed over death and the grave. Glorious victory! in which all the redeemed of God are interested, and which will furnish matter for songs of sweetest melody in heaven for ever and ever. Let us never cease to rejoice in the close connection betwixt Christ's exaltation to his mediatorial throne in heaven, and the constant communication of spiritual blessings to his Church on earth. Important questions—"Have we felt the connection? Has the blessing of repentance and forgiveness fallen down upon us from that exalted Saviour, who fills heaven's loftiest throne?" The king and head of the Church has made a rich provision for its management and comfort, for the flowing of Christian charity, and for the perfecting of his saints.

PRAYER.

WE desire, O Lord our God, to come before thee as a family, and before we retire to rest would seek thy fellowship and grace. Thou art good and gracious, full of mercy and compassion, and of great patience and long-suffering. Thou art slow to anger, and of great mercy; therefore we are encouraged to prostrate ourselves at thy feet. When we think of thy power and wisdom, what reason have we to acknowledge that there is none like unto thee our God! And we rejoice that when we think of thy compassion and mercy we have equal reason to exclaim, Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy.

It is because of thy mercy we now appear before thy throne, and supplicate salvation and all its blessings, through the merit of our Saviour's righteousness. Though in ourselves we are altogether without worthiness, yet we rejoice that, through the worthiness of another, we are not only permitted, but commanded to approach the throne of grace.

We have been the recipients of thine unmerited goodness during another day, for which we present our united thanksgiving. Let thy mercies be extended to us during the night. May our dwelling, and the dwelling of all who are dear to us, be preserved from evil. May the sons and daughters of affliction be enabled, even during the night watches, to look beyond the dark clouds of present suffering, and have their minds comforted by the blessed hopes of heaven, where the sun of their glory shall go no more down, and where the days of their mourning shall be ended. Teach them, O Lord, to lift up their eyes to thee, from whence cometh their help; and from whom they shall not only receive present assistance, but future glory.

We adore thee, O Jesus, as our exalted Saviour. We rejoice that the time of thy sorrow and humiliation is over; and that God the Father, as the reward of thy righteousness, hath exalted thee to his right hand, to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins. We now earnestly pray that all of us may receive the grace of repentance and the blessing of forgiveness.

Teach our dear children to mourn over their sinfulness and folly. May they lament that they have so long refused to give their hearts to the merciful and compassionate Jesus.

Make all of us witnesses in our own experience, and to those around us, of Christ's power and grace as a Saviour. May our conversation show that we are sanctified by his spirit; may our zeal for his glory show that all the powers of our mind are subservient to his will; and may our cheerfulness and peace show that we are delivered from the guilt of all our sins, and accepted as righteous in the sight of God.

Lord, give us the Holy Ghost. May we be among the number of those who obey thee; for it is to such as obey thee thou dost mercifully communicate thy spirit.

Lord, hear our prayers and forgive our sins, for Jesus' sake, whom thou hearest always. Amen.

CHRIST'S KINGDOM DESIRED.

Malan. Amana. Angel's Hymn. Paul. C. M.

1 AH! reign, wherever man is found,
My Lord beloved and divine!
Then shall my noblest joys abound,
When every human heart is thine.

2 A thousand sorrows pierce my soul
To think that all are not thine own:
Ah! be adored from pole to pole;
Where is thy zeal? arise; be known.

3 All hearts are cold in every place,
Yet earthly good with warmth pursue:
Dissolve them with a flash of grace,
Thaw these of ice, and give us new!

Guion, by COWPER.

JUDGES V.

Song of Barak and Deborah.

GILEAD abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought: then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself,

30 Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD; but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

EXPLANATIONS UPON JUDGES V.—They are highly honoured of God who can place their lives in danger for the honour of Christ. That mortal life which is laid down for his cause who laid down his life for us, is followed by the gracious reward of a life of blessed and glorious immortality in heaven. Did the stars of the sky fight against Sisera, the enemy of God's people? This shows that all nature is subject to Christ's will, and that he can make it subservient to his purposes, whenever, and in whatever manner he pleases. How vain, how foolish, how daring, and presumptuous to fight against Christ and his Church! Such enemies make nature with all its elements their enemies. They fall themselves into the avenging arms of the living God, and cannot escape! Great is the difference, even now, betwixt the foes and the friends of Christ. But who can conceive the difference at the last, the judgment-day, when the former shall appear on the left hand, and the latter on the right hand of the JUDGE OF ALL?

PRAYER.

O LORD our God, thou art almighty. Thine arm is an arm of power. Thou art able to pluck up the lofty mountains by the roots, and cast them into the depths of the sea. The proudest and most powerful enemy thou canst level with the dust.

We acknowledge, O Lord, our weakness. Without thy support we cannot continue one moment in existence; and without thy grace we cannot for one moment withstand temptation. Glory to thy name, that, though the greatest degree of human strength cannot resist the attacks of the weakest enemy; yet the weakest saint, by the assistance of thy grace, can subdue the mightiest foe. O may we be ever encouraged by this promise: My grace is sufficient for thee; and my strength shall be made perfect in thy weakness. We bless thee that thou hast given peculiar consolation to the weak. Thou hast promised to gather them with thine arms, and carry them in thy bosom. Do as thou hast said. Strengthen the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not.

We thank thee, O Lord, that we have enjoyed during another night the blessings of protection, sleep, and repose; and that we are now permitted to enjoy each other's fellowship, but, above all, fellowship with God, around the domestic altar. May our intercourse as a family become sweeter and sweeter. May we become more and more united by the endearing bonds of Christian affection. Let our fellowship be rendered sacred by the love of Christ; then our society on earth shall be followed by uninterrupted fellowship in our Father's house beyond the grave.

Graciously defend us from every temptation this day. Thou knowest, O Lord, the snares prepared for us; thou knowest our weakness, and with what ease the enemy can obtain the dominion over us, if we are left to our own infirmities. We therefore look to thee, O Lord, for wisdom to detect the designs of our enemies, and for grace to withstand all their efforts.

Lord, have mercy on all the family of man, and on all the nations of the earth. May the remarkable intercourse which now exists among nations pave the way for the universal spread of the Gospel, when all the tribes of men shall live together in holy harmony, as members of the same family. We have now read of Asher continuing on the sea-shore; O hasten that day when the fame of Christ shall be proclaimed from shore to shore, and from the rivers to the ends of the earth.

May what we have now heard of the curse pronounced against Meroz for indifference to the cause of God, prove an excitement to us to be zealous for the Lord of hosts.

Teach our children to love the cause and the kingdom of Jesus. Whatever others say, may they speak to the honour of Christ; and, whatever others do, may they serve the Lord.

Lord, have mercy on aged saints. May their desires to enter the heavenly world become stronger and stronger. When they meditate on the enjoyments of the heavenly state, and on the blessedness they shall experience in fellowship with Jesus in their Father's house, may they say, Why is his chariot so long in coming?

Graciously hear our prayers and forgive our sins, for Jesus' sake. And to Father, Son, and Holy Ghost be ascribed unceasing praises. Amen.

THE GOODNESS OF GOD.

Eaton. Hanover Chapel. Exeter. Liverpool. C. M.

1 YE humble souls, approach your God
With songs of sacred praise,
For he is good, immensely good,
And kind are all his ways.

2 All nature owns his guardian care,
In him we live and move;
But nobler benefits declare
The wonders of his love.

3 He gave his Son, his only Son,
To ransom rebel worms;
'Tis here he makes his goodness known
In its divinest forms.

STEELE.

ACTS VI.

Choice of Stephen.

AND the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

ACTS VII.

Stephen's Defence.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

REFLECTIONS UPON ACTS VI., VII.—Sin and idolatry have long prevailed in our world; but what a delightful change shall take place when the word of God, when the Gospel of Christ, and when the knowledge of the glory of the Lord shall cover the earth, yea, the *whole earth*, as the waters cover the channels of the great sea. Then, there shall be nothing to hurt nor destroy in God's holy mountain! The heralds of salvation are the most useful and the most merciful messengers the God of mercy ever commissioned to address the miserable inhabitants of our fallen world; yet what multitudes of these messengers have been rejected and despised, treated as the very filth of the world, and the offscouring of all things. This, certainly, is the very perfection of unthankfulness and impiety! "Lord, what is man!"

PRAYER.

WE adore thee, O Lord God, as the author of our being. And we praise thee that thou hast called us into existence, and given us souls that shall live for ever. We acknowledge thee as our preserver, constantly keeping the wheels of our life in motion, and by the continued agency of thy goodness and power preventing us from sinking into death or returning to nothing. We rejoice that thy goodness is as great as thy power. How infinitely great is thy goodness! For the eternal display of thy goodness in Christ thou hast contrived the plan of redemption, which will furnish the most glorious manifestations of thy goodness through all eternity. May we long to reach the heavenly world, where we shall fully enjoy the loving-kindness of the Lord, and in loudest strains of sweetest melody proclaim its wonders for ever and ever.

O that each one of us could now pray with believing desire, When shall the day arrive, that we shall mount and soar away to the lofty abodes of purity and bliss! O may we rejoice in the prospect of singing for ever and ever of the wonders of thy loving-kindness beyond the skies!

As thou hast mercifully preserved us this day from many evils, and blessed us with many comforts, we now present before thee the sacrifice of our thankfulness and praise. Every day may we feel our heart glowing with increasing love to our God and Saviour; every day may we feel our hearts enlarged with increasing thankfulness; and every day may we experience increasing delight in employing all our faculties and talents and affections in the service of our God.

As we need thy care by day, we need thy protection by night. Sensible of our necessities, and rejoicing in thy goodness, we place ourselves and all our friends under thy immediate care this night. Fill our hearts with joy, that there is a Divine and special providence; and that it is our privilege and duty to cast ourselves, and our burdens, and our cares, over on the Lord, who careth for us.

We thank thee, O Lord, for thy Word, which furnishes such encouraging views of thy providence, thy government, and thy love. May the knowledge of thy Word increase, and may its influence upon the hearts of kings and rulers and nations daily increase.

Teach our children to believe the Gospel; may its doctrines be brought home to their hearts, and may they long after the enjoyment of all the rich blessings which the Gospel reveals.

We pray that the eminent gifts which were conferred on Stephen may be given to all thy ministering servants. O give them that wisdom and that spirit which the enemies of the truth shall not be able to resist. May the power of the Holy Ghost very eminently accompany and bless the gifts, the graces, and the labours of all thy beloved servants, at home and abroad. Let them never be discouraged by the number, the craft, or the power of the enemies of the cross.

Graciously hear our imperfect prayers for Jesus' sake, our only Mediator and Saviour. Amen.

CHRISTIAN'S RACE.

Perrotta. Sandgate. Furness. Milbourn Port. C. M.

1 AWAKE, my soul! stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.

2 'T is God's all-animating voice
That calls thee from on high:
'T is his own hand presents the prize
To thine aspiring eye.

3 Blest Saviour! introduced by thee
Have we our race begun;
And, crowned with victory, at thy feet
We'll lay our laurels down.

DODDRIDGE.

JUDGES XIV.

Samson.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: But he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it* not *so?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

REFLECTIONS UPON JUDGES XIV.—When our blessed Lord was tempted of Satan in the wilderness forty days and forty nights, the lion of the bottomless pit roared against him. Single-handed, and alone, he contended with the enemy; after a lengthened contest he triumphed over him, and trampled upon his neck. Without the spirit of the Lord, Samson would have been as other men, and his life been unconnected with those valiant achievements by which his life was so eminently distinguished, as the temporal Saviour of Israel, and the terror of her enemies. O may the Divine Spirit rest on us, and we too shall be valiant and do exploits!

PRAYER.

AGAIN, O Lord our God, thou hast permitted us to open our eyes, to behold the light of another day. After the dark night of death, may the eyes of our bodies awake on the morning of the resurrection, and behold the glories of the Sun of righteousness for ever and ever.

We adore thee, O Lord, not only as the author of our being, but as the source of all those varied blessings which render our existence comfortable, and which mitigate the sorrows and sufferings of our journeying state.

We assemble ourselves in the name of Christ around the domestic altar, to acknowledge thy continued kindness during the past night, and to supplicate thy blessing upon us this day. Let not this day pass over our heads in vain. May our corruptions be mortified; may ejaculatory prayers often rise from our minds to the throne of God; may our affections ascend to heavenly things; and may our hopes reach onward to that celestial state, where the soul is eternally blessed in the enjoyment of God.

Bless to us, O Lord, that remarkable portion we have now read of the history of Samson. We praise thee that, when thy people were brought into great danger by their enemies, thou didst raise up for their deliverance this Nazarite. May we derive instruction and benefit from every part of his life. Preserve us from the danger of a wandering eye. Never allow the eye of our body to ensnare our soul. When we are ready to be led astray by the eye of the body, may we remember we are under the eye of God, and may we stand in awe, and sin not.

O preserve our beloved children from those snares which may be placed before their eyes to beguile them from the ways of God. May they and our servants employ their eye, not in following after lying vanity, but in reading thy blessed Word, and in beholding thy glory in thy works.

Preserve all of us, O Lord, from forming friendships or entering into relations with the ungodly. May we learn from the infatuated son of Manoah the unspeakable evil which arises from such ungodly associations. May our most intimate friends be the sons and daughters of the Lord God Almighty.

Give us grace to admire the humility of Samson. While thou didst honour him, O Lord, to perform great exploits for thy cause and kingdom, thou didst prevent him from glorifying in himself. Preserve us, O Lord, from pride. May we breathe the spirit of St. Paul, who said, God forbid that I should glory, save in the cross of Jesus Christ our Lord.

Sanctify to us, gracious Father, all the afflictions of life. Thy people have often found that the sweetest blessings have issued from the severest trials. May all our afflictions prove blessings in disguise. Teach us to see the connection between the sufferings of the present life and the glories of heaven. Never may we murmur under affliction. May we see thy justice in sending them, and may we also see thy wisdom. Teach us not only to know that we deserve them, but that we need them. May our persons and prayers be accepted in thy sight, O Lord our God, for the sake of Jesus Christ our Lord. Amen.

SUPPLICATION.

Carmel. Elscall. Trowbridge. Welsh. P. M.

1 JESUS, full of all compassion,
Hear thy humble suppliant's cry;
Let me know thy great salvation:
See! I languish, faint, and die:
Guilty, but with heart relenting,
Overwhelmed with helpless grief,
Prostrate at thy feet repenting,
Send, O send me quick relief!

2 On the word thy blood hath sealed
Hangs my everlasting all;
Let thine arm be now revealed;
Stay, O stay me, lest I fall!
Saved—the deed shall spread new glory,
Through the shining realms above!
Angels sing the pleasing story,
All enraptured with thy love!

TURNER.

ACTS VII.

Joseph and Moses.

AND the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

REFLECTIONS UPON ACTS VII.—Stephen, the first martyr, was enabled to give a noble testimony to the truth before he sealed it with his blood. Extensive was his acquaintance with the history of the Church of the living God. With holy interest he held up to the view of his accusers—who were impatiently awaiting to be his murderers—the most distinguished saints who lived in Old Testament days, and the remarkable events which had taken place, in connection with the Church, in remote periods of antiquity. What a contrast—these holy men of distant ages, and those before whom the blessed Stephen appeared, who were soon to imbrue their hands in his blood! He reminded them of the piety and usefulness of Joseph; of Jacob, who wrestled with God and prevailed; and of Moses, who saw God face to face. These details produced no salutary effect, and only left them hardened in their unbelief, enmity, and crime!

PRAYER.

WE adore and praise thee, O Lord our God, as the almighty and merciful God, and as the infinite and gracious source of all happiness and bliss. Thou art the fountain of living waters. We have often forsaken thee, the only fountain from whence those streams of blessings flow which our souls need, and without which they must perish. We have often preferred human fountains before thee, the Divine fountain; we have applied to created fountains in preference to thee, the uncreated fountain. We have hewn out to ourselves cisterns, broken cisterns, that can hold no water. Thus we have deprived ourselves of much pleasure, peace, and joy, which we might have otherwise possessed; and thus we have experienced many doubts, fears, and sufferings which we might have otherwise escaped. As we have so often departed from thee, as we have so long given a deaf ear to thine inviting voice, to return unto thee our Father, with justice thou mightest have left us to ourselves, to have been filled with our devices, and to have perished for ever. With justice thou mightest have shut thine ear against us in the day of our calamity, and have said, I will laugh at your calamity, and mock when your fear cometh. Glory to thy name, that what thou mightest have done in a way of justice, thou hast not done in a way of mercy.

Prevent, O Lord, that our dear children should ever despise or refuse mercy. May they see their absolute need of mercy through a Saviour's blood. And may they give themselves no rest till they have obtained all the blessings of salvation which are constantly flowing from the fountain of God's mercy.

As a family we seek mercy, and mercy alone. We seek mercy to wash away our sins; we seek mercy to remove their guilt. We seek mercy to glorify thee in life; we seek mercy to honour thee in the swellings of Jordan; and we seek mercy to enjoy thee for ever and ever in the heavenly state. All we ask, O Lord, is thy mercy; thy mercy through our Saviour's righteousness is all our plea. O let thy mercy come, and flow like a refreshing stream!

Bless to us the valuable portions of ancient history to which we have now listened. May the envy of Joseph's brethren convince us of the vileness of that passion, and of the necessity of lifting up our eyes to thee to be delivered from its power. O Jesus, thou wast made the victim of Jewish envy, and brought by their malevolence to the dust of death. Never, never may we forget that thou wast delivered up to the death for us all.

Gracious Father, as thou wast with Joseph amid all the changes he experienced in Egypt, O be with us in all the temptations and sufferings which are before us in our journey to heaven. As thou didst deliver Joseph out of all his afflictions, may we and all our friends, and particularly our aged and afflicted friends, be delivered from all our afflictions, and at the close of life exchange the troubles of the wilderness for the joys of heaven.

We thank thee for all the blessings, temporal and spiritual, we have this day received from the fountain of thy goodness. Graciously continue thine undeserved goodness to us this night. Let our sins be mercifully forgiven, and our prayers answered, through Jesus, our Mediator and Advocate. Amen.

PLEADING WITH GOD UNDER AFFLICTION.

Repentance. Quebec. Burford. Wantage. C. M.

1 WHY should a living man complain
Of deep distress within,
Since every sigh, and every pain,
Is but the fruit of sin?

2 No, Lord! I'll patiently submit,
Nor ever dare rebel;
Yet sure I may, here at thy feet,
My painful feelings tell.

3 Thou seest what floods of sorrow rise
And beat upon my soul;
One trouble to another cries,
Billows on billows roll.

S. STENNETT.

JUDGES XV.

Samson destroying the Philistines.

AND Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 *And* when he came unto Lehi, the Philistines shouted against him: and the spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

REFLECTIONS UPON JUDGES XV.—Samson was the instrument God employed for punishing the Philistines, who poured contempt upon his name, his cause, his worship, and his people. We see in the destruction of their standing corn the uncertainty of earthly comforts and possessions, and how soon temporal hopes are blasted, and the fairest expectations followed by the most painful disappointment. Samson's sinful marriage alliance shows how aggravated is the sin of God's people when, during the time of the suspension of the exercise of grace, they enter into alliance with the ungodly and profane, and thus cannot expect God's blessing, but must expose themselves to God's frowns. Such alliances are often the source of long-continued afflictions and sorrows. In many respects Samson was typical of Jesus, the Captain of salvation, who encountered the enemies of his people alone, and gained over them the most glorious victories.

PRAYER.

WE adore thee, O Lord, our God and our guide, as the righteous Governor who sits upon the throne of universal empire, in the exercise of thy wise government, and in the enjoyment of thy glorious prerogatives. All thy ways are judgment; thou art a God of truth and without iniquity; just and right art thou. Thou art the righteous Lord, that loveth righteousness. In all the events of providence which have visited us, in all the bodily affliction and mental grief which we have been called to experience, we acknowledge thy wisdom and righteousness. We adore thee in the death of beloved and valuable relatives. It is the Lord, let him do what seemeth him meet.

In whatever circumstances we are placed, teach us to adore thy providence and grace. If the cup of prosperity be put into our hand, may we not be lifted up with pride and forget God. When the bitter cup of adversity is put into our hand, may we not be overwhelmed, but flee to the Father of mercies and the God of all comfort.

We thank our God for the mercies of the past night, and for the comfortable state in which we are permitted to assemble this morning before the throne of grace. We thank thee that thou hast neither laid the hand of disease nor the hand of death upon us. May we live this day under the solemn impression of the certainty of the event of death, by which we shall be removed one after another to the world of spirits, when our present family state shall cease for ever. Glory to our God, that in the serious and animating services of our holy faith we find ourselves bound together by the sacred ties of Christian affection, which shall exist for ever when our natural relation is dissolved by death.

We thank God for pious relatives, and that we are allied to those who are the sons and the daughters of the Lord God Almighty. O increase the number of our pious connections! May such of them as are now related to us by the ties of nature or human friendship soon be related to us by the ties of grace.

Make our beloved children the subjects of a new birth. May we be related to them by still more endearing bonds than those of nature, and may we have the blessedness of seeing all of them before we die living members of the mystical body of Christ.

Give us grace, O Lord, to bear and to improve the trials of life. When, in thy wisdom and sovereignty thou layest upon us the burden of affliction, hold us up by the hand of thine almighty grace. When we are cast into the furnace of affliction, O let us not be consumed! May the dross of our corruptions be destroyed, and in thy due time may we come out purified and prepared for the Master's use.

Prevent us, O Lord, from ever looking on this world as our resting-place or our home; may we long to enter heaven, the only resting-place which remains for them that love thee.

Graciously hear our prayers and forgive our sins, for Jesus' sake. Amen.

CHRIST'S KINGDOM.

Serenity. Greville. Charmouth. David's. C. M.

1 FATHER of mercies! send thy grace,
All powerful from above,
To form, in our obedient souls,
The image of thy love.

2 Oh, may our sympathising breasts
That generous pleasure know,
Kindly to share in others' joy,
And weep for others' woe!

3 When the most helpless sons of grief
In low distress are laid;
Soft be our hearts their pains to feel,
And swift our hands to aid. DODDRIDGE.

ACTS VII.

Moses and the burning Bush.

AND the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

REFLECTIONS UPON ACTS VII.—Moses showed himself a lover of peace. Like him we should endeavour to pour the waters of good counsel into the flames of strife, even though we may have but little hopes of success. Blessed are the peace-makers. Moses was for many years a stanger in the land of Midian; yet, in his distant solitude, he enjoyed much of God's fellowship and many tokens of his love. A wilderness with God's presence and smiles is changed into a paradise, and becomes even a gate of heaven. Believers are in the wilderness of this world; and in the wilderness they have the unspeakable and delightful enjoyment of the presence of their God, who sees all their afflictions, who supports them under all their afflictions, and will in due time deliver them out of them all.

PRAYER.

HOLY and gracious Spirit, we humbly supplicate thine aid while we draw near to the Lord our God in the name of Jesus, to present our evening sacrifice. With reverence and godly fear we would draw near unto thee, thou searcher of the hearts of the children of men. Thou art the all-seeing, the omniscient God. Thy knowledge is essential to thyself, and infinitely independent of all beings. Thou art the uncreated Sun of knowledge and wisdom; and all the knowledge which men and angels enjoy is only a beam of thy brightness. With whom didst thou take counsel, and who instructed thee? Who taught thee in the path of judgment, and taught thee knowledge, or showed thee the path of understanding? The hearts of all men are open before thee. Thou only knowest the hearts of the children of men. Thou lookest to the ends of the earth, and seest under the whole heaven. Darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike unto thee.

What shame ought to fill our minds, when we think of the manner in which we have conducted ourselves in the presence of thee, an holy and omniscient God! Alas, our imaginations and purposes have been allowed to take their own corrupted course within us, as if thine omniscience had not been our witness. We have spoken with our lips as if we had not been under the ear of an omniscient God. And our actions have been rash and vicious and sinful, as if there had been no all-seeing Jehovah taking cognizance of the conduct of men. Lord, forgive this our sin, and may we no more be under the influence of such atheistical indifference.

May we ever feel in thy presence that holy awe which Moses felt when he saw the glory and heard the voice of God in the holy mount.

We would mourn over the enmity and corruption of the human heart. May we see in the strivings of the two Israelites a melancholy emblem of the discord and enmity which so generally prevail among the children of men. We lament that so little love exists among those who profess the Christian name. Bless our congregation with peace. Bless all the churches with peace. Bless all the families with which we are connected with peace.

May our beloved children love one another more and more. O give them and our domestics pure Christian love, which shall survive the ravages of death.

O Lord, as thou wast present in the burning bush, be present with us in all our afflictions. As thou didst declare thyself to Moses to be Abraham's God, in all our afflictions may we by faith hear the encouraging voice of our God saying to us, I am the Lord thy God.

We thank thee, heavenly Father, for all the enjoyments of this day, both personal and social. We look to thee, O Lord, for preservation this night. May we lie down to rest under the blessed conviction that we are saved by the blood of Christ.

Hear our unworthy prayers, for Jesus' sake, who is infinitely worthy of all honour and praise. Amen.

FLESH AND SPIRIT.

Arabia. Montgomery. Newington. Great Milton. C. M.

1 WHAT different powers of grace and sin
Attend our mortal state!
I hate the thoughts that work within,
And do the works I hate.

2 Now I complain, and groan, and die,
While sin and Satan reign;
Now raise my songs of triumph high,
For grace prevails again.

3 So darkness struggles with the light,
Till perfect day arise;
Water and fire maintain the fight,
Until the weaker dies.

WATTS, 143, *B. II.*

JUDGES XVI.

Samson's Failings.

AND *it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us, eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber, and she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah, said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

REFLECTIONS UPON JUDGES XVI.—Samson, though a child of God, was an imprudent man, and exposed himself to many temptations. And what are temptations? They are snares which entangle the soul: they are fetters and cords which bind it fast: they are polluted mire which covers it with the vilest deformity. Let our earnest prayer be, "Lord, lead us not into temptation, but deliver us from evil!" Samson placed an unhallowed affection upon Delilah, a graceless woman, and brought upon himself those calamities which hastened his death. Let us take warning, and learn to acknowledge God in all our ways, and he *will* direct our steps.

PRAYER.

O LORD our God, we adore thee in all the wise and righteous arrangements of thy providence. Thy judgments are unsearchable, and thy ways past finding out. Thy plans and purposes are often concealed amid impenetrable clouds of the darkest mystery. In language of humility and reverence we would acknowledge, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are thy judgments, and thy ways past finding out!" Clouds and darkness are round about thee, which no eye can penetrate.

We adore and praise thee in all the dark, mysterious, and afflictive providences which have respected ourselves. Infinitely wise and just have all thine arrangements been, and thou hast mingled mercy with all thy judgments. Thou doest great things past finding out, yea, and wonders without number. Behold, God taketh away, and who can hinder him? Who will say unto him, What doest thou?

O Lord, we acknowledge that we have greater reasons to be amazed at thy mercy than at thy judgments. We deserve thy judgments, for we have forsaken thy covenant, and we have gone astray like sheep prone to wander. If thou hadst left us to have been filled with the consequences of our devices, thou wouldst only have dealt with us as we deserved. This thou hast not done. Thou hast visited us with undeserved mercies without number. We would therefore sing, O give thanks unto the Lord, for he is good, for his mercy endureth for ever! May we be among the number who shall have reason to sing of mercy for ever and ever.

May our dear children see their need of mercy. Early may they knock at mercy's door. O teach them to knock in faith; then thou wilt open, thou wilt allow them to enter, and wilt give them all the blessings of thy salvation.

Bestow on our aged friends enlarged communications of strengthening mercy, while they feel their natural strength decay; and give them enlarged communications of comforting mercy, while they feel their natural and temporal enjoyments diminish.

Impress, O Lord, on our minds what we have now read of the failings of Samson, one of Israel's deliverers. Lord, preserve us, and particularly our young friends, from the pernicious influence of vain and licentious society. Convince us, O Lord, that *their* house inclineth unto death, and their paths unto the dead; that their house is the way to hell, leading down to the chambers of death. Preserve us all, and particularly our young friends, from fleshly lusts. However dear their indulgence, may they remember that ungoverned lusts are the fetters by which thousands have been bound, and cast into that world of perdition, where lusts rage with all their fury, but where the miserable inhabitants do not receive so much as one drop of water to cool their tormented tongues!

We earnestly pray that none of us may be under the dominion of lusts; but may all of us be under the dominion of grace. May we preserve our garments clean this day from the pollutions of the flesh. May thy law be our guide, both in the duties which respect the body and the soul.

Accept our thanks for thy providential goodness during the night.

Forgive our sins and hear our prayers, for Jesus' sake. Amen.

DYING SAINT.

Cottage. Munich. Alie Street. Sterling. 1. M.

1 O THOU, that hast redemption wrought,
Saviour of souls thy blood hath bought;
To thee our spirit we commit,
Mighty to rescue from the pit.

2 Millions of blissful souls above,
In realms of purity and love,
With songs of endless praise proclaim
The honours of thy faithful name.

3 When all the powers of nature failed,
Thy ever constant care prevailed;
Courage and joy thy friendship spoke,
When every mortal bond was broke.

DODDRIDGE.

ACTS VII.

Death of Stephen.

OUR fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep.

REFLECTIONS UPON ACTS VII.—The tabernacle in the wilderness was a satisfying evidence that God was present with, and in the midst of, his people. A devout Israelite could never look on that sacred tent, and see the cloud suspended over it, without saying with holy satisfaction, thankfulness, and joy, "The Lord is there." What reason have we to rejoice that we have in the midst of us the lamp of salvation, the ordinances of religion, and the courts of the living God! Peculiarly blessed was the death and departure of Stephen. Like his Divine Lord, he died blessing his murderers. Before entering heaven, he saw heaven's glory. Before receiving his martyr's crown, he saw his Lord in all the splendour of his Mediatorial glory; and then his happy spirit took its flight to the celestial mansions.

PRAYER.

WE desire, most merciful Father, to approach thy sacred throne, under a deep impression of thy gracious condescension. Though thou art the infinitely glorious Jehovah, thou lookest down on us worms of the dust with mercy and grace. And though we are unworthy to take thy holy name into our lips, we are permitted to address thee as our Father who art in heaven. Though we deserve to be for ever placed in circumstances of the greatest ignominy for our offences and guilt, thou art willing to give us a place in thy heaven, and to allow us to sit down beside thee on thy throne.

And what are we that thou shouldst command us to cast our burdens over on the Lord? Many of our burdens have been formed by our own sins; and we deserve to be pressed down into despair by their overwhelming weight. But such is thy compassion, that thou stretchest out thy hand to hold us up and to sustain us when we are ready to faint and die.

As a family may we especially enjoy thy *help*. Blessed are they who have thee for their help. May we have all the pleasing marks that we are a family blessed of God. May we be among the godly who are set apart for thyself. May we be a people formed for thyself, that we may show forth thy praises on earth, and shout thy melodious praises for ever in heaven.

The mercies of another day loudly call for the thankfulness of our hearts. We adore thy sovereignty in continuing mercies with us withheld from thousands. O let not thy sovereign gooodness prove an aggravation of our sins, which must be the case, if we remain hardened and ungrateful amid the constant manifestations of thy goodness.

We commend ourselves, our relatives, and friends, to thy protection this night. May the afflicted, for whom restless nights are appointed, find rest in Christ. May their hopes of immortality be fixed on the righteousness of Christ alone; then assuredly they shall exchange the sufferings of the vale of tears for that fulness of joy which is at God's right hand for evermore.

Impress on all our hearts the reading of the Scriptures. May our understandings be enlightened, and may our affections be purified. Let the daily and regular reading of the Word of life prove the daily food and nourishment and comfort of our souls.

We thank thee, O Lord, that as Israel had thy tabernacle in the wilderness, we have thy Word and ordinances in the desert of this life. May we value them all, and, as a family, grant that our enjoyment of the services of the domestic altar may prove a harbinger of the employment and felicity of heaven.

Sanctify to us what we have now read of the death of Stephen. Like him, may we be filled with the Holy Ghost.

By faith may we often look up steadfastly into heaven, and see the glory of God, and Jesus as a triumphant Mediator sitting at the right hand of God.

Have mercy on our children and servants, and make them witnesses for Christ. May they savingly know Jesus, and boldly confess him before men.

Show kindness to our aged friends. When they come to die, may they die as Stephen did, and say, Lord Jesus, receive our spirit.

We humbly look unto thee, O Hearer of prayer, for an answer unto our feeble and imperfect supplications, for Jesus' sake, to whom be glory and dominion, for ever and ever. Amen.

BABYLON FALLING.

Webster's. Penrith. London. Canterbury. C. M.

1 WE sing the glories of thy love,
We sound thy dreadful name;
The Christian church unites the songs
Of Moses and the Lamb.

2 Great God, how wondrous are thy works
Of vengeance and of grace!
Thou King of saints, Almighty Lord,
How just and true thy ways!

3 Who dares refuse to fear thy name,
Or worship at thy throne?
Thy judgments speak thine holiness,
Through all the nations known. WATTS, 56, *B. I.*

JUDGES XVI.

Samson's Death.

AND she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

REFLECTIONS UPON JUDGES XVI.—Though many blemishes were connected with the life of Samson, he was still a child of God, and a type of Christ. His birth was preceded by remarkable predictions. Like the mother of our Lord, an angel was sent to announce to the mother of Samson the approaching birth of her son. He was consecrated and set apart for the service of God, and for the interests of the Church. He fought with the enemies of the Church with extraordinary zeal, bravery, and success. Most splendid were his victories, and they were gained by himself alone. Most marvellously he trampled upon the neck of his numerous, proud, and powerful foes. Finally, he died for his people; and by his death accomplished the ruin of Israel's enemies. In these respects he was an illustrious type of Jesus.

PRAYER.

ALMIGHTY God, the God and Father of our Lord and Saviour Jesus Christ, we adore thee as the author of our being, the creator of our bodies, and the former of our spirits. Thou art the fountain from whence all our comforts and blessings flow. If thou shouldst for one moment withhold thine hand, we should perish and die, and all the streams of our enjoyment would instantly disappear. In thine hand, O Lord, is power and might. Thou hast an arm of grace, to save those who come unto thee; and thou hast an arm of vengeance, to destroy such as despise thy mercy. We rejoice on account of the hopes of salvation furnished by the Gospel of Christ. We bless thee that there is a throne of grace, and that we have access to that throne as individuals and as a family. On the morning of another day we draw near thy sacred presence, and seek salvation through our Saviour's death.

We supplicate thy forgiveness of the sins committed this week. Convince us more and more of the alarming danger of unpardoned guilt. And may we give ourselves no rest, till we have fled to a pardoning God, to seek forgiveness through a Saviour's blood. Lord, we seek pardon; we seek forgiveness now. We come polluted and guilty; O say unto us, Your sins are forgiven; go in peace, and sin no more.

We thank thee for the mercies of the night, and for the mercies of the week. May our hearts never be strangers to feelings of thankfulness and love.

Preserve us, O Lord, from the temptations of this day. May our bodies not only be preserved from disease, but our souls be preserved from sin. May we live this day under the impression that thy day is near; and may our meditations be preparatory to the engagements of thy holy Sabbath.

We beseech thee, heavenly Father, make our beloved children spiritual Nazarites, holiness to the Lord. Give them grace to obtain signal victories over all their lusts: may they and our servants be conquerors, and more than conquerors, through Christ who loved them.

As the judge of Israel was peculiarly influenced by God's spirit in the victories he gained over the enemies of the Church, may we receive the graces of the Spirit in large measure, that we may resist Satan and all his temptations, and that we may trample the world under our feet.

May we see, O Jesus, in the betraying of Samson by his professed friend, an emblem of thy cruel treatment, when Judas betrayed thee. Peter thrice denied thee, and all thy disciples forsook thee and fled. Suffer us not, blessed Saviour, ever to deny thee, ever to betray thee. May no dangers, no difficulties, ever deter us from adhering firmly and constantly to thy cause. Make us faithful unto death; then shall we receive a crown of life.

Blessed God, we supplicate an answer to our prayers, for Jesus' sake. Amen.

DEFENCE OF THE GOSPEL.
Colchester. Mehetabel. Providence College. Follett. C. M.

1 SHALL atheists dare insult the cross
Of our incarnate God?
Shall infidels revile his truth,
And trample on his blood?

2 What if he choose mysterious ways
To cleanse us from our faults!
May not the works of sovereign grace
Transcend our feeble thoughts?

3 What if his Gospel bid us strive
With flesh, and self, and sin!
The prize is most divinely bright
That we are called to win. WATTS.

ACTS VIII.

Success of the Gospel.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial,* and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

REFLECTIONS UPON ACTS VIII.—What a contrast is presented by the unconverted and the converted life of the great Apostle of the Gentiles! He assisted at the martyrdom of Stephen, and closed his own life by being a distinguished martyr for the faith of Christ. How solemn and honourable the interment of Stephen! While surviving saints were weeping below on account of his death, his happy spirit was mingling with the redeemed before the throne, and engaged in singing the praises of God and the Lamb. The martyr's sufferings were soon followed by the martyr's crown.

PRAYER.

WE desire, O Lord, with reverence and joy to approach the throne of grace, in the name of Jesus, our Advocate and Mediator. We adore thee as the preserver of men. Lord, thou hast made all things, and thou preservest them all. When we think of the way in which thou hast led us, and of the continuance of thy providential goodness, from our feeble infancy to the present moment, we have reason to use the language of thy servant in ancient days: Thou hast granted us life and favour, and thy visitation preserveth our spirit. In six troubles thou hast preserved us, and in seven no evil has befallen us. When we were brought to the very brink of the grave, thou didst preserve us; thou didst restore our soul. When multitudes were falling down on the right hand and the left before the breath of the destroying pestilence, thou didst preserve us from all evil, thou didst preserve our soul.

We desire to call to mind the numerous bodily diseases, afflictions, and pains from which thou hast delivered us. We lament that we have benefited so little by those marked and unmerited instances of thy sovereign goodness.

If there are any of our beloved relatives or friends now suffering bodily afflictions, Lord, mitigate their sufferings; but, above all, sanctify them. Bring them out of the furnace, but let them be brought out purified, and more conformed to the image of our holy Saviour.

Prepare our children for affliction. We thank thee that they have been hitherto preserved. If in early days thou shouldst lay them on the bed of sickness, may they find that it is good to bear the yoke in their youth.

May our minds be suitably affected with what we have now read. We thank our God for the history of the progress of the Gospel, at the beginning of the Christian Church. We praise thee that the persecutions which furiously raged, and which were designed to destroy the Gospel in its commencement, were overruled by thy providence for the extraordinary furtherance of the truth. We bless thee that in all parts of the earth where thy faithful servants, suffered death for the truths of the Gospel, almost invariably the *blood* of the martyrs has proved the *seed* of the Church.

As the Church lamented over the death of Stephen, may we lament and mourn over the death of those who were great and useful ornaments of thy Church. While we have reason to rejoice over the felicity of the departed, may we mourn over the great loss sustained by survivors.

As the apostles were scattered abroad, and preached the Word everywhere, may the Gospel be preached in every dark and benighted corner of our beloved land. Would to God that every minister who bears the name of Christ resembled Philip in preaching Christ! May Christ in his person, Christ in his offices, Christ in his cross, and Christ on his throne, be the great and blessed theme of the discourses of all who profess to be the ambassadors of the great Redeemer.

We thank thee for the mercies of the day and of the week; and we implore thy blessing to attend us this night. May we arise from our beds in health and vigour on the morning of thy Sabbath, to engage in the services of thy day, and in the solemnities of thy house.

Graciously forgive our sins, and hear our prayers, for Jesus' sake, our Lord and Saviour. And may the grace of the Lord Jesus Christ be with us all. Amen.

WARNING TO MAGISTRATES.

Battersea. Prostenden. Old 113*th. Succoth.* 113*th* M.

1 JUDGES, who rule the world by laws,
Will ye despise the righteous cause,
When the injured poor before you stands?
Dare ye condemn the righteous poor,
And let rich sinners 'scape secure,
While gold and greatness bribe your hands?

2 Have ye forgot, or never knew,
That God will judge the judges too?
High in the heavens his justice reigns;
Yet you invade the rights of God,
And send your bold decrees abroad,
To bind the conscience in your chains.

WATTS, *Ps.* 58.

PSALM LVIII.

Wicked Rulers.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear:

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* a reward for the righteous; verily he is a God that judgeth in the earth.

PSALM LIX.

Prayer to be delivered from Enemies.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips: for who, *say they*, doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* my defence.

REFLECTIONS UPON PSALM LVIII., LIX.—It is a great national calamity when unrighteous men fill places of rule, authority, and power. Had David, the type, reason to complain of this evil? Jesus, the anti-type, had infinitely greater reason. He was placed before the tribunal of the worst of men, whose injustice and cruelty could not be surpassed, and who gave him up at last to be crucified and slain by wicked hands! God overrules the cruelty and injustice of the wicked as a blessing to his saints; as it stimulates them to make numerous applications to a throne of grace, to seek a Saviour's fellowship, a Saviour's counsel, and a Saviour's help. Such applications are never made in vain.

PRAYER.

MERCIFUL and Divine Father, let joy fill our hearts, that our lives are prolonged to the present hour, and that we are most mercifully permitted, on the morning of another Sabbath-day, to assemble around the domestic altar to hold fellowship with thee, the God of salvation.

We adore thee, O Lord our God, in all thine attributes. As a family may we look on all thy perfections as lofty walls of defence around us, which will eternally preserve us from the malicious schemes of all our enemies. O Lord, thou art a righteous God. Though in thy sovereignty and wisdom thou dost permit unjust rulers, for a season, to afflict the children of men, and to afflict the righteous, thou dost take cognizance of all their acts of iniquity, and in thy justice wilt inflict upon them merited vengeance. Thou wilt break their teeth, O God, in their mouths; thou, O Lord, wilt break out the great teeth of the young lions. Thou hast in many instances made wicked rulers melt away as waters; and when they bent their bow to shoot their arrows, thou didst cut them in pieces. We rejoice, O gracious God that, notwithstanding all the injuries thy people sustain from the hands of the wicked, there is a time fast approaching when thy children shall receive from thy hand a crown of righteousness and of life.

Holy Spirit, give us grace now to offer up suitable and earnest prayers for the blessed success of the Gospel which is to be preached this day. Deeply impress the minds of all thy ministers with the solemn importance of faithfully and affectionately addressing the whole truth to the hearts and consciences of men. O that thy ministers, at the close of the day, were able to address their flocks in the language of St. Paul: So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear to us.

O Lord, we lay before thee the depraved and corrupted state of thousands who shall be present in thy courts. Lord, they are estranged from the womb; as soon as born they and we went astray, speaking lies. Sin, which has taken possession of their souls, is like the poison of a serpent. Alas, they lend a deaf ear to the sound of salvation; they resemble the deaf adder, that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. Lord, incline all their hearts to hear the voice of God, through the voice of thy servants.

May our dear children no longer resemble the deaf adder. Lord, open their ears, and incline their hearts to hear the voice of salvation. Grant that our servants may have their hearts impressed with the value of the soul, and the necessity of salvation through our Saviour's blood.

Have mercy on our rulers, and may they be subjects of grace. May the stream of salvation flow in the midst of all our universities, colleges, and Sabbath-schools. Let our Bible and missionary societies shine like the sun in its strength. O hasten the millennial glory of the Church! Let Abraham's descendants bow before Jesus of Nazareth. Let the whole earth be filled with thy glory. Mercifully hear and forgive, for Jesus' sake. We would ascribe to the Father, Son, and Holy Ghost, one Jehovah, equal and undivided praises.

Our Father which art in heaven, &c.

DISAPPOINTMENT IN WAR.

Christ's Church. Waterham. St. Mary's. Walsal. C. M.

1 LORD, hast thou cast the nation off,
Must we for ever mourn?
Wilt thou indulge immortal wrath?
Shall mercy ne'er return?

2 The terror of one frown of thine
Melts all our strength away;
Like men that totter, drunk with wine,
We tremble in dismay.

3 Lift up a banner in the field,
For those that fear thy name;
Save thy beloved with thy shield,
And put our foes to shame.

WATTS, *Ps.* 60.

PSALM LIX.

Misery of the Saints' Enemies.

THE God of my mercy shall prevent me: God shall let me see *my desire* upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may not be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

God the Defence.

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

REFLECTIONS UPON PSALM LIX., LX.—Delightful and blessed are the fruits produced by the grace of faith. This Divine tree brings forth fruit of the greatest variety, and as luxuriantly in the winter of adversity as in the summer of prosperity. It is a tree which no storms can shake, which no elements can injure, and which no lightning can destroy. A dreadful doom awaits the impenitent enemies of Christ and his Church. Now, God is angry with them every day, and the miseries of endless despair await them in the world of spirits. God, for wise ends, may appear to cast off his people, but he never leaves them nor forsakes them. He may appear to allow their enemies to prevail, but it is only that their deliverance may be more glorious and complete.

PRAYER.

O LORD, thou art the God of mercy. Give us grace to believe that thou wilt go before us in the exercise of this most comforting attribute, and that thou wilt let us see our desire on all our spiritual enemies. Thou art our shield, O Lord, most mighty. We have never been able to defend ourselves from temptations, or enemies, or sorrows; but thou hast been our defender and shield. As a family, we would sing of thy power: yea, both morning and evening we would sing aloud of thy mercy; for thou hast been our defence and refuge in trouble.

At the conclusion of thy sacred Sabbath, and after the public solemnities of thy house, we desire to adore thee as the God of redemption. While angels so earnestly desire to look into a salvation never provided for them, may we, for whom it was purchased, dwell constantly in our thoughts upon the pleasing theme, and may we ever ascribe glory and praise to the God of our salvation.

What gratitude should inspire our hearts, that our lot has been cast in a land of Bibles, and of ministers, and of ordinances, and of privileges! May we so value our inestimable privileges, as to wish and pray that all tribes of human beings throughout the earth may become sharers of the same privileges and blessings.

May our minds be suitably and savingly affected with the love of Christ to our fallen, ruined world. May wonder, gratitude, and joy be excited in our minds, by thinking on the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge.

May our dear children be taught by the Spirit of God to admire the love of God to sinful men. Lead them to mercy's feet, to seek with holy earnestness an interest in the love of God and righteousness of Christ. O may the love of God be shed abroad in the hearts of our servants.

Glory to God in the highest, that the love of God, and redemption through his well-beloved Son, have been proclaimed this day in the ears of myriads! Would to God that they who heard the tidings believed the gracious report! In particular, may each one of this family, and may all our relatives and friends, and may all who are associated with us in public congregational worship, learn in some measure how to value the love of Christ, who gave himself a ransom for many. May we by faith see his love displayed on the cross, where beneath our sins he groaned and died. By faith may we see the displays of his love in heaven, where he sits to plead our cause, by his almighty Father's side.

We would earnestly pray that the good news of our Saviour's love may soon overspread the earth; and let the glory of his salvation very speedily scatter, by the beams of its Divine brightness, the darkness of Pagan ignorance and idolatry which covers so great a part of the moral firmament of the nations of the world.

O Lord, may we retire to rest this night impressed most deeply with what we have read and heard this day; and, during the whole of our future lives, may we by thy Spirit be living examples of the fructifying, purifying influence of the Gospel of Christ. Hear us, O Lord, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

FOLLOWING CHRIST.

Highbury College. Quebec. Charmouth. Abridge. C. M.

1 DEAR Lord, and will thy pardoning love
Embrace a wretch so vile?
Wilt thou my load of guilt remove,
And bless me with thy smile?

2 Hast thou the cross for me endured,
And all its shame despised?
And shall I be ashamed, O Lord,
With thee to be baptized?

3 Didst thou the great example lead,
In Jordan's swelling flood?
And shall my pride disdain the deed
That 's worthy of my God?

FELLOWS.

RUTH I.

Naomi's Afflictions.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God.

REFLECTIONS UPON RUTH I.—Sin is the fruitful source of all calamities which afflict individuals, families, and nations. Famine, war, pestilence, and death, are the corrupted, poisonous, fatal streams which flow from this fountain, and which for thousands of years have spread desolation and woe over the face of the earth. Naomi, deprived of her husband and sons, was peculiarly an afflicted and bereaved widow. How she must have felt her solitude—in a land far distant from her native home! But she found God to be the husband of the widow. In him she found a counsellor, a provider, and a comforter. She sowed in tears, while God had in reserve for her in future years, and in the evening of her days, a harvest of remarkable prosperity and joy.

PRAYER.

O LORD our God, who hast commanded us to address thee as our Father who art in heaven, we desire with humility and love, before engaging in the secular employments of the week, to engage in fellowship with thyself. The whole earth is full of thy glory, and all thy works praise thee, O Lord. We adore thee in thy wisdom, power, and goodness, so abundantly manifested even in creation and providence. The works of thy hand, in the heavens above, and in the earth beneath, declare that thou alone art he who stretched out the heavens, and laid the foundations of the earth.

Blessed Jesus, thou art not only the Saviour of thy people, but thou art the Creator of unnumbered worlds. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. All things were made by thee, and without thee there was not anything made that was made. What god is there in heaven or in earth, that can do according to thy works, and according to thy might? What mortal knows thy sovereign power? Who dares oppose, if thou command? God girds himself around with strength, and treads the rebels to the ground.

O Lord, we would approach thy throne with the voice of thanksgiving and praise. We bless thee for continuing with us thy protecting goodness during the past night. We thank thee that so many were engaged on the past Sabbath in proclaiming the mercy and grace of God to sinful men. We praise thee for the assistance afforded to thy ministering servants, and particularly to thy servant appointed in thy providence to dispense among us the invaluable oracles of Divine truth. In our walk and conversation may we manifest this day, and all our days, that we believe and feel the Gospel to which we listen; that it is not to us a dead letter, but a living principle, sanctifying our heart and regulating our life.

May our children and servants show pleasing evidence that they are impressed by a preached Gospel—that it is not to them the savour of death unto death, but of life unto life.

Let aged Christians, by means of public ordinances and private exercises, renew their strength, and find their faith become more lively and vigorous the nearer they approach the celestial world.

Sanctify to us the portion of sacred history which has now engaged our attention. We bless thee that our land has not for ages been visited by the horrors of famine, and that scarcity of bread has not compelled us to flee to distant parts of the earth. What reason have we to bless thee that we are not visited by a famine of the Word of God, nor compelled to seek the food of our souls at the peril of our lives!

Suffer us not to flee from the cross, which our heavenly Father wishes us to carry: but may we take up the cross, and follow Christ. Lord, render our present crosses blessings.

O inspire us with a superlative attachment to Christ and his cause. May all of us enter by faith on the Christian course, and pursue it with holy perseverance, till at last we reach our heavenly home. All we ask is for Jesus' sake. Amen.

JESUS DYING, RISING, AND REIGNING.

Coventry. Foundling. Yarmouth. Dresden. L. M.

1 HE dies! the friend of sinners dies!
Lo, Salem's daughters weep around!
A solemn darkness veils the skies!
A sudden trembling shakes the ground!

2 Come, saints, and make your tears to flow
For him who groaned beneath your load;
He shed a thousand drops for you,
A thousand drops of richer blood.

3 Here's love and grief beyond degree,
The Lord of glory dies for men!
But, lo! what sudden joys we see;
Jesus the dead revives again! WATTS.

ACTS VIII.

Ethiopian Eunuch.

AND the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

REFLECTIONS UPON ACTS VIII.—Though angels are not visible to the Church, as in former ages, they are still ministering spirits, sent forth to minister to them who are heirs of salvation. With great delight an angel delivered the heavenly and divine message to Philip—a message which respected the salvation of one of the great men of the earth, belonging to an order of whom our Saviour said, "Not many mighty, not many noble are called." What a blessing he has not said "*Not any!*" Let it be our earnest prayer, that there may be an increase of piety among the great and mighty of the earth, and that kings and princes and nobles may hasten, in great numbers, to pay their homage at Immanuel's feet. There is much to admire in the Ethiopian nobleman giving all glory to God, namely, his love to the Holy Scriptures, the earnestness with which he read Divine truth, the humility and readiness with which he received instruction from Philip's lips, and the saving power which effectually applied Divine truth to his heart.

PRAYER.

O LORD our God, thou art over all, blessed for ever; and we rejoice in thy universal government. Let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon the earth. Blessed Jesus, thou dost reign as the God and the King of Zion; therefore, let the earth rejoice, let the multitudes of the isles be glad. We desire to unite with thy people in their expressions of joy and praise, that the Lord our Saviour reigns; let the whole earth in songs rejoice, and distant islands join their voice.

As a family, O Jesus, we would acknowledge ourselves to be thy subjects. Thou hast an infinite right to reign over us. We acknowledge thy right, and we would now affectionately and earnestly entreat thee to take each one of us under thy mediatorial dominion.

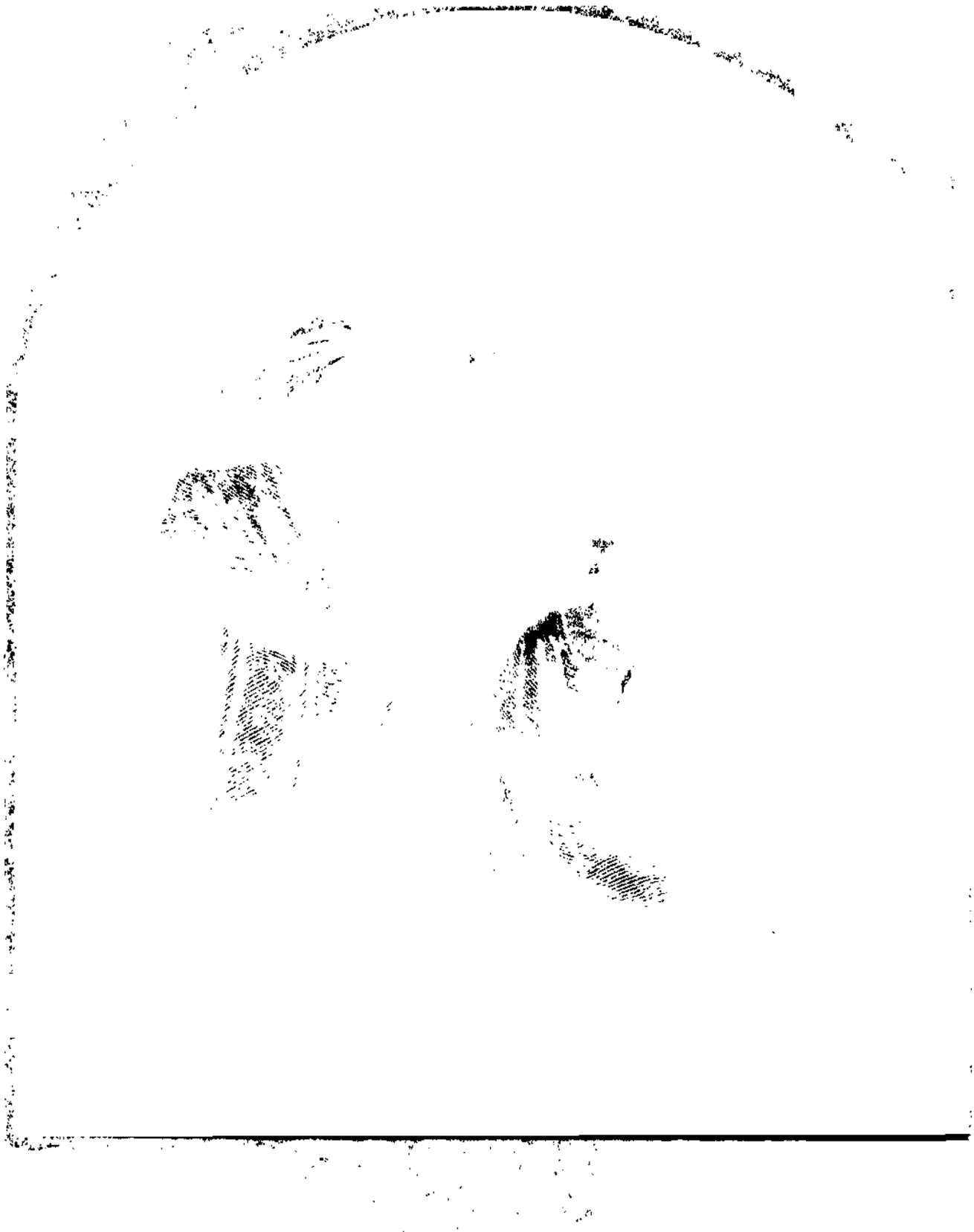
Make our children and domestics thy loving subjects. To all around them may they testify they are Christ's, and that they are crucifying the flesh, with its affections and lusts.

We thank thee, O Lord, for the very pleasing and animating account we have now read of the conversion to Christ of one who was in great power under Candace, the queen of the Ethiopians. Like him, may our great and mighty men devote a portion of their time to the daily perusal of the Scriptures. Give them a veneration for thy Word and ordinances. When they read the sacred Scriptures, may they understand what they read. Would to God that the hearts and lives of the rulers of our land were under the saving influence of the Gospel of Christ! May men of piety, acknowledging the reign of Christ, and influenced by the spirit of Christ, ever fill our places of authority. May they be able men, such as fear God, men of truth, and hating covetousness. May our governors and legislators ever remember that it is the will and command of God, that he who ruleth over men must be just, ruling in the fear of God.

We express our thanks for the institution of the holy ministry; and that it hath pleased God, through the instrumentality of men of like passions with ourselves, to confer the blessings of salvation on our ruined race. Give all thy servants grace, to make full proof of their ministry, and to be determined to know nothing among their people but Jesus Christ, and him crucified. Divine Redeemer, we bless thee for the rich and glorious truths concerning thy humiliation and exaltation contained in the everlasting Gospel, and which thy ministers have an opportunity of proclaiming in the ears of the children of men. As Philip preached Jesus to the Ethiopian stranger, may Jesus, in his person, offices, salvation, and reign, be fully preached by all who profess to be the heralds of mercy. Glory to thy name, O Jesus, that thou wast humbled for us! O make us willing to submit to humiliation and degradation for thee! We desire for ever to admire the grace, and to sing of the wonders of thy love, in willingly laying down thy life, that we might be saved from the lowest hell, and enjoy a life of immortal glory in heaven.

We present our humble thanks for the health of body and tranquillity of mind we have enjoyed this day, and for the gracious supply of our daily returning wants.

We implore thy gracious care and protection this night, with the pardon of all our sins, for Jesus' sake. Amen.



BOAZ AND RUTH.

MIDDEN LIFE OF A CHRISTIAN.
Arundel. Auburn. James's. Hammond. C. M.

1 O HAPPY soul, that lives on high,
While men lie grovelling here!
His hopes are fixed above the sky,
And faith forbids his fear.

2 His conscience knows no secret stings,
While peace and joy combine
To form a life whose holy springs
Are hidden and divine.

3 He waits in secret on his God;
His God in secret sees:
Let earth be all in arms abroad,
He dwells in heavenly peace. WATTS, 31, *B. I.*

RUTH I.

Naomi to Beth-lehem.

SO they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

RUTH II.

Ruth gleaning.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

REFLECTIONS UPON RUTH I., II.—It is great consolation to believers, that their God and Father in Christ prepares the cup of their lot. Does he put into that cup bitter afflictions? It is to promote spiritual health, by reducing the power and virulence of the maladies of the soul. Naomi, the bereaved widow, tasted the bitterness of sorrow; but it was mingled with the sweet honey of her heavenly Father's blessing. Wherever we look, we see marks of the goodness and benevolence of God. Every ear of corn upon the harvest-field, and gathered by the poor and destitute, proclaims the providential goodness of God. It is astonishing, the connection betwixt events of comparatively little and great importance. Ruth, a poor orphan, gleaning in the harvest-field of a man of opulence and piety, was apparently of little moment; but this led to events connected with the birth of kings, and the birth of Christ! Ruth was a female ancestress of King David and King Jesus!

PRAYER.

TRULY, O Lord, thou art a prayer-hearing God. We bless thee that the prayers we presented when we last assembled around the domestic altar thou hast graciously answered. Thou hast protected our dwelling, and preserved our persons; thou hast given us peace and rest. Again we appear before thee as a family, in the capacity of humble supplicants, to seek a renewal of thy mercies to us this day; and that thou wouldest graciously preserve us from the corruptions of our own hearts, the temptations of the wicked one, and the snares of a deceiving world. In all our temporal engagements may we be under the management of thy wisdom and the control of thy grace, that we may be diligent in the business which respects time, and fervent in spirit as to the solemn realities which respect eternity.

Have mercy on our aged friends, amid all the weakness and infirmity connected with that period of life. O let not their age be borne down with poverty! May their wants be supplied abundantly out of thy fulness, and their minds not be overwhelmed with anxiety about their temporal support. If tried with poverty, may they resemble Naomi in contentment of heart, and in submission to the will and arrangements of a good and a righteous God.

Lord, have mercy on our poor relatives. Though poor as to the objects of this world, O may they be rich in grace, rich in faith, rich in enjoyment, and rich in the possession and exercise of a lively hope of the boundless blessedness of the heavenly state.

Preserve us all from the love of earthly riches. Suffer us not to love that which can never satisfy the desires of an immortal soul. If we are affected with a worldly, covetous spirit, mercifully and speedily deliver us from that love of the world, which is incompatible with the love of God. If any of our beloved relatives are under the dominion of an avaricious spirit, O rescue them from the fetters of their captivity, and fill their hearts with the love of Christ, and raise their affections to the sublime realities of the heavenly world.

O Lord, may our dear children bear a resemblance to Ruth in affection to their parents, in submission to thy will, and in dependence on thy providence.

Give us grace, O Lord, to see thy hand in all our afflictions. May we ever remember that, though thou dost not afflict thy people willingly, thou dost afflict them wisely and mercifully. Teach us that, though thou takest no pleasure in the afflictions of thy people, thou takest delight in the consequences of their afflictions—the peaceable fruits of righteousness which, by thy blessing, they afterwards yield.

We seek from our God contentment with our lot. Often may we reflect on what we deserve, even thy wrath and curse; and may we be amazed at the multitude of undeserved mercies with which the cup of our lot is filled, and overflows.

Lord, hear these our prayers, and forgive our sins, for Jesus, our blessed Saviour's sake. Amen.

WHAT MUST I DO TO BE SAVED?
Brook Street. Carr's Lane. Boston. Suffolk. C. M.

1 NOT unto us; but thee alone,
Blessed Lamb! be glory given;
Here shall thy praises be begun,
And carried on in heaven.

2 The hosts of spirits now with thee
Eternal anthems sing:
To imitate them here, lo! we
Our hallelujahs bring.

3 Had we our tongues, like them, inspired,
Like theirs our songs should rise;
Like them we never should be tired,
But love the sacrifice. ANON.

ACTS IX.

Paul's Conversion.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the thorns.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

REFLECTIONS UPON ACTS IX.—Saul, in his unconverted state, furnished an example, seldom equalled, of the most deep-rooted, malignant enmity against Christ, his cause, and his people. He was determined upon the very and utter extinction of the Christian faith. Such attempts are as foolish as an attempt to obliterate the sun from the heavens, or to pluck up the everlasting hills by the roots. The religion of Christ is a tree planted by the right hand of Jehovah, and therefore the power of earth and hell combined can never be successful in its destruction. How marvellous and how marked the conversion of Saul, which disarmed in a moment the most violent and determined enemy of the faith—which changed the most malignant and furious adversary into the most devoted and zealous friend, and which made a persecutor of the faith a preacher and advocate of the truth. Like converted Saul, may each one of us say, "Lord, what wilt thou have me to do?"

PRAYER.

WE adore thee, O Lord, as the sovereign disposer of all events. Adversity and prosperity are equally under thy control. We have reason to exclaim, in the language of thy servant Job, Shall we receive good at the hand of God, and shall we not receive evil? Thou art he who maketh sore, and bindeth up; who woundeth, and whose hands make whole.

We thank thee that we have been preserved in health this day, and that we are enabled, in the enjoyment of many comforts, to conclude the day before thy mercy-seat. We bless thee in behalf of all our relatives and friends whom thou hast preserved from tasting the bitter cup of affliction. We look up unto thee, O Lord, as our defender from evil this night, and humbly hope that thou wilt restore us to the light of another day.

Blessed Jesus, we would rely on thee as our defence. In the prospect of all the sufferings, disappointments, and dangers to which we may be exposed in the future period of our lives, we would look to thee as our defence. We will wait upon thee, for God is our defence. In the past thou hast defended us; in the future be thou our strong rock, and for an house of defence to save us.

As for our beloved children, convince them of their danger, of their helpless situation, and of the necessity of Jesus as their defence. Let each one of them be instructed by thy Spirit thus to cleave to thee as their only defence, and say, Thou art my rock and my fortress.

We supplicate God in behalf of all our relatives and friends; and particularly those who are afflicted and aged. Whether they be afflicted by the temptations of Satan, or by bodily disease, or by poverty, or by the misconduct of those closely related to them, let thy grace, which is sufficient, be sufficient for them; and be thou a very present help to them in trouble. May their and our afflictions be sanctified, and lead us constantly to thee our God, the blessed rock that is higher than man.

We now pray that the reading of the Scriptures may be graciously accompanied by the illuminating influences of the Holy Ghost. May the saving light which fell on the mind of Paul under the walls of Damascus, fall on ours. May not one of us die in a state of spiritual blindness. Heaven forbid that the light of conviction should never shine on our souls till we open our eyes in the world of despair! Our heart is naturally filled with enmity against Christ, his Gospel, and his salvation. O mercifully subdue it, and let the blessed light of saving grace shine within us, and surround us. Let our minds be in a state of loving subjection to the will of God, that, with St. Paul, we may be ready to be, to do, or to suffer whatever our heavenly Father may require. Would to God that each one of us were saying, in the language of the converted Apostle, Lord, what wilt thou have me to do? Holy Spirit, take our minds and our bodies, our faculties, affections, and talents, and let all be consecrated to the service of our God and Saviour.

All we ask is for Jesus' sake. Amen.

FILIAL SUBMISSION.

Melody. Marylebone. George's. Bunbridge. C. M.

1 AND can my heart aspire so high,
To say, My Father, God!
Lord! at thy feet I fain would lie,
And learn to kiss the rod.

2 I would submit to all thy will,
For thou art good and wise:
Let every anxious thought be still,
Nor one faint murmur rise.

3 Thy love can cheer the darksome gloom
And bid me wait serene,
Till hopes and joys immortal bloom,
And brighten all the scene. STEELE.

RUTH II.

Ruth gleaning.

AND when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept *fast* by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

RUTH III.

Ruth and Boaz.

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

REFLECTIONS UPON RUTH II., III.—The gleaning of Ruth, and the smiles of providence which accompanied her humble, but useful occupation, should remind us of the rich mercies which are to be gleaned in the sacred fields of Divine ordinances, where there is enough and to spare. Like Ruth may we glean with diligence; let us never weary in well doing, "for in due time we shall reap, if we faint not." Boaz was blessed of the Lord. He was one of the ancestors of the humanity of Christ. The Spirit of God dwelt in him. Grace shed lustre on his character and life. His wealth was not suffered to lift up his heart with vanity, but was made subservient to the glory of God, and the interests of the poor and needy. As a "near kinsman," Boaz was typical of Christ, who has most mercifully made himself our near Kinsman, by becoming our Surety, taking upon him our nature, and redeeming for us the lost inheritance.

PRAYER.

WE adore and praise thee, O Lord, as the fountain of all blessedness, and as the God of all comfort. The most desirable of earthly objects is nothing without thee. In every earthly comfort there is emptiness without thy blessing. Vanity of vanities, all is vanity! Without thee, our light is darkness; our wisdom, folly; our wealth, poverty; and all our temporal comforts, misery in disguise. It is thine appointment, O Lord, that no blessing can be found apart from thyself, and that they who prefer the creature before the Creator, shall only find labour, disappointment, and sorrow.

We thank thee for the most animating account we have now read of the submission and contentment of Naomi and Ruth, when tried by poverty and struggling with indigence. We bless thee for the manifestations of those shining graces in the old age of the one and in the youth of the other; in the one stooping down to meet the grave, and in the other at the commencement of the active journey of human life.

Should we be visited with poverty, and called upon to struggle hard for the bread that perisheth, with Paul may we learn, in whatsoever state we are, therewith to be content. We bless thee, O Lord, for the example we have now read of poverty and piety united. In all our temporal difficulties, may we possess godliness with contentment, which is great gain.

Lord, have mercy on the poor in our land, and give them an inheritance of grace here and of glory hereafter. May they not be cast down, because thou art refusing them an earthly inheritance, which is neither satisfactory nor durable; but may they rejoice that thou art willing to give them an inheritance which includes the joys of heaven, which will fill the boundless desires of the soul, and continue through the ceaseless ages of eternity.

Have mercy on the *graceless* poor. Blessed God, bring them under the sound of the Gospel, and the moralising influences of the ordinances of religion. May they resemble Ruth and Naomi, and be the possessors of that piety which will sweeten poverty, lighten the burden of indigence, and animate their souls with the cheering prospects of another and a better world, where the chilling blasts of want and suffering are for ever unknown.

Have mercy on the *indolent* poor, and may they resemble Ruth and Naomi in diligence and industry. Rescue them from those careless habits which ever carry along with them want and disgrace.

O Lord, have mercy on the *gracious* poor. May their spiritual wealth rapidly increase. May scarcity of this world's comfort be connected with abundant supplies of heavenly enjoyment.

May our dear children acquire that diligence in the things of time which, by thy blessing, will enrich them with many comforts; and may they acquire that diligence in the service of God which will be the harbinger of the joys of heaven.

We thank thee that thou hast not been unmindful of us during the past night. Give us grace to serve thee with conscientious diligence this day. Forgive our sins, and hear our imperfect prayers, for Jesus our Redeemer's sake. Amen.

SEAL OF THE SAINTS.

Mount Pleasant. Christian's Triumph. Knaresboro'. C. M.

1 GIVE me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

2 Once they were mourning here below
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

3 I ask them, whence their victory came?
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death.

WATTS, 140, *B. II.*

ACTS IX.

Paul and Dorcas.

AND after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he essayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up: and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

REFLECTIONS UPON ACTS IX.—Very soon after Saul's conversion, his sincerity was brought to a severe test. His life was sought, and the Jewish enemies of Christ and his cross longed to shed his blood. Their intended victim was especially under the care and guardianship of Christ. He was destined to lead a life of unparalleled usefulness, to proclaim the Gospel in nations and kingdoms, to plant numerous churches, and in many places of the earth to overturn the worship of idols, and to establish the worship of the only living and true God—the God of salvation; therefore no craft of his enemies could succeed in depriving him of life until he had completed the work which his Divine Saviour gave him to do. When that work was done, when he finished his course, he was ready to receive the martyr's crown, and he nobly died the martyr's death! Like him, may our lives be distinguished by usefulness, and at last may we receive the crown of life!

PRAYER.

O LORD our God, and our fathers' God, we adore thee as the God and the guide and the guardian of all those families which fear thy name. Thou didst promise to be the God of the families of Israel: O be the God of our family, and of all the families with which we are connected. Thou dost set the solitary in families; thou hast formed us a family; in our family capacity thou hast preserved us; all our wants, as a family, thou hast most graciously and abundantly supplied: and we trust thou hast given us some desire to encompass the domestic altar as we now do, and to supplicate the salvation of Christ, in whom all the families of the earth shall be blessed. O Lord, we seek not for ourselves, as a family, worldly wealth, distinction, or power; but we would now most earnestly and humbly pray, that thou wouldst give us the treasures of the covenant of grace, the blessings of salvation, the sure mercies of David. We seek an alliance with thy family, the Church. May *all our domestics, and may all our beloved children*, be members of the family of Jesus, and show to all around that they bear a saving resemblance to their Father who is in heaven.

Have mercy on those families with which we are connected, and who are living without the fear and the worship of God. Lord, we pray for them with emotions of affection, earnestness, and pity. We mourn over their circumstances, and cry to heaven that their hearts may be brought back to God. May these words of the inspired volume most deeply affect their souls: Pour out thy fury on the heathen that know thee not, and on the families that call not on thy name. Suffer them no longer to live in a course of disobedience to thy laws and neglect of thine ordinances, which must inevitably bring down upon them the vials of thy wrath.

We pray, O Lord, that our minds may at all times be suitably impressed when we read thy holy Word. Give us the satisfying evidence that, like Paul, we are converted by Divine grace. May we be in reality on the Lord's side. Boldly, yet prudently, may we ever testify to all around us that we are not ashamed of Christ. O Lord, give a double portion of thy Spirit to all thy ministering servants. May zeal for the honour of Christ, and may compassion for immortal souls, be their animating motives in sounding the Gospel trumpet.

Under the successful labours of thy servants, may all the churches have rest, living in harmony with each other, preserving the unity of the Spirit in the bond of peace. May all the churches be edified by the faithful preaching of the *whole truth*, as Christ himself has given it. May all the churches walk in the fear of the Lord; and may they be multiplied in the comfort of the Holy Ghost.

May the example of Dorcas be extensively imitated by all the daughters of Zion; and may thousands, and tens of thousands, the recipients of their counsels and their charities, have reason to call them blessed.

We thank thee for thy care of us during the past day; and we pray for a continuance of thy kindness during the night. Lord, hear our petitions, and forgive our sins, for the sake of Jesus, our Mediator and Redeemer. Amen.

THE HOLY SPIRIT INVOKED.

Bethel. Peniel. Newcastle. New Eagle Street. S. M.

1 COME, Holy Spirit, come!
With energy divine;
And on this poor benighted soul
With beams of mercy shine.

2 From the celestial hills,
Life, light, and joy dispense;
And may I daily, hourly feel
Thy quickening influence.

3 Melt, melt this frozen heart:
This stubborn will subdue;
Each evil passion overcome,
And form me all anew.

BEDDOME.

RUTH III.

Ruth and Boaz.

AND it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman.

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman.

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

14 And she lay at his feet until the morning; and she arose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

RUTH IV.

Ruth and Boaz.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know; for *there is* none to redeem *it*, beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

REFLECTIONS UPON RUTH III., IV.—Is Jesus our near kinsman? Has he become our Surety, and furnished the most astonishing displays of his condescension, mercy, and love? Then let us with humility and confidence fall down before him, and pray, "Spread over us the skirt of thy righteousness, for thou art our near kinsman: bone of our bone, and flesh of our flesh." He will not—he cannot lend a deaf ear to our cry. As Boaz answered the prayer of Ruth, Jesus will mercifully answer our supplication. He will do unto us all that we require; he will bring forth the best robe and put it on us. He will take us into covenant with himself; he will invest us with spiritual and imperishable wealth; and, at last, place us beside himself upon his throne.

PRAYER.

O LORD our God, we acknowledge our inability to approach thy throne in prayer, with becoming feelings of heart, without the assistance of the Holy Ghost. Divine Spirit, we know not what to pray for without thy teaching; and we cannot present our prayers with earnestness, reverence, and faith, without thine influence. Our Father who art in heaven, we implore the fulfilment of thy promise in our experience, as a family and as individuals: This is my covenant with them, saith the Lord: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed. I will pour out my Spirit upon you, and I will make known my words unto you. Holy Spirit, we would breathe after thee! Display to us the light of truth, and make us know and choose the way.

When we read the Scriptures, may we enjoy the teaching of the Spirit. When we hear the Gospel, by the power of the Spirit may our hearts be opened, and may Divine truth enter and reign for ever. Let the Holy Spirit visit all the churches. Let them wait and long and pray for thy gracious visits. Come, Holy Spirit, and visit withered, formal churches, where no sacred vitality now appears. Let there be a shaking among the dry bones in our valley of vision.

Merciful Spirit, let thine influences descend upon our offspring. Earnestly we pray that they and our servants may be among the living in Jerusalem.

Praise to thy name, O Jesus, that thou art revealed to us as our near kinsman. Thou didst not take upon thee the nature of angels, but the nature of men. Glory to thy name that thou didst espouse our nature, that thou mightest redeem for us our lost inheritance. Eternal praises to thee, O Lamb of God, that thou hast bought back the inheritance by thy precious blood. Teach us more and more to see the necessity of thy righteousness, for our acceptance with God, and for the pardon of sin. We come to seek for each one of us an interest in thy righteousness. O spread this thy skirt over us, for thou art our near kinsman. We are encouraged to come, and boldly to seek this comely garment; for thou wilt not cast us away. Thou hast said, Him that cometh unto me I will in no wise cast out. May none of us enter the valley and shadow of death, till we are able to sing, We are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.

O Jesus, fill our hearts with love to thee, as our redeeming God. May we love thee more than the nearest and dearest of earthly relatives. May a knowledge of thy personal excellences fill our hearts with a superlative love. May a knowledge of thy sufferings and death, a knowledge of the infinitely valuable price thou didst freely give to purchase for us the joys of heaven, fill us with that ardent love which many waters cannot quench, nor floods drown.

We thank thee for the mercies of the night; and may we live this day as thy redeemed subjects and loving children.

Graciously hear, pardon, and accept, for Jesus our Redeemer's sake. Amen.

BREATHING AFTER THE SPIRIT.
Funeral Thought. New Cawsden. Brighthelmstone. C. M.

1 COME, Holy Spirit, heavenly dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.

2 Look, how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys.

3 Dear Lord! and shall we ever lie
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great? WATTS, 34, *E. H.*

ACTS X.

Peter and Cornelius.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*.

2 *A* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour.

10 And he became very hungry, and would have eaten; but while they made ready, he fell into a trance.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

REFLECTIONS UPON ACTS X.—Though a military life is most unfavourable to piety, yet even among military men have been found examples of distinguished holiness and grace: witness a Joshua, and a Cornelius. Let us impartially inquire whether, like Cornelius, we are devout, walking in the fear of God, maintaining religious order in our families, merciful to the indigent and afflicted, and constant and earnest in our approaches to a throne of grace? Unspeakable the pleasure, distinguished the honour, and immense the benefit, of loving and believing approaches to the throne of grace. This is more especially the case when we have the humble, believing conviction that our prayers are accepted and answered. Numerous are the predictions of the calling of the Gentiles into the Church of Christ: let us rejoice that these prophecies are already so amply accomplished.

PRAYER.

GREAT and merciful God, graciously give us thy Holy Spirit, while we engage in our domestic solemnities. Say to us as a family, My spirit remaineth among you, fear not. We have now read that Cornelius was a devout man, and one that feared God with all his house. We earnestly seek that down-pouring of thy spirit, that will make the heads and the members of our family a society of thy devout and faithful worshippers. We would say to each other at this time, O come, let us worship and bow down, let us kneel before the Lord our maker. Lord, enable us to worship thee in the beauty of holiness. May our minds be suitably impressed with the nature of that worship which is acceptable to thee. Thou art the searcher of the heart, and may we ever remember, in all our approaches to thy throne, that thou desirest truth in the inward part. O make us in the inward part to know wisdom. And teach us to offer up prayers in the name of Christ, and under the influence of humble and penitent hearts. Those sacrifices which are acceptable to thee are a broken spirit; a broken and contrite heart thou wilt not despise. May we have such a delight in thy service, and may we derive such benefit from thy worship, that we shall join the Church, and pray, that vain and worldly thoughts may be ever banished from our minds. May we soon obtain a gracious visit from our Lord, and enjoy the delights of his fellowship.

We pray for an increase of worshipping and devout families. May our rulers, both civil and military, resemble the centurion Cornelius. Let not their families discover an absence of the fear and worship of God. In their situations of influence, may they show an example of piety and devotedness to Christ, which may stir up other families to seek and serve God. May our families of rank and power devote their wealth and influence to the honour of thy name, and to the prosperity of thy kingdom. May their prayers and their alms come up for a memorial before God. May the graceless and careless families of the great call to their remembrance the situation of Dives in the habitations of the lost, who was for ever stripped of all his delicacies and fond delights, and who was without even a drop of water to cool his tormented and parched tongue.

We praise thee, O Lord, for the means thou hast appointed for the conversion of sinners, and the building up of saints. We bless thee that we so richly enjoy these means. May the reading and preaching of the Word be rendered effectual in the conversion of all of us now before thee who have not yet felt the saving power, nor tasted the refreshing sweetness of Divine grace.

Let all our children be made the early trophies of a Saviour's conquest. Let the beginning of their days, and the youthful ardour of their lives, be devoted to Jesus; and to a good old age may they live the ornaments of his Gospel.

We thank thee for all the blessings of thy providence and grace we have enjoyed this day. Let our daily offences be forgiven, and our daily duties crowned with thy blessings. We thank God for a place of abode, and that we are not wandering, desolate exiles. We thank thee that we have a bed on which to lay down our head, while our Saviour, the Lord of the universe, was without that comfort, while he tabernacled in circumstances of great humility among the sons of men. We implore the providential protection of our God this night, with the answer of our prayers, and the pardon of our sins, for Jesus' sake. Amen.

COMMUNION OF SAINTS.

Whitby. Maplestead. Keston. Finsbury. S. M.

1 BLEST are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.

2 Blest is the pious house
Where zeal and friendship meet,
Their songs of praise, their mingled vows,
Make their communion sweet.

3 Thus when on Aaron's head
They poured the rich perfume,
The oil through all his raiment spread,
And pleasure filled the room.

WATTS, *Ps.* 133.

RUTH IV.

Early History of David's Family.

AND the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 So Boaz took Ruth, and she was his wife: and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 Now these *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

REFLECTIONS UPON RUTH IV.—Infinitely precious is the redemption of the soul. No man can by any means redeem his brother, or give for him a sufficient ransom. Thousands of lambs and oxen offered in sacrifice cannot redeem the soul. Rivers of oil, of the most fragrant perfume, poured out, cannot redeem the soul. Even a first-born presented upon the altar, or the fruit of the body, offered for the sin of the soul, can make no atonement for human transgression. None but Christ, none but Christ was sufficient to make atonement for human guilt, or to recover the lost inheritance. For this purpose he has shed his blood, he hath laid down his life. May these words, sweeter than the music of angels, sink deep into our hearts, and fill our souls with joy unspeakable, "Deliver him from going down to the pit, for I have found a ransom." What a delightful change was produced in the circumstances of Ruth, through her alliance to Boaz. But who can conceive the change produced in the state and circumstances of a soul, when it becomes savingly united to Christ?

PRAYER.

O LORD, encouraged by thy promises, invitations, and commands, we draw near to thy throne of grace, and we would affectionately and humbly unite in presenting our morning sacrifice. We adore and praise thee for all those endearing and gracious names by which thou hast made thyself known. We bless thee that thou hast said and promised, I will be a Father unto you, and ye shall be my sons and daughters. As a family and as individuals, we would now, by the assistance of the Holy Spirit, claim an interest in thee as our Father. Thou, Lord, art our Father: we are the clay, and thou art our potter; we are all the work of thine hands.

We confess we have been disobedient children. We have wandered far from thee our Father; and unless thou hadst sought and found us, we still had been seeking after the wicked devices of our own heart. If thou hadst not sought us, and brought us under the means of grace, and conducted us within the fold of thy visible Church, long, long ere now, we had been in the abodes of the lost, and our doom of misery and punishment irrevocably fixed. Lord, forgive our wanderings, and may we not only be brought back to thee, but may our hearts be fixed on God. With the Psalmist, may we have reason to sing, Our heart is fixed, our heart is fixed, trusting in the Lord.

Take the hearts of our dear children, and let them be fixed on Christ. May they be fixed on his person, and admire him: may they be fixed on his wise counsels, and obey them; may they be fixed on his ordinances, and observe them.

Bless to us the account we have read of the piety and affection of Boaz and Ruth. We thank thee, O Lord, for pious relatives. Ever may we consider it a greater honour to be related to those who are good than to those who are great. Highly may we value our pious friends. May we value them as the children of God: may we value their counsels, and follow them; may we value their example, and imitate it; may we value their prayers, knowing that the effectual, fervent prayer of a righteous man availeth much.

In all new relations and connections in life, may we earnestly seek to be associated with those who breathe the Spirit of Jesus, and who are clothed with his righteousness. May we travel together on earth with those who shall assist us in prosecuting our journey to the heavenly state. May it be our object and delight to be associated with those here below with whom we hope to enjoy eternal fellowship before the throne of God.

We thank thee, O Jesus, for the luxuriant fields of Gospel ordinances, where Gentiles as well as Jews are permitted to enter, and glean the truths of Divine wisdom and the blessings of eternal life. Blessed Saviour, we praise thee for putting in our way abundance of promises, exceeding great and precious. May all of us embrace such invaluable opportunities, and may we reap a rich harvest of heavenly grace.

We thank thee that we have enjoyed thy watchful care during the past night; and may we walk with God this day.

Hear, O Lord, our humble and imperfect prayer, for the sake of Jesus, our Surety and Saviour. Amen.

THE SPIRITUAL CORONATION.

Coronation. Coronation New. Miles's Lane. C. M.

1 ALL hail, the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown him Lord of all.

2 Crown him, ye martyrs of our God,
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him Lord of all.

3 Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all. DUNCAN.

ACTS X.

Gospel first preached to the Gentiles.

THEN called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism, which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

REFLECTIONS UPON ACTS X.—How exceedingly interesting to see St. Peter setting out upon his journey to preach the Gospel for the first time to the Gentiles, on which occasion the first addition of Gentiles to the Christian Church should take place. He, though inspired, had prejudices to remove. These by the miraculous vision of the descended sheet from heaven, were speedily dispelled; and thus he was enabled, under the high sanction of the King and Head of the Church, to proceed, and invite, and persuade Gentile sinners to enter into his Christian fold, and to become the subjects of his mediatorial kingdom. Faithfully and fully, earnestly and successfully he proclaimed the doctrines of the Gospel, and made known the unsearchable riches of Christ; and thus commenced the entrance of the Gentiles into the Christian Church.

PRAYER.

HOLY Spirit, mercifully impart unto us thy grace, that we may draw near to the throne of our God with reverence and godly fear. We adore thee, O Lord, as the God of providence, as the sovereign disposer of all events, and as having and exercising the right of managing all creatures as seemeth thee meet. We acknowledge thy wise and righteous sovereignty in all the afflictions which have come upon us in this vale of tears. Thou hast caused grief, but it hath been in mercy. When we have been laid upon the bed of languishing, it has been in mercy. When we have been injured in our temporal circumstances, when our plans have failed, when our hopes have been frustrated, it has been all in mercy. When we have been deprived by death of dear and valuable relatives, we acknowledge it has been all in mercy. Thou didst not forsake us, thou hast not cast away our prayer, neither hast thou turned thy mercy from us. As a Father, thou hast had compassion upon us, according to the multitude of thy mercies. Thou hast been our help, and a very present help in the time of trouble. We thank thee that thou art saying to us, in the time of danger, of suffering, and of sorrow, O Israel, trust thou in the Lord, he is thy help and thy shield. Ever, ever may we as a family be among the number of those of whom it is said, Happy are they who have the God of Jacob for their help.

May our hearts be duly sensible of the unmerited kindness we have received this day. Teach us to look on all our temporal blessings as new covenant blessings, and as flowing to us through the channel of our Saviour's righteousness.

As the shades of night are beginning to surround us, we are reminded of our dependence upon thee; therefore we renew our application to thee our God, for protection to ourselves and all in whom we feel interested. O give us that lively faith in Christ by which we shall look upon the night of death as the harbinger of the glorious day of life immortal in the skies. Give us that faith in Jesus which will teach us to say, in the prospect of that night: When time with us shall be no more, we have a building with God, an house not made with hands, eternal in the heavens.

We humbly seek the blessing of our God on the Word now read. May we as a family admire and imitate the holy example of Cornelius. As he anxiously and affectionately assembled his kinsfolk and friends to hear the Gospel proclaimed by Peter, may we employ all the means in our power with our careless connections, to bring them under a preached Gospel, which is the power of God unto salvation, to the Jew first, and also to the Gentile.

To all our children may the Gospel be a joyful sound; and may they earnestly seek and believingly receive at the hand of Jesus the remission of all their sins.

What reason have we to rejoice, O Lord, that the Gentiles are not excluded from the Church of Christ! We thank God that we live in that period of the world when we see an ample fulfilment of this promise: And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Lord, hasten the day when Jews and Gentiles shall be united together in one sheepfold, acknowledging Jesus as their exalted Lord.

All we ask is for Jesus' sake, our only Mediator. Amen.

DEVOTING THE SOUL TO GOD.

Wainsworth. Burton. Collier Row. Kibworth. S. M.

1 AND will the eternal King
So mean a gift reward?
That offering, Lord! with joy we bring,
Which thine own hand prepared.

2 We own thy various claim;
And to thine altar move,
The willing victims of thy grace,
And bound with cords of love.

3 Descend, celestial fire!
The sacrifice inflame:
So shall a grateful odour rise
Through our Redeemer's name. DODDRIDGE.

1 SAMUEL I.

Hannah's Grief and Prayer.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions.

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. (Now Eli the priest sat upon a seat by a post of the temple of the LORD.)

10 And she *was* in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

REFLECTIONS UPON 1 SAMUEL I.—Elkanah was greatly honoured in being the father of one of the most distinguished of Old Testament prophets. His name signifies, "God is jealous." This should remind us that God is jealous as well as merciful. He is, and must be, jealous of his glory. Let us, therefore, under the blessed influence of filial fear and love, beware of trifling with his prerogatives. Let it be the delight of our hearts to give unto the Lord our God, even our God and Father in Christ, the glory due unto his name. In the mistake which the aged Eli formed of Hannah, we see a striking illustration of that truth, "Man judgeth from the outward appearance, but God seeth the heart." Blessed are they who are upright before God.

PRAYER.

ALMIGHTY Creator and gracious Father, what reason have we to bless and magnify thy name, that thou hast formed us rational beings, that thou hast given us faculties and powers, by which we are not only placed above the beasts which perish, but bear a resemblance to angels, the loftiest order of created intelligences! We bless thee that thou hast given us minds formed for knowing, loving, and enjoying thee. We thank thee for the faculty of speech, by which we are fitted for the enjoyment of each other's fellowship, and of imparting to each other, as the followers of the Lamb of God, pleasures resembling the joys of heaven.

We would mourn and weep over the sad and melancholy change which sin has effected upon our nature. We come to thee our God, that our souls may be delivered from the love and reign of sin, and that all the faculties and affections of our mind may obtain a blessed freedom from spiritual captivity. Evermore give us thy grace, that we may live up to the great end of our being—the glory and the service of God.

We thank the Giver of all good for the comforts of the past night. Surely it becometh us to begin the day with thanksgiving and praise. O Almighty Father, gracious Lord, the kind guardian of our days, let our hearts continually record thy mercies in early songs of praise.

We implore thy presence, direction, and help, in all the lawful avocations and duties of the day. In this concluding day of the week, may we show forth thy praise, not only with our lips, but in our lives. May we live this day as those who anticipate the pleasure of entering into thy courts on the approaching Sabbath, to hear of immortality, and enjoy fellowship with the Father, and with his Son, Jesus Christ.

May the reading of the Scriptures at this time show us the importance of families living together in unity, and the necessity of cultivating gentleness and love, and banishing all malice and jealousy and envy. As a family, may we live in the exercise of all the Christian graces and affections. May we bear one another's burdens, and so fulfil the law of Christ.

Let the love of Christ reign in the hearts of all our children. May they not only love one another with natural affection, as children of the same family, but may they love each other as members of the family of Jesus, as fellow-heirs of a heavenly inheritance.

Teach us, O Lord, like Hannah, when our minds are affected with grief, to betake ourselves to earnest prayer. May we know what prayer is, and what the relief is which prayer affords. O give us the golden key of prayer, by which we can unlock the treasury of heaven. Convince us, that if we live in the neglect of prayer, we deprive ourselves of the greatest blessings, and deliberately shut ourselves out from converse with God, whose fellowship forms the chief enjoyment of heaven. May we know what it is to pour out our souls unto God in earnest supplications.

Hast thou answered our prayers? Lord, we praise thee for this distinguished mark of thy love. Give us grace, O Lord, to continue instant in prayer, till we enter the heavenly world, where prayer will be exchanged for praise.

Hear, and answer, and forgive, for Christ's sake, our Advocate and Surety. Amen.

THE GENTILES CALLED.

Buckingham. Swanwick. Oxford. Charlestown. C. M.

1 PRAISE waits in Zion, Lord, for thee,
There shall our vows be paid;
Thou hast an ear when sinners pray,
All flesh shall seek thine aid.

2 Lord, our iniquities prevail,
But pardoning grace is thine,
And thou wilt grant us power and skill
To conquer every sin.

3 In answering what thy church requests,
Thy truth and terror shine,
And works of dreadful righteousness
Fulfil thy kind design. WATTS, *Ps. 65, p. I.*

ACTS X.

Gentiles Converted.

AND they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ACTS XI.

Peter accused for going to the Gentiles.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

REFLECTIONS UPON ACTS X., XI.—How strange that the Jews should have fallen into the erroneous, unjust, and unreasonable opinion, that Gentile nations should never enjoy a place in God's Church, or enjoy the blessings of Messiah's reign! and that they should be for ever doomed to be abandoned by God to an eternal exile from his heaven! This opinion was not confined to those Jews only who still adhered to the Levitical law, but was retained and cherished by those Jews who were converts to the Gospel of Christ. But when they saw the actual change which the preaching of the faith of Christ produced in the minds and lives of Gentiles, and that the Holy Ghost was copiously poured out on them, as well as others, they were filled with wonder, thankfulness, and joy. O may the Holy Ghost descend on us, as individuals, families, and churches!

PRAYER.

HOLY Spirit, enable us at the close of the week, with true devotion of heart, to present our evening sacrifice. We adore thee, O Lord, as the omniscient God. Thine eyes are upon the ways of men, and thou seest all their goings. Thine eyes behold and thine eye-lids try the children of men. May we most seriously think of thine omniscience, and be afraid to sin in the presence of a holy and a righteous God. May we think of thine omniscience, and be astonished at our presumption, in so frequently and so daringly sinning in the presence of a holy and righteous God. May the remembrance of thine omniscience fill thine enemies with terror, and induce them to lay down the weapons of their rebellion. Affect them with the thought, that there is no darkness nor shadow of death where the workers of iniquity may hide themselves. May thy people remember thy omniscience, and be comforted that the eyes of the Lord run to and fro, to show himself strong in behalf of those whose heart is perfect before him.

Through the merit of our Saviour's blood, we supplicate the pardon of all the sins of the past week and of our past life. O convince the impenitent, that though their sins are past, the guilt of their sins is not past, nor the account past, which must be given at thy judgment-day. Give us, O Lord, the grace of a penitent and broken heart, which is of great estimation in thy sight. And, O give us the full and the free pardon of all our sins. Take, we pray thee, the manifold transgressions of our past lives, and blot them out of the book of thy remembrance.

We thank our God for all the mercies of the past week. Hast thou blessed us in our temporal callings? hast thou preserved us from temptation, and defended us from danger? hast thou assisted us in duty, and blessed to our soul the means of grace? To thee, O Lord, we ascribe all the praise; we will praise and magnify thy name for ever and ever.

We pray that thou wouldest continue thine undeserved kindness with us this night; and, if it is thy holy will, may we rise on the morning of another Sabbath-day, with hearts filled with thankfulness and joy, that the day of salvation still remains, and that overtures of mercy and reconciliation are still presented to our miserable and fallen world.

May multitudes under a preached Gospel receive the Holy Ghost, and magnify God as well as others. May we as a family, and as a congregation, be baptized of the Holy Ghost. Now, Divine Spirit, we commit into thy hands our souls, polluted and diseased by sin, and humbly entreat an interest in thy purifying influences.

O take our beloved children and domestics, and sprinkle them with the clean water of thy grace; then they shall be clean: wash them, and they shall be whiter than the very snow.

We desire, O Lord, to remember with gratitude and joy the occasion when Peter first preached to the Gentiles; and we praise thee that so many felt the saving power of the Gospel under his ministrations. Lord, have mercy on the myriads of Gentiles now living without Christ and salvation and hope.

Graciously hear the prayers of thine unworthy supplicants, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us, now and for ever. Amen.

SAFETY IN GOD.

Process Woodlands. Repose. Rylend. Hopkins. S. M.

1 WHEN overwhelmed with grief
My heart within me dies,
Helpless, and far from all relief,
To heaven I lift mine eyes.

2 O lead me to the rock
That's high above my head,
And make the covert of thy wings
My shelter and my shade.

3 Within thy presence, Lord,
For ever I'll abide;
Thou art the tower of my defence,
The refuge where I hide.

WATTS, *Ps.* 61.

PSALM LXI.

God the Defence of his People.

HEAR my cry, O God; attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.
3 For thou hast been a shelter for me, *and* a strong tower from the enemy.
4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.
6 Thou wilt prolong the king's life: *and* his years as many generations.
7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.
8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

Trust in God.

TRULY my soul waiteth upon God: from him *cometh* my salvation.
2 He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved.
3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.
4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.
5 My soul, wait thou only upon God; for my expectation *is* from him.
6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.
7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge *is* in God.
8 Trust in him at all times: ye people, pour out your heart before him: God *is* a refuge for us. Selah.
9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.
10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*
11 God hath spoken once; twice have I heard this; that power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

REFLECTIONS UPON PSALM XLI., XLII.—Fellowship with God in prayer, and other Divine ordinances, support and comfort the believer under the severest sufferings, the heaviest burdens, and the most overwhelming calamities; and he is greatly encouraged in his earnest applications to the throne of grace, by the remembrance of past and numerous instances of the loving-kindness of the God of his salvation. By faith he looks beyond all the troubles of the present life, and anticipates his dwelling-place on high, where he shall for ever dwell in the presence of his God, and see his Saviour face to face. Under the influence of faith the believer presents his supplications before the mercy-seat, and in the exercise of the same faith humbly waits the answer of his prayers.

PRAYER.

O LORD God of hosts, the God of salvation, the God and Father of our Lord and Saviour Jesus Christ, we acknowledge and adore thee in all thy perfections and excellences. Worthy art thou, Father, Son, and Spirit, one Jehovah, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created. All things are upheld by the word of thy power, and thou dost derive a revenue of glory from all thy works.

We thank thee, O Lord, for another day, but more especially for another Sabbath-day, the best of all the seven. We thank thee for the near and animating prospect of entering thy courts, and associating with thy people in exercises of holy devotion.

We would earnestly supplicate thy blessing to rest on all thy ministers and people. May thine ambassadors deliver the message with much earnestness and success, and be made honoured instruments in the deliverance of many captive souls now under the thraldom of Satan's galling yoke.

Many of thy beloved children may be overwhelmed: may a spirit of prayer be abundantly communicated, and may they pour out their soul unto thee, and be led by thy gracious hand to the Rock that is higher than man. O Jesus, thou art the true rock, the rock of salvation, the rock of ages. We pray that thousands of sinners may be persuaded this day to abandon all their false grounds of confidence, and all their false hopes of mercy, and place their faith and their hope on Jesus Christ alone.

Be a shelter and a strong tower unto thy people. Preserve them from all their enemies, and may they and we trust under the covert of thy wings. In all the afflictions and changes of life, amid all the violent storms of temptation, in the prospect of the valley and shadow of death, and when we come to the dark valley, and look the king of terrors in the face, may we be powerfully taught to trust in the covert of thy wings.

Have mercy on us as a family. May the sacred engagements of the day be instrumental in rendering us more holy and heavenly. May the Word be so blessed to us, that we shall be more and more united together by the ties of holy affection, and thus bear a greater resemblance to that illustrious family above, whose fellowship we hope for ever to enjoy.

Give thy holy spirit to our children. May they know and love and believe the Gospel. May they abide before God for ever: O prepare mercy and truth, which may preserve them. Let our servants feel the power of thy Gospel on their hearts, and in all their actions may they enjoy the guidance of the Holy Ghost.

Be the Comforter of aged saints. Whether they be engaged in public or private ordinances, may their spiritual strength be revived, and may their youth be renewed like the eagle's.

Visit the sons and daughters of affliction in their retirements of suffering. Enable them to sing, In God is our salvation and glory: the rock of our strength and our refuge is in God.

Let the great institutions of our land continue and flourish, till the whole earth has acknowledged the mediatorial dominion of Jesus.

Hear us graciously, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

SEEKING GOD.
Bankfield. Hobbs. Vermont. S. M.

1 MY God, permit my tongue
This joy, to call thee mine;
And let my early cries prevail
To taste thy love divine.

2 My thirsty, fainting soul
Thy mercy doth implore;
Not travellers in desert lands
Can pant for water more.

3 Within thy churches, Lord,
I long to find my place;
Thy power and glory to behold,
And feel thy quickening grace.

WATTS, *Ps.* 63.

PSALM LXIII.

Seeking God early.

O GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 They shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM XLIV.

Prayers to be delivered from Enemies.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them?

6 They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

REFLECTIONS UPON PSALM LXIII., LXIV.—The believer has his wilderness here, and his paradise hereafter. On earth, he is often encompassed with dark clouds of sorrow, temptation, and fear, but in heaven he shall enjoy a glorious, an eternal day, when his sun shall no more go down, and where God the Father, Son, and Spirit, one Jehovah, shall be his everlasting light. Unspeakably dear to the children of God is his sanctuary. The attraction does not consist in the gorgeous magnificence of the building, or in its internal splendour; the chief attraction consists in God's presence, fellowship, and worship. This renders the house of God on earth the epitome of his house in heaven. It is this which makes it the anti-chamber of the New Jerusalem, of the celestial city, and of the palace of the great King. The present annoyances of the wicked teach believers more ardently to long for their heavenly home.

PRAYER.

O LORD, we would adore and praise thee as the Lord our God. We were permitted to seek thee early in the closet, when we were under no eye but thine; we were permitted to seek thee early around the domestic altar; we were permitted to seek thee early in thy sanctuary; and we bless thee that, at the close of the day, the door of mercy is still open, and that we have still access to the throne of grace.

We present our thanks for the blessings of this hallowed day. Thou hast given rest to our souls, by leading us to Jesus, the true resting-place, the only resting-place; and thou hast furnished instruction to our minds, by presenting before us in rich variety the manna of Gospel wisdom. Thou hast brought within our reach the consolations of religion, and directed our hopes to the pure and ceaseless joys of heaven. We thank our God that these our privileges are continued with us, and that our lives are continued in their enjoyment. O Lord, forgive the sins of the day. Forgive the imperfections of all thy ministering servants. Where they have been careless or indifferent—where they have been constrained by the fear of man to keep back a portion of the sacred truth—where they have in any measure preached the truth in their own spirit, and not in the Spirit of Jesus, O do thou graciously forgive, and mercifully prevent a repetition of these imperfections and sins in the future period of their days. We pray thou wouldst forgive our sins of which we are guilty as a family and as a congregation, in the manner we have attended upon the public ordinances of thy day and of thy house. We would mourn over our wandering thoughts, our worldly cares, and the spiritual carelessness and indifference which have attended us more or less in the spiritual engagements of the day. O suffer not our numerous corruptions and failings to prevent a blessing on the ordinances we have so imperfectly and unworthily observed.

Merciful God, impart to each one of us that love to thyself and thine ordinances which animated the mind of David thy servant.

Heaven grant that our dear children may resolve now to seek thee, and to seek thee early. Holy Spirit, give them grace thus to resolve; O Lord, thou art our God, and early will we seek thee. Mercifully teach our servants to seek the Lord, and the salvation which is in Christ.

O have mercy on the rising race, and enable them to seek thee early, to seek thee NOW. God prevent that they should delay what is so desirable *now*. Affect them with the thought, that if they refuse to seek thee *now*, in thy deserved wrath thou mayest cast them off for ever.

Teach all of us, O Lord, to look upon this world not as our home, but as a dry and thirsty land, where no water is. May we ever long to see thy power and thy glory in the sanctuary, and at death may we see thy unveiled glory in heaven. Lord, instruct us in the blessed exercise of Divine meditation.

Into thy hands we commend ourselves and our relatives this night. Forgive our sins and hear our prayers, for Jesus our blessed Saviour's sake. Amen.

CHILDREN GIVEN TO GOD.

Petition. Sicily. Mount Ephraim. S. M.

1 GREAT God! now condescend
To bless our rising race;
Soon may their willing spirits bend
To thy victorious grace!

2 O what a vast delight
Their happiness to see!
Our warmest wishes all unite
To lead their souls to thee.

3 Dear Lord, thy spirit pour
Upon our infant seed;
O bring the longed-for happy hour,
That makes them thine indeed. ANON.

1 SAMUEL I.

Samuel dedicated to God.

AND they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

1 SAMUEL II.

Hannah's Song.

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

REFLECTIONS UPON 1 SAMUEL I., II.—Blessed of God are those days which begin with the early worship of God. Does our worship of God commence early in the day, under the shining of the morning's sun? There is another sun shining upon us: it is the Sun of righteousness, which riseth with healing in his wings on those who fear the Lord. Happy are those parents who receive their children from God, as God's gift; and who train them up for God's service and glory. Greatly honoured of God are those parents who can look on *their* children as the children of God, regenerated by his grace; and who can say with thankfulness and joy, Our children are the subjects of grace, in answer to our earnest prayers. Such was the joy of Hannah's heart to which she gave utterance in songs of sweetest praise.

PRAYER.

WE desire, O Lord, after the rest, repose, and protection afforded us during the past night, to approach thee, our God, in the name of our adorable Mediator, and present our morning sacrifice. Now, may our heart rejoice in the Lord; may the horn of our strength be exalted in the Lord; and we would rejoice in thy salvation. On earth may we sing of thy salvation; and through eternity may we join unnumbered myriads in proclaiming the glories of thy salvation in heaven.

We adore thee, O Lord, as the holy Lord God. There is none holy as the Lord, for there is none besides thee; neither is there any rock like our God. Angels are holy, and the spirits of just men made perfect are holy; and heaven is holy, for it is the very place of thy holiness; but there is none holy as thou art holy. Thou art essentially and infinitely and immutably holy. O Lord, make us holy. Take our unholy natures, and wash away the foul depravity by which they are rendered so loathsome and vile.

Soon may we see the ornaments of holiness beginning to appear in our beloved children. O that the Lord would guide their ways to keep his statutes! O that the Lord would grant them and our domestics grace to know and do his will!

O Lord, enable parents, like Hannah, to dedicate their children to the Lord. As children are God's heritage and gift, may parents cheerfully dedicate them to God, and most carefully and conscientiously train them up for his service. God forbid that parents should be the mean of the spiritual and eternal ruin of their offspring. Arouse careless parents to a sense of their duty. May they reflect on the awful misery of parents and their children meeting in the habitations of the lost.

At the great and solemn day, when assembled worlds shall appear before the tribunal of the wise and mighty Judge, may each member of our family, and all the families with which we are connected, be found on the right hand of Christ, and be declared the objects of his love, in the presence of congregated millions.

We adore thee, O Lord, as the righteous disposer of all events. Thou art he who killest and makest alive; and thou art accountable to none. Thou art he who bringest down to the grave, and bringest up; and thou art accountable to none. Poverty is one of thy messengers, and riches can neither be received nor enjoyed without thy permission; thou bringest low, thou liftest up, and thou art accountable to none. Honour and dignity and power are at thy disposal; for thou raisest up the poor out of the dust, and liftest up the beggar from the dunghill, to set them among princes, and make them inherit the throne of glory. Lord, mercifully raise us from the dust of sin and ignominy, and give each of us a place among thy children; then shall we possess honour and dignity, with which the glory of earthly princes is unworthy to be compared.

We invoke thy blessing this day, that we may glorify thee in our temporal calling, and in our religious duties.

Hear our feeble prayers, for the sake of our Divine Redeemer. Amen.

LIBERALITY TO THE POOR.

Piety. Wiltshire New. New York. C. M.

1 HAPPY is he that fears the Lord,
And follows his commands,
Who lends the poor without reward,
Or gives with liberal hands.

2 As pity dwells within his breast
To all the sons of need;
So God shall answer his request
With blessings on his seed.

3 No evil tidings shall surprise
His well-established mind;
His soul to God his refuge flies,
And leaves his fears behind. WATTS, *Ps.* 112.

ACTS XI.

Success of the Gospel.

NOW they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ACTS XII.

Peter in Prison.

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

REFLECTIONS UPON ACTS XI., XII.—Speaking after the manner of man, the murder of Stephen appeared to hinder the progress of the Gospel; but otherwise was the case—it tended wonderfully to promote the rapid furtherance of the Gospel. How remarkable—while men employ cruel persecutions to check and destroy Christ's cause, the unsearchable wisdom and almighty power of God are mercifully and irresistibly employed in overruling the most bitter and formidable persecutions, for spreading abroad Christ's renowned fame, and for promoting the prosperity of his kingdom. As cold water to a thirsty soul, so the minds of genuine saints are refreshed by the welcome tidings of the success of the Gospel, and of sinners flocking to Jesus as doves to their windows.

PRAYER.

O LORD, thou art the infinitely blessed and only potentate whom we adore as our creator, and preserver, and most merciful benefactor. Thou hast given us, as rational and immortal beings, an important place among thy creatures. May we ever remember the great end why thou hast given us rational and reflecting powers—namely, that we should know thee, love thee, fear thee, believe in thee, and enjoy thee.

We have great reason to lament that we have lived so much in opposition to the great end of our existence, and come so short of thy glory. We have loved other things more than thee; we have feared the creature more than the Creator; we have been more afraid of offending man than of offending God; and the world has occupied the chief place in our thoughts, while we have forgotten our merciful Redeemer, the author of all our blessings, and the fountain of all our comforts. These are our sins, thou heart-searching God, for which we deserve thy wrath and curse. O visit us not with deserved punishment; but, in the midst of deserved wrath, remember us with undeserved mercy.

We desire gratefully to acknowledge the kindness we have received this day. For personal, family, social, relative, and public mercies, we present the tribute of our praise. This night may we lie down to rest, relying on Jesus Christ for acceptance with God, the pardon of sin, and a title to heaven. God forbid that we should lie down to rest either with a guilty conscience or a careless heart.

May we be suitably impressed with what we have now read of the early history of the Christian Church. We praise thee for the fortitude thy ministers exercised under persecutions cruel and severe. We rejoice that persecutions were most wonderfully overruled for the furtherance of the Gospel, and for the rapid and extensive enlargement of the Church of Christ. Thou, in thy wisdom, O Lord, didst defeat in all ages the purposes of persecutors, in employing their cruelty and rage as instruments in establishing the cause they were intended to destroy.

As thy hand was with the apostles and evangelists, may thy hand be with thy ministers now, in giving great and increasing efficacy to a preached Gospel. In our congregation, in our neighbourhood, and throughout the world, may great numbers believe, and turn unto the Lord.

Take our dear children, and work saving faith in their youthful hearts, by the power of the Holy Ghost. Give them and our domestics grace to believe in the Lord Jesus Christ; then shall they be saved.

Increase the faith and advance the joy of aged pilgrims. May they show to all around, that they are not only ransomed ones, but that they are returning to Zion with songs and everlasting joy upon their heads.

Give to each one of us, and to all in whom we are interested, the true marks of genuine grace. May we be full of the Holy Ghost and of faith. May we be filled with love to the brethren; and particularly may our compassion flow to the poor brethren. May we be among those of whom it is said: He hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Lord, hear the breathings of our soul, for Jesus' sake. Amen.

IT IS THE LORD.

Salisbury. Providence. Grove House. C. M.

1 IT is the Lord—enthroned in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine.

2 It is the Lord—should I distrust,
Or contradict his will,
Who cannot do but what is just,
And must be righteous still?

3 It is the Lord—who can sustain
Beneath the heaviest load;
From whom assistance I obtain
To tread the thorny road.

T. GREENE.

1 SAMUEL III.

God appearing to the Child Samuel.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called, as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

REFLECTIONS UPON 1 SAMUEL III.—How peculiarly gratifying it is to aged saints who have the near prospect of reaching their heavenly home, when they see little children adorned with piety, as the future hopes of the Church of Christ. In all cases there is something very affecting in witnessing the infirmities of old age; but, when old age is associated with Divine grace, bodily weakness and infirmities are greatly alleviated, and tend to lift up the soul to that heavenly world near at hand, where bodily infirmities are for ever unknown, and where the ransomed millions flourish in all the loveliness and vigour of eternal youth. What a blessing, when children resemble Samuel in the grace of prayer, and in the enjoyment of fellowship with God!

PRAYER.

MOST blessed and gracious Lord God, we adore thee in all the goodness, compassion, and benevolence of thy character. Cold is the affection of the fondest parents compared with thy love. In our creation thou hast manifested thy wisdom and thy goodness; in thy providence thou hast followed us with a succession of uninterrupted kindnesses; but thy goodness in the gift of thy Son, and in the salvation he has purchased, shines with infinite and unrivalled glory.

When we compare thy love with our enmity, and thy goodness with our rebellion, what reason have we to be humbled in the dust before thee! Holy Spirit, enable us with penitent souls and with broken and contrite hearts to cast ourselves at mercy's feet, and confess our transgressions. O Lord, we have sinned against heaven and in thy sight, and are no more worthy to be called thy children. Such of us as have been seated at thy table, alas! how often have we broken our vows! How easily have we yielded to the slightest temptation! how readily have we allowed our corruptions within, and Satan and the world without, to obtain over us a partial dominion! Lord, pardon us through our Saviour's blood. Where can we go, where can we look, but to thee alone? Thou art our only help, our only hope.

Jesus our Saviour, thy blood alone hath power sufficient to atone for sin; thy blood can make us whiter than the snow; no Jewish types could cleanse us so.

We thank our God for thy preserving goodness and care during the past night, and that we are permitted again in a family capacity to encompass thine holy altar. Preserve us from offending thee this day. Keep back thy servants from presumptuous sins, and let them not have dominion over us. In all worldly and temporal engagements, may we resemble Joseph in fidelity towards men; at the same time cultivating godliness with respect to God.

We pray, O Lord, that thou wouldst graciously send prosperity to all the churches. We would mourn over the low circumstances in which many of the churches are found as to zeal, love, spirituality, and unfeigned godliness. Let withered and decayed churches revive as the corn, and grow as the vine. Deliver the church from graceless, carnal ministers. We lament that so many have intruded themselves into the sacred office, who have neither love to Christ nor compassion for the souls of men. Send, we beseech thee, faithful, humble, zealous, and affectionate ministers into thy holy Church, who shall exalt Jesus and his cross before the eyes of men.

Have mercy on our beloved children, and may they resemble the youthful and the holy Samuel in early and distinguished piety. O most merciful God, give us this, the desire of our hearts.

Give heads of families grace to teach and govern their offspring; and to lay upon their children all wise, necessary, and salutary restraints. May all parents with whom we are connected never have reason to believe that, through their carelessness, their children have plunged themselves into those excesses which have accomplished their ruin.

In every afflictive event of providence, teach us submission to the Divine will, and with Eli to acknowledge, It is the Lord; let him do what seemeth him good.

All we ask is for our Saviour's sake. Amen.

MINISTRY OF ANGELS.

Newport. Foundling. Chard. L. M.

1 GREAT God! what hosts of angels stand,
In shining ranks at thy right hand,
Arrayed in robes of dazzling light,
With pinions stretched for distant flight!

2 Hither, at his command, they fly,
To guard the beds on which we lie,
To shield our persons night and day,
And scattor all our fears away.

3 Send, O my God! some angel down,
Though to a mortal eye unknown,
To guide and guard my doubtful way
Up to the realms of endless day. S. STENNETT.

ACTS XII.

Peter's Miraculous Escape.

AND when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

REFLECTIONS UPON ACTS XII.—Outwardly Peter had men keeping his body as a prisoner, while an angelic deliverer was near, ready, under the warrant and commission of the King of kings to set him at liberty, to the confusion of enemies who longed for his death, and to the unspeakable joy of loving and holy friends, who earnestly prayed for his liberty and life. Great was the surprise of Peter, when, at the command of the angel, the chains fell from his hands, and the fetters fell from his feet. Great is the joy of the convinced sinner when the blessed hour of his deliverance from his spiritual captivity arrives, when the chains of his guilt, and the fetters of his corruption are burst asunder, and he enjoys the liberty of a son of God, to be in bondage no more for ever!

PRAYER.

O LORD, we approach thee in the name of Jesus, and in humble dependence upon thy Holy Spirit, to enable us at this time to draw near with a true heart, and in the full assurance of faith. We would extol thee, our God, O King; we would bless thy name for ever and ever. O teach us to bless thee every day, and to praise thy great and holy name for ever and ever. While we live, may we resolve to speak of the glorious honour of thy majesty, and of thy wondrous works. O let all the inhabitants of the earth be brought under the sound of the Gospel of Jesus, that they may abundantly utter the memory of thy great goodness, and sing of thy righteousness.

O Father of mercies, we would ascribe to thee blessing and glory, honour and praise, for all the good things we now possess, and for all the blessings we hope to enjoy beyond the grave. What are we, that we should have so valuable an inheritance in present possession, and that we should have a still more valuable inheritance in reversion? We bless our God for his renewed kindness to us during the past day, in our spiritual concerns, and in our temporal affairs; and for the liberty and privilege we now enjoy of drawing near the mercy-seat. May we ever seriously reflect, that these invaluable opportunities are becoming fewer and fewer; and that all the means of grace on earth are fast hastening to a close. Convince all of us, and particularly the most careless and indifferent among us, of the infinite necessity of a diligent use of all the means of grace, for their present peace and their eternal felicity.

Merciful Father, we would commit ourselves, and all that we are and have, this night, to thy mercy. Lord, defend us from those dangers to which we are exposed, both in body and soul, on account of the weakness of our nature, the craft of Satan, and the corruptions of our own heart. Refresh our frail bodies by comfortable sleep, rest, and repose; and, if it is thy holy will, may we rise, on the morning of another day, to serve thee better than we have ever done.

We adore thee, O Lord, in thy miraculous interposition in behalf of thy servant Peter, when bound with fetters and doomed to die. As he was delivered from fetters of iron, may we and all our relatives be delivered from fetters of sin. As he was taken from a gloomy dungeon, and restored to thy Church, may all our beloved connections be delivered from the dungeon of a natural state, and become living members of Christ's mystical body.

As Peter was liberated in answer to earnest prayer, Heaven grant that, in answer to our earnest prayer, our dear children and domestics may be delivered from Satan's power, and obtain a place in the family of Christ.

We bless thee, O Lord, for what we have now read of the efficacy of prayer in the deliverance of Peter. We believe it is thine appointment; we believe thou delightest to hear the supplications of those who present earnest prayers, in the name of Christ; we believe that thou hast peculiarly honoured prayer: O Lord, give us the gift and the grace of prayer.

Lord, condescend to hear our prayers, for the sake of Jesus, our exalted Intercessor. Amen.

GLORY TO CHRIST AND SUCCESS OF THE GOSPEL.

Isaac. Burton. Mount Ephraim. L. M.

1 MY Saviour and my King,
Thy beauties are divine;
Thy lips with blessings overflow,
And every grace is thine.

2 Now make thy glory known,
Gird on thy dreadful sword,
And ride in majesty to spread
The conquests of thy word.

3 Strike through thy stubborn foes,
Or melt their hearts to obey,
While justice, meekness, grace, and truth,
Attend thy glorious way. WATTS, *Ps.* 45.

1 SAMUEL V.

The Ark in the Temple of Dagon.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods.

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

REFLECTIONS UPON 1 SAMUEL V.—Most easily God can confound the worshippers of graven images, and lay the honour of their hateful idols in the dust. He has vindicated, and he will vindicate his glory against blasphemous, presumptuous idolaters. Truly, there is no God beside our God: his glory he will not give to another, nor his name to graven images. What he did to the idol of the Philistines, he will do to all idols upon the face of the earth; and when the time for the full accomplishment of his purposes arrives, his pure and holy evangelical worship shall prevail in every portion of the habitable globe. In the dishonour which the Philistines showed to God's Ark, they brought themselves under the Divine displeasure. Truly, "Them who honour God, he will honour; but those who despise him, shall be lightly esteemed."

PRAYER.

O LORD our God, we desire to consider ourselves honoured and blessed, in having another opportunity of drawing near thy sacred and Divine majesty, in the exercises and ordinances of our holy religion. Thou art gracious, and full of compassion; slow to anger, and of great mercy. Thou art good to all, and thy tender mercies are over all thy works. A revenue of glory riseth to thee from all thy works; and thy saints shall bless thee. From generation to generation, they shall speak of the glory of thy kingdom, and talk of thy power. In the ages which are to come, they shall make known thy mighty acts to the sons of men, and shall proclaim the glorious majesty of thy kingdom.

We have reason to mourn and confess that our minds have been so little impressed with the glory of thy perfections in the visible creation, in the management of the affairs of providence, but more especially in the great work of redemption. And we have reason to mourn and confess that, while all thy works have praised thee, we, who are endowed with reason and destined for immortality, have so sinfully neglected to proclaim thy glory. In our contemplations, in our speech, in our life, we have come short of thy glory. We have not served the great end of our existence. Woe unto us, for we have sinned!

We thank thee as a family, as a congregation, and as a nation, that we are delivered from the abominations of gross idolatry. Praise to thy name, that in our land no temples are to be seen dedicated to heathen idols. We thank God that we have the Bible, the Gospel, the ordinances, and the ministers of God in the midst of us, blessings more valuable than was the ark of the covenant to ancient Israel. Teach us, O Lord, to value these inestimable privileges. Prevent us, O Lord, from neglecting or abusing these valuable privileges.

We have now read of the low ebb of religion in the Jewish church, when the ark of the covenant, the symbol of the Divine presence, was in the hands of the Philistines, and when the Israelites made no effort to recover it out of their hands. We would lament, O Lord, the low state of religion in our land and nation. How few are there who really profess to live in the fear of God and in the faith of Christ! And how few of those who bear the name of Jesus, are zealous for his honour and the extension of his kingdom! As a family we would lament that we have so little zeal and spirituality and heavenly-mindedness, and that we are so little animated by the fire of sacred devotion in our religious exercises.

Lord, what wait we for? We wait and long and pray for thy Spirit, and for a blessed revival of religion throughout all the churches. Fulfil, we earnestly pray, these promises in all the congregations of thy people: In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and of darkness. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Enkindle in the minds of our dear children an early flame of zeal for the glory of God, and for the spread of the Gospel of Christ. May they delight to join those sacred associations which are formed for the enlargement of the kingdom of Christ.

We offer up our grateful acknowledgments for the mercies of the night. This day may we discover an increase of zeal for thy glory and delight in thy service.

Hear our feeble prayers, and forgive our sins, for our dear Redeemer's sake. Amen.

ATTENTION TO THE GOSPEL.

Orpheus. Orange. Peckham. S. M.

1 COME sound his praise abroad,
And hymns of glory sing;
Jehovah is the sovereign God,
The universal king.

2 He formed the deeps unknown
He gave the seas their bound!
The watery worlds are all his own;
And all the solid ground.

3 Come, worship at his throne,
Come, bow before the Lord;
We are his works, and not our own;
He formed us by his word. WATTS, *Ps.* 95.

ACTS XIII.

Paul preaching in Cyprus.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work wherennto I have called them.

3 And when they had fasted, and prayed, and laid *their* hands on them, they sent *them* away.

4 So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus;

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

REFLECTIONS UPON ACTS XIII.—It is peculiarly striking to see the sovereign distinctions betwixt individuals in their mature life, who were associates in early days. In early days they were alike as children of wrath; but in maturity, some continue the subjects of corruption, and others are made the subjects of grace. What an honour; what a privilege—to enjoy the tuition, and to be under the guidance of the Holy Ghost! God will greatly bless those teachers, parents, and ministers, who have received the Holy Spirit as their instructor and guide. May that delightful and animating promise be fulfilled in our experience, "I will put my promise within you." Amen.

PRAYER.

BLESSED and exalted Jehovah, we adore thee as the sovereign potentate of the universe. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Thou art kind and gracious to all thy subjects who place their trust in thee. Thou upholdest all that fall, and raisest up all that are bowed down. Thou art the boundless source of all the blessings which thy creatures require, and with a bountiful hand thou dost supply all their wants. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

We thank thee, gracious God, that during the past day thou hast opened thy liberal hand, and supplied our daily wants. Thou hast instructed us to pray, Give us day by day our daily bread; and as thou hast commanded us to present this petition daily, thou hast daily answered this petition. Graciously continue with us thy kindness this night; and may we lie down to rest under the confident persuasion that thou art our Father, and that we are thy children. May we lie down to rest in the conviction that our sins are pardoned and our persons accepted.

We praise thee, O Lord, for all the instances of thy providential goodness we have enjoyed as a family. Though in the vast universe over which thou rulest we are only an insignificant speck, we bless thee that we are neither lost nor overlooked. We are as much the objects of thy care, and the charge of thy kind providence, as if we were the only creatures thou hast formed. For thy spiritual blessings we desire more especially to praise thee. We thank thee for the bread of life provided for our souls to nourish them, and for the water of life to refresh them; for the promises of the Gospel to animate them, and the garments of salvation to defend them.

We pray that these invaluable blessings which we enjoy may be extended over the whole earth. O that the privileges of the Gospel were as extensive as the habitations of men! As thou didst separate Barnabas and Paul for the work whereunto thou hadst called them—as thou didst remarkably qualify and prepare them for the important work of preaching the Gospel, so do thou graciously raise up and prepare great numbers of able and faithful men for sounding the gospel trumpet, for attacking the strongholds of Satan, and for persuading sinners to submit to the pacific sceptre of Immanuel. We lament that in our day men are to be met with as opposed to the truth as Elymas, the sorcerer, in the days of Paul.

Let not the day ever arrive, when our beloved children shall be turned away from the faith by the craft of infidels, or the deceitfulness of their own hearts.

We earnestly pray for a communication of faith to those who are without it, and for an increase of faith in the minds of those who possess it. May many believe and be astonished at the doctrine of the Lord. Increase the faith and the comfort of aged pilgrims, and may they go on their way rejoicing.

Graciously hear our prayers, for Jesus our Mediator's sake. Amen.

FAITH AND SALVATION.
Penitents. Warrington. Ulverston. L. M.

1 NOT by the laws of innocence
Can Adam's sons arrive at heaven:
New works can give us no pretence
To have our ancient sins forgiven;
2 Not the best deeds that we have done
Can make a wounded conscience whole:
Faith is the grace,—and faith alone,
That flies to Christ, and saves the soul.
3 Lord, I believe thy heavenly word!
Fain would I have my soul renewed:
I mourn for sin, and trust the Lord
To have it pardoned and subdued. WATTS.

1 SAMUEL VII.

Ark restored and Israel Penitent.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

REFLECTIONS UPON 1 SAMUEL VII.—Many and affecting are the outward changes and vicissitudes which the Church of God has experienced; but, how comfortable to know and believe, that the security of the Church continues for ever unchanged. She is built upon a rock, and the gates of hell can never prevail. May we profitably remember Samuel's advice to Israel, and earnestly pray that every idol may be expelled from our bosom, and that Jesus may fill the throne of our hearts, and reign for ever within us, by the influences of his Spirit. What a blessing is unfeigned evangelical repentance! May our sins be our grief and our burden! By Divine grace may we turn from sin with holy hatred and holy sorrow, and with full purpose of heart may we constantly endeavour after that obedience which is new, flowing from a new principle of filial love and zeal for the glory of our God and Father in Christ.

PRAYER.

O THOU who art the Father of our Lord and Saviour Jesus Christ, and God of all glory, we adore and praise thee that thou hast so loved the world, as to give thine only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. We acknowledge in thy presence, with shame and confusion, that we have been slow of heart to believe the record thou hast so clearly and abundantly given of thy Son. What reason have we to mourn over our evil hearts of unbelief! and yet what reason have we to rejoice that thou hast not destroyed us in our unbelief!

We pray for love to the Lord Jesus Christ. Affect us with the thought, that they who love not the Lord Jesus Christ are accursed. Mercifully bestow upon us all this precious inheritance—hearts filled with love to Christ. May all our relatives and friends be filled with the love of Christ.

May our dear children love Jesus more than their earthly parents. May they love him who has done and will do more for them than any earthly parent can ever accomplish.

Have mercy on unbelievers. Fill their minds with just and alarming apprehensions respecting their true state. Convince them most powerfully and effectually that they who believe not on the Son of God are condemned already, and that the wrath of God abideth upon them. We place all our ungodly relatives at our Saviour's feet. Lord Jesus, thou knowest their grievous maladies. If thou wilt, thou canst make them whole.

We adore and praise that gracious Providence which has cared for us, and watched over us, and protected us during the past night; and we humbly pray that, in all our spiritual duties, we may be led this day by the Spirit of God. When employed in our worldly calling, may we be preserved from a worldly spirit; and when employed in the things of time, may we never be left to fall into the awfully destroying sin of preferring the objects of time before the realities of eternity.

We pray for the prosperity of all the churches. As thou didst gladden the hearts of Israel by bringing back the ark of the covenant, after an absence of twenty years, so do thou restore to cold and withered churches the reviving influences of the Holy Spirit, which have been long withdrawn. O let these influences copiously and speedily descend like rain upon the mown grass, and like showers that water the earth.

Come, Holy Spirit, thou heavenly Dove, O come with all thy quickening powers, mercifully kindle a flame of sacred love in these our hearts, which are so cold and lifeless.

Impart unto us, and all in whom we are interested, the grace of repentance. Like Israel of old, may we obtain such a sight of our sinfulness and guilt, that we shall fall down prostrate at mercy's feet, and acknowledge, We have sinned against the Lord. Give us an interest in the prayers of pious men and pious ministers, whose prayers, like those of Samuel, have influence with a prayer-hearing God; but, above all, may we be interested in the intercessory prayers of Christ.

Lord, hear our feeble supplications, and forgive our sins, for the sake of Jesus, our Surety and Saviour. Amen.

GRACE AND GLORY.

Fordingbridge. Lutton (or Canada). Bramcote. L. M.

1 THE Almighty reigns exalted high
O'er all the earth, o'er all the sky;
Though clouds and darkness veil his feet,
His dwelling is the mercy-seat.

2 O ye that love his holy name,
Hate every work of sin and shame;
He guards the souls of all his friends,
And from the snares of hell defends.

3 Immortal light and joys unknown
Are for the saints in darkness sown:
Those glorious seeds shall spring and rise,
And the bright harvest bless our eyes.

WATTS, *Ps. 97, p. III.*

ACTS XIII.

Christ's Life and Resurrection.

AND when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus;

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet, desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

REFLECTIONS UPON ACTS XIII.—However numerous and powerful the spiritual enemies of the believer, he can say in the language of the Psalmist, "Though they compass me about like bees, yet in the name of the Lord I will destroy them. The Lord of hosts is with us, the God of Jacob is our refuge." How awfully God displayed his righteous vengeance in the destruction of the idolatrous and polluted nations of ancient Canaan! This teaches the important lesson, that it is man's highest honour, and greatest security, and best interest, to serve God and observe his ordinances. And it teaches the solemn lesson, that his impenitent enemies must perish, that "the wicked shall be turned into hell, with all the nations that forget God!" Seeing that Jesus obeyed, suffered, died, made atonement for human transgression, and is now exalted to be a Prince and a Saviour, may we have peace with God, through Jesus Christ our Lord!

PRAYER.

WE adore thee, O Lord, as the God of salvation. Thou art the governor among the nations; kings, sceptres, and thrones are at thy disposal. Thou didst place Saul upon the throne of Israel, and in thy displeasure thou didst cast him down from the place of his power. In thy gracious sovereignty, thou didst raise up David to be Israel's king, who fulfilled thy will, as the man according to thine own heart. We rejoice that of his seed thou didst raise unto Israel a Saviour, JESUS, according to the promise. We praise thee for thy wondrous love.

At the close of the day we present our tribute of thanksgiving for the mercies received. For the continuance of health and of reason, those inestimable blessings—for the portion of usefulness thou hast connected with our lives as relatives, as friends, and as members of society—for smiling upon us in our temporal calling, and for assisting us in our religious duties—for defending our bodies from danger, and our souls from temptation;—for all these mercies we praise and thank the name of the living God.

We come to thee, our God and Father, for thy providential care, and protection this night. May we look beyond the night of human life to a day of glory in heaven, relying on the righteousness of Christ that we shall enjoy that day for ever in the society of holy angels and glorified saints.

May all our children be delivered from the night of spiritual death, and introduced into the day of grace. O that each one of them may sing for ever and ever the triumphs of redeeming grace, in the society of countless myriads of redeemed saints.

Sanctify to our souls the Word we have now read, and impress upon our minds thy gracious interposition on behalf of the Old Testament church, to which we have now listened. As thou didst destroy seven nations, the inhabitants of Canaan, and give thy people undisturbed possession of that promised inheritance, we would earnestly pray that thou wouldst graciously expel from our souls the numerous corruptions which have long held undisturbed possession, and let the Holy Spirit enter with his heavenly grace, and reign over all our powers, affections, and desires.

We thank thee, O Lord, for the word of salvation. We praise thee that from our early days the word of salvation has been addressed to our ears; we now pray that it may be addressed to our hearts. Give us grace to believe that this word of salvation has been as really and personally sent to us, as if our names had been announced from the heavens. We lament that we have so long listened in vain, and that the voice of mercy has produced so little effect upon our hearts and lives. Holy Spirit, mercifully give efficacy to a preached Gospel, and let none of us remain hardened under its joyful sound. May we discover those fruits of repentance, and that baptism of the Spirit, which will be the pleasing evidence that the word of salvation has reached our heart. All we ask is for the sake of Jesus, our glorious Surety. Amen.

LOVE TO GOD AND OUR NEIGHBOUR.
Charity. Country. Marks. L. M.

1 THUS saith the first, the great command,
Let all thy inward powers unite
To love thy Maker and thy God,
With utmost vigour and delight.

2 Then shall thy neighbour next in place
Share thine affections and esteem;
And let thy kindness to thyself
Measure and rule thy love to him.

3 This is the sense that Moses spoke,
This did the prophets preach and prove;
For want of this the law is broke,
And the whole law's fulfilled by love.

WATTS, 116, *B. I.*

1 SAMUEL XII.

Samuel's Fidelity.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

REFLECTIONS UPON 1 SAMUEL XII.—Kindness, patience, and impartiality, are essentially necessary for the judges of the earth. Of these exalted virtues the venerable and holy Samuel furnished an illustrious example. Covetousness is a great stain upon the character of rulers, who, like Samuel, should live above the allurements of wealth, and never prefer personal and family aggrandisement, before the moral and spiritual prosperity of the community. Fearing God, and hating covetousness, should be the characteristic ornament of all rulers. These should be "an ornament of grace to their head, and as chains of gold around their necks." How much, then, do magistrates and judges require an interest in the prayers of those who, through Christ, have influence at the throne of grace!

PRAYER.

BLESSED Lord God, whom we approach in the name of Christ, we acknowledge thine we are and thee we ought to serve. Thou hast mercifully refreshed and preserved us during the past night. When we were fast asleep, helpless as children, and unable to defend ourselves from the attack of any foe, thou didst surround us with the arms of thine almighty care, and permit no evil to befall us. We desire to feel our obligations to love and serve thee strengthened by the continuance of thine undeserved kindness.

We have now read of the faithfulness of thy servant Samuel in thy work during a long life. Like him, may we be diligent in seeking after the prosperity of thy kingdom; like him, may our affection and attentions be occupied by the advancement of the interest of thy Church.

We thank thee, O Lord, for thy law. May we feel the obligations under which we are laid to obey thy law from its high and Divine sanction, as coming from thyself. May we most sensibly feel our obligations to obey thy law and observe thine ordinances, from a conviction of thy love. Thou hast given us thy law as much by the love of a Father, as the authority of a ruler. May thy laws, which are holy, just, and good, be the rule of our actions this day, and the constant guide of our steps all the future period of our lives.

Graciously write thy laws on the hearts of our dear children. Enable them to make a holy choice of thy holy laws to be their counsellors; then they shall ever find them to be a lamp unto their feet and a light unto their path.

We desire to offer up our prayers for aged friends, that they may enjoy those soothing, religious consolations in the evening of their days which thy servant Samuel so richly enjoyed. When their power of enjoying temporal comfort diminishes, may their capacity for enjoying spiritual and heavenly blessings increase. May their hoary hair, white with age, be found accompanied with unfeigned godliness; then it will prove a crown of glory more valuable and more desirable than the diadems of kings. Give our aged friends grace to pray with the Psalmist, Cast me not off in the time of old age, forsake me not when my strength faileth.

Have mercy on all thy ministers, and make them faithful in thy service to the close of life. If they live till they are old and gray-headed, may they be continued ornaments of the glorious Gospel, and exhibit the blessed and comforting influence of that truth and of those promises which they have so long published to others. When they have finished their course, may they hear their redeeming God thus address them: Well done, good and faithful servants, enter ye into the joy of your Lord.

We pray for all the magistrates and rulers of our land. Give to them the piety, integrity, humility, and firmness which shone with such brightness in the character and actions of Samuel. At all times may the people have reason to say respecting them, Ye have not defrauded us, nor oppressed us, neither have ye taken ought of any man's hand.

O thou Hearer of prayer, forgive our sins, and answer our requests, for Jesus our Saviour's sake. Amen.

THE GOSPEL FEAST.

Old England. Peters. Wareham. L. M.

1 HOW rich are thy provisions, Lord!
Thy table furnished from above!
The fruits of life o'erspread the board,
The cup o'erflows with heavenly love.

2 Thine ancient family, the Jews,
Were first invited to the feast;
We humbly take what they refuse,
And Gentiles thy salvation taste.

3 We are the poor, the blind, the lame,
And help was far, and death was nigh;
But at the gospel-call we came,
And every want received supply.

WATTS, 12, *B. III.*

ACTS XIII.

Despising Christ.

BE it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

REFLECTIONS UPON ACTS XIII.—None but God can forgive sins. Christ forgave sins when he dwelt on earth in his humiliation, and he now forgives sins while in heaven in his exaltation. This act proclaims his Divinity. Besides, he atoned for sin, and therefore has the right to forgive sin. Let each one of us ask with solemn sincerity, "Have I applied to Jesus for the pardon of my sins, and the renewing of my nature? Believing in his power to pardon, and in his willingness to forgive, have I said, in the language of the penitent, and afterwards pardoned publican, 'Lord, have mercy on me a sinner!'" How seriously we should reflect upon and feel the importance of this truth, that in proportion to Christ's willingness to save and forgive will be the aggravation of our guilt, and the greatness of our punishment, if we refuse to ask salvation, to implore forgiveness through a Saviour's death. If we are wise we will think in time, and consider those things "which belong to our peace before they be for ever hid from our eyes."

PRAYER.

THY mercy, O Lord, is above the heavens, while thy truth reacheth unto the clouds. We acknowledge that all thy perfections have been dishonoured by the sins of men; but we rejoice that all thy perfections have been glorified by the obedience, sufferings, and death of thy well-beloved Son. Glory to thy name, that thy mercy has obtained an honourable vent, by which it can flow to miserable, guilty men, consistently with the honour of all thine attributes. We take encouragement from thy mercy to put our trust under the shadow of thy wings. Thou art the fountain of all those blessings which our souls need, and thou dost mercifully withhold from us all those evils which our sins deserve. If thy mercy had not been great, long ere now every blessing had been taken from us. If thy mercy had not interposed, long ere now the hand of thy justice had fallen upon us, and made us the victims of thy vengeance. We will therefore sing of thy mercy. Thy mercy shall be built up for ever. We desire to acknowledge thy daily goodness, which has not been interrupted by our daily and aggravated offences. Deeply affect us with the thought, that our offences are greatly aggravated by thy goodness, in opposition to which we have long sinned. Humble us under a sense of our sins and our sinfulness. Give us that repentance which is evangelical; give us that repentance which is connected with genuine, fervent desires to be delivered from the pollution of sin as well as its guilt.

Lord, we entreat thy gracious pardon through the righteousness of Christ alone. We believe that he alone atoned for human guilt, and take comfort that they who seek forgiveness through his blood shall obtain the pardon of all their sins. Glory to our God, that one great object of the Gospel is to proclaim forgiveness through the blood of Christ. O may we be among the blessed number of those who are justified through the righteousness of Jesus from all things, from which we could not be justified by the law of Moses. Suffer none of us to despise Christ, or the method of salvation by his sufferings and death.

Preserve our beloved children from neglecting their salvation, or despising Christ. Convince them that the destruction of despisers of Christ and his Gospel who die impenitent is inevitable. God forbid that this should be their sin, that this should be their doom!

Lord, give us an increasing love to the preaching of the Gospel. As the Gentiles besought the Apostles to preach to them the same words next Sabbath-day, may we have an increasing pleasure in hearing the same words of gospel truth reiterated in our hearing. Never, never may thy blessed Gospel be to us as a tale that is told; but may it ever be to us the joyful sound.

We rejoice that thy Gospel is preached to Gentile nations, and that when the Jews rejected it, the Gentiles received it. O Jesus, be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

We thank our heavenly Father for the mercies of the day, and pray for the pardon of all our sins. We commend ourselves and all our beloved friends to thy care this night. May we be so strengthened by refreshing repose, as to be prepared on the approaching day to serve thee according to thy will.

All we ask is for Jesus our Mediator's sake. Amen.

JOYING AND GLORYING IN THE LORD.

Sandgate. Leodamia. Missionary. C. M.

1 YE saints of every rank, with joy,
To God your offerings bring:
Let towns and cities, hills and vales,
With loud hosannas ring.

2 Let him receive the glory due
To his exalted name;
With thankful tongues, and hearts inflamed,
His wondrous deeds proclaim.

3 Praise him in elevated strains,
And make the world to know
How great the Master whom ye serve,
And yet how gracious too.

BEDDOME, alt.

1 SAMUEL XII.

Counsels to serve God.

AND Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way;

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

1 SAMUEL XIII.

Saul rebuked by Samuel.

AND the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

8 And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

REFLECTIONS UPON 1 SAMUEL XII., XIII.—We have no reason to be afraid of God's wrath, if, under a penitential sense of our sinfulness and unworthiness, we have fled to Jesus to obtain forgiveness through his blood. There is then no condemnation, for we are in Christ Jesus, clothed with his righteousness, and redeemed by his death. As Samuel prayed for Israel, may we offer the earnest supplications of our heart for our families, for the churches and congregations with which we are associated, for society, for our country, and for the interests of Immanuel's kingdom. How affecting to think of the infatuation of Saul, and of his sacriligious acts, which proved the harbingers of his ruin! "Lord, hold us up, and we shall be saved!"

PRAYER.

O LORD, we adore thee as our Creator and our Governor. Thou art infinitely worthy to be feared, and to be served. Yet we confess that we have often turned aside from following the Lord. We have often preferred our own foolish counsels to thy wise laws. We have willingly obeyed our own corruptions, and we have firmly resisted thine authority. We have gone after vain things, which can neither profit nor deliver the soul. We have gone after vain things, by which our souls have sustained the greatest loss, and by which they have been exposed to the greatest danger.

Convince our dear children of the vanity, the disgrace, and the danger of a life of sin. Convince them that, though sin is sweet to the carnal taste, it is a deadly poison, sufficient to bring upon the soul the inconceivable miseries of eternal death. O deliver them from sin the destroyer, and lead them to Christ the Saviour.

Preserve such of us, O Lord, from backsliding, as enjoy thy saving grace. Enable us to keep our garments clean. May we, through the Spirit, perfect holiness in the fear of the Lord.

We rejoice, O gracious God, that thou hast in thy gracious sovereignty formed a people for thyself, by separating them from the rest of the world, and adorning them with the graces of the Holy Ghost. O mercifully place us among the number of thy children, and may each one of us belong to thy Church, whom thou hast made a peculiar people. Give us an increasing attachment to thy people. May we love the spirit they breathe, the language they speak, the pursuits they follow, and the graces with which they are adorned.

We bless thee for the gracious promise, The Lord will not forsake his people for his name's sake. Give us faith to plead this promise, and to derive from it that sweet consolation which it is fitted to impart in the hour of trial and of grief. We rejoice that it is impossible thou shouldst ever forsake thy people, for thou lovest them with an everlasting love, and hast pledged thine eternal veracity, which is immutable as thy throne, that thou wilt not forsake thy people for thy name's sake.

We commend to thy saving care all our friends and relatives. Incline the hearts of all of them, without exception, to serve thee. Such of them as are now following after vanity, touch their souls by thine almighty grace, and may they serve the Lord with all their hearts. Make them as zealous in the service of Jesus as they have been zealous in the service of sin.

Lord, impress our hearts with the grateful remembrance of the great things thou hast done for us. In giving us life and reason and immortality, thou hast done great things for us. In preserving us from our birth to the present moment, and continuing with us the means of grace, thou hast done great things for us. But, in giving us Jesus, thy gift unspeakable, thou hast done great things for us, for which we would praise thee for ever and ever.

We thank thee for thy kindness during the night, and we humbly seek thy guidance and assistance in the duties of this day.

Hear our humble prayers, and forgive our sins, for Jesus our Mediator's sake. AMEN.

THE GOSPEL THE POWER OF GOD.
Penitents. Warminster. Gould's. L. M.

1 WHAT shall the dying sinner do,
That seeks relief for all his woe?
Where shall the guilty conscience find
Ease for the torment of the mind?

2 How shall we get our crimes forgiven,
Or form our natures fit for heaven?
Can souls, all o'er defiled with sin,
Make their own powers and passions clean?

3 In vain we search, in vain we try,
Till Jesus brings his Gospel nigh;
'Tis there that power and glory dwell,
Which save rebellious souls from hell. WATTS.

ACTS XIV.

Success of the Gospel.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

REFLECTIONS UPON ACTS XIV.—Faith is God's gift. Jesus is the author and finisher of faith. If we have no faith, let us, without delay, seek faith from Jesus, who giveth liberally and upbraideth not. If we have obtained faith, let us seek more faith, saying with the disciples, "Lord increase our faith!" How delightful it is to preach the Gospel, and how delightful it is to hear the Gospel, when it is accompanied with the demonstration of the Spirit and with power. O with what earnestness and continuance we should intercede and plead with God for the copious descent of the influences of the Holy Spirit on all the churches, and wherever, and whenever, and by whomsoever the Word of truth is proclaimed. These influences alone can cause the incorruptible seed to germinate, to spring up, to bring forth spiritual fruit. These alone can melt the heart cold as ice, and impress the lovely image of God upon the soul.

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, thou art the living God. The gods whom blinded heathens worship are vanities and lies; but thou art the true God, who made the heaven and earth, and the sea, and all things that are therein. During a long tract of ages thou hast left the nations to walk in their own ways; but, we rejoice, there is a period coming, when all nations under the influence of the Gospel shall walk in the light of thy countenance.

We adore thee, O Lord, in the wise and merciful arrangements of thy providence. The breezes of the heavens proclaim thy beneficence, and the showers which descend from the clouds refresh the earth with thy blessing. Thou hast not left thyself without a witness, even among idolatrous heathens, in that thou doest good, making them the constant sharers of thy kindness, giving rain from heaven and fruitful seasons, and filling their hearts with food and gladness. Hasten the day, Father of mercies, when the Sun of righteousness shall illuminate all the habitations of darkness and cruelty, and when showers of the Spirit's influences shall descend and gladden all their hearts.

Let the Gospel, we earnestly pray, be abundantly blessed wherever it is proclaimed. Like the Apostles, may thy ministers preach the Word boldly in the name of the Lord, ever remembering that it is thy Word, and delivered for thy glory, under the high sanction of thy Divine and gracious authority. May a similar blessing attend their labours to that which attended the labours of thine inspired messengers: may multitudes believe, both of Jews and Gentiles. We have long heard the Gospel report, and may each one of us be among the number of those who believe it. Let none of us ever connect ourselves with those who are evil affected towards thy people. If there are any among our relatives determined enemies of Christ and his Gospel, may the enmity of their hearts soon be destroyed, and may they become the willing subjects of his gracious dominion.

Make our beloved children the early and devoted subjects of the Prince of Peace, and may their aversion to his government and laws be completely subdued. We present them before thee, O Jesus, for thy blessing. Suffer our dear children to come unto thee.

We thank our God for the privileges we enjoy, in connection with the congregation with which we are associated. We bless thee for all the assistance thou hast given to thy servant, in the discharge of his ministerial and public duties. We thank thee for all who have been brought to the knowledge of the truth, through his instrumentality. We pray that on the approaching Sabbath, and while he is sounding the Gospel trumpet, thou wouldst most graciously and extensively give testimony to the Word of thy grace.

Accept of our humble acknowledgments for the mercies of the past day and the past week. Refresh us with sleep and repose, that we may be prepared for the solemnities of an approaching Sabbath. All that we ask is for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

SUMMER.

Doversdale. Folkstone. Wells. L. M.

1 SEASONS and times obey his voice:
The evening and the morn rejoice
To see the earth made soft with showers,
Laden with fruit, and dressed in flowers.

2 'Tis from his watery stores on high
He gives the thirsty ground supply;
He walks upon the clouds, and thence
Doth his enriching drops dispense.

3 The desert grows a fruitful field,
Abundant food the valleys yield;
The valleys shout with cheerful voice,
And neighbouring hills repeat their joys.

4 The pastures smile in green array;
There lambs and larger cattle play;
The larger cattle and the lamb
Each in his language speaks thy name.

WATTS, *Ps. 65, p. 11.*

PSALM LXV.

Reasons for Praising God.

PRAISE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.

PSALM LXVI.

God's glorious Power.

MAKE a joyful noise unto God, all ye lands;

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

REFLECTIONS UPON PSALM LXV., LXVI.—God waits in his courts to bless his people, and there his people wait to receive the blessings of his bounty, to experience the influences of his Spirit, and to enjoy the delights of his fellowship. How lovely is the character of God as the Hearer of prayer! He is able, he is willing; and through the mediation of Jesus the throne of grace is always accessible. All flesh have not yet approached that throne. Oh! how glorious shall that day be when people of all nations, and colour, and languages, shall hear of God as the God of salvation, as the hearer of prayer, and when from every part of the earth supplications shall ascend to the mercy-seat of the Father of mercies! Does God, as the God of providence, cover the earth with verdure and fruitfulness? Does he irrigate its surface with streams, and send down refreshing showers from the clouds? Let us earnestly pray that God, as the God of salvation, may graciously increase the spiritual verdure and fruitfulness of his church, and that the moral desert of our world may soon become a spiritual garden, lovely with the flowers of grace, and glorious with the trees of righteousness.

PRAYER.

WE come into thy presence, O Lord, in the name of Jesus; and we bless and adore thee that we have been preserved through another night, and are permitted, in the enjoyment of many comforts, to open our eyes on another day of the Son of man. While entering on the Sabbath, we would unite in earnest supplication; and may the Hearer of prayer answer our supplications.

We have the near prospect of entering into thy public courts; and we rejoice that praise waiteth for thee in Zion, and unto thee shall the vow be performed. Let thousands and tens of thousands praise thee this day in Zion, and let their songs, sweetened by the melody of love, devotion, and faith, ascend with acceptance before thy heavenly throne. Lord, make us as a family joyful in thy courts, and may we taste a portion of the pure and sacred blessedness of heaven.

We adore thee, gracious God, as the only foundation of our hope. Thou art the confidence of all the ends of the earth, and of them that are afar off upon the sea. We would rejoice that many are to be found in distant nations, of different colour, language, and climate, all trusting in the same Saviour, and travelling to the same heaven. Let the efforts of faithful missionaries be signally honoured of God in the increase of the numbers of those who forsake their vanities and lies, who worship God as the only Jehovah, and who trust in Christ as the only Saviour.

We bless thee for thy kindness in the season of the year. Thou hast given us the Spring, and now we are permitted to behold all the verdure, luxuriance, and glory of Summer. Thou hast not only made the outgoings of the morning and evening, but thou hast made the outgoings of the seasons to rejoice over us. When we look on the surface of the earth, when we see the rich valleys adorned with the future hopes of harvest, we are reminded of thy covenant with Noah, that seed-time and harvest shall not cease. Thou visitest the earth, and waterest it; thou preparest corn for the children of men, when thou hast so provided for it. Thou sendest rain from the clouds to refresh the fields, which are cultivated by the hands of the husbandman. Thou crownest the year with thy goodness; and thy paths drop fatness. Praise to thy name!

Let our dear children not be thorns and briars in Satan's wilderness; but make them fir-trees, olives, and myrtles in the garden of thy church. And may our servants be trees of righteousness, the planting of the Lord, that he may be glorified.

May our aged friends be trees of great beauty, exhaling the fragrance of that heavenly paradise to which they hope soon to be transplanted.

Graciously assist our beloved minister in breaking among us, and the congregation with which we are associated, the bread of life.

Comfort afflicted souls, whether they are in thy house or in their private retirements. O let these our supplications be acceptable in thy sight, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

HEARING PRAYER.

Buckingham. Spilbrook. Newbury. C. M.

1 NOW shall my solemn vows be paid
To that almighty power,
That heard the long requests I made
In my distressful hour.

2 My lips and cheerful heart prepare
To make his mercies known;
Come, ye that fear my God, and hear
The wonders he has done.

3 When on my head huge sorrows fell,
I sought his heavenly aid
He saved my sinking soul from hell,
And death's eternal shade.

WATTS, *Ps. 66, p. II.*

PSALM LXVI.

Resolutions to praise God.

O BLESS our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place.*

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me:* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

Prayer for God's Kingdom.

GOD be merciful unto us, and bless us; *and* cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

REFLECTIONS UPON PSALM LXVI., LXVII.—Christ, as God, gave us natural life; and, as God, he preserves it. "It is in him we live, in him we move, and in him we have our being." As our Saviour, he communicates spiritual life to the souls of his saints, and preserves that spiritual life within them on earth, until it becomes eternal life in heaven. What abundant reason, then, we have to worship him in loudest strains of praise! Does God afflict his people? He afflicts them because he loves them. He employs the discipline of afflictions to teach them lessons more valuable than treasures of silver and gold. He prepares the medicine of affliction to promote their spiritual health, and heal the maladies of their soul. He kindles the furnace of affliction, that they may come forth like the gold that has been seven times tried. Oh! with what joy we should anticipate the arrival of millennial days, when the mediatorial reign shall universally prevail, accompanied with universal blessedness and peace!

PRAYER.

WE adore thee, O Lord, as the living God, and as the life-giving God. It is in thee we live and move and have our being. From ten thousand dangers thou hast preserved us, and from ten thousand perils thou hast delivered us. When we were brought to the very brink of the grave, thou didst restore our soul. What reason have we to exclaim, in the language of the Psalmist, O bless our God, ye people, and make the voice of his praise to be heard: who holdeth our soul in life, and suffereth not our feet to be moved.

We confess our sinfulness, by which we deserve the heaviest afflictions; and we acknowledge thy justice in all the afflictions which have befallen us. Give us grace to believe that thou hast had a providential hand in all our sufferings. Thou hast cast us into the furnace of afflictions, and hast proved us. As we have been tried as silver, may we be purified as silver. Take away the dross of our sins, and the tin of our corruptions. We have been in the net of affliction, and may we believe that thou broughtest us into the net. At various times wicked men seemed to prevail against us, and may we believe that, for wise reasons, thou didst allow them to ride over our heads. We have been in the fire and in the water of affliction, but we praise thee that we have been conducted safely through fire and through water. O may we be in reality conducted to thyself, and to thy covenant, and to thy church; and, when the journey of life is over, may we be led to heaven: then shall we be brought into the wealthiest and the happiest portion of thy dominions, where we shall for ever behold, and enjoy, and praise the Lamb, who is in the midst of the throne. Teach every member of the family to consider thy church as the wealthiest place on earth, where spiritual treasures of inconceivable worth are to be found.

May our dear children be impressed with the happiness and blessedness of those who are members of thy church; and may they be induced to say, We will go with you, for God is with you. May our servants be made members of thine invisible church, and heirs of thy heaven.

We thank the King of Zion for a preached Gospel, and that we have been permitted to listen to the joyful sound. From what we have heard of thy grace and mercy, and of the obligations under which we are laid to love and serve thee, may we make solemn resolutions and vows, in the strength of divine grace, that we will devote ourselves, soul and body, to thy service—that we shall be for thee, and not for another. O to be enabled to say and resolve, We are not our own, for we are bought with a price; therefore, we will glorify thee, our God, with our bodies and our spirits, which are thine! Having so vowed, may we resolve, in the language of the Psalmist, We will pay these our vows which our lips have uttered, and which our mouth hath spoken.

Lord, have mercy on all the nations of the earth. O let the nations be glad and sing for joy: let the people praise thee, O God; let all the people praise thee.

We thank thee for the mercies and privileges of this blessed, honoured day, and we seek the gracious care of our new covenant God this night, for Jesus our Mediator's sake. Amen.

Our Father which art in heaven, &c.

PLEADING THE PROMISES.

Mount Calvary. Onslow. Bangor. C. M.

1 BEHOLD thy waiting servant, Lord,
Devoted to thy fear;
Remember and confirm thy word,
For all my hopes are there.

2 Hast thou not writ salvation down,
And promised quickening grace?
Doth not my heart address thy throne,
And yet thy love delays?

3 Mine eyes for thy salvation fail;
O bear thy servant up;
Nor let the scoffing lips prevail,
Who dare reproach my hope.

WATTS, *Ps.* 119, p. X.

1 SAMUEL XV.

Saul rejected.

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

29 And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

REFLECTIONS UPON 1 SAMUEL XV.—God is the fountain of all legitimate authority, from whom the rulers of the earth derive their power, and to whom they are accountable for its use. It is not for their own sake they are invested with this power. It is for the glory of God, the prosperity of the Church of Christ, and the welfare of those committed by Divine Providence to their care. How much, then, they need wisdom from above, and to be anointed with the graces of the Holy Spirit, that they may prove blessings to the community, and be qualified to fulfil the important duties of their high and responsible calling! Saul furnishes a melancholy example of a king destitute of those high and gracious attainments which were necessary to enable him faithfully and implicitly to obey the commands of Israel's God. What a blessing when rulers follow Christ's example, and rule in righteousness!

PRAYER.

WE adore thee, O Lord our God, as Israel's God. In ancient times, and during a long succession of ages, thou didst wonderfully appear as Israel's God. Thou didst choose Jacob unto thyself, and Israel for thy peculiar treasure. Thou art the *Strength* of Israel; O be to us, as a nation, as a church, as a congregation, and as a family, our strength. In the day of bodily affliction, in the day of trying bereavements, in the time of severe temptations, and in the prospect of encountering the king of terrors, be thou the strength of our heart and our portion for ever.

We adore thee as a God of truth. Thou the Strength of Israel wilt not lie nor repent; for thou art not a man that thou shouldst repent. We thank thee for thy promises, which are applicable to thy people in all the varieties of circumstances in which they can possibly be placed. We thank thee for thy promises, which are a balm for every wound, and a cordial for every fear. May we individually find the suitableness of thy promises to every case, and may we lean upon them as a staff which can support the soul under the pressure of the heaviest calamities. And what reason have we to rejoice that thy promises never fail in their accomplishment! Give us that saving faith, without which we can have no interest in thy promises; and may it be the happiness of each one of us to take a vigorous hold of all thy promises, in every part of our journey through the vale of this world to the heavenly mansions.

Bless to us what we have now read of the destruction of the Amalekites. May we learn, from their history and their doom, the great sin and the great danger of injuring even the least and the meanest of thy children. May the enemies of thy people reflect that thou treasurest up in the book of thy remembrance every instance of cruelty and oppression exercised against them; and though thy children are not allowed to avenge themselves upon their enemies, yet thou art a jealous and a righteous God, and wilt bring down upon their head the iron rod of thy righteous vengeance.

From the conduct of Israel, in falling greedily upon the spoil of Amalek, and in refusing fully to obey God's command in utterly destroying them, may we learn the sin and danger of the sin of covetousness and disobedience. Preserve us, O Lord, from an unhallowed love of the world. Deliver us from the sin of covetousness, and teach us to covet earnestly the best gift. O Jesus, thou art that gift. Thee may we seek as the pearl of great price.

Teach our children to yield a ready and a constant obedience to all thy commands. Suffer them not to fall into the sin of rebellion, either against God or their earthly parents. Open their eyes to see that rebellion is as the sin of witchcraft, and that stubbornness is as iniquity and idolatry.

O Lord, hold us up, that we fall not into the sin of rejecting God. May we not reject thy greatest gift—the gift of thy well-beloved Son. May we not reject the counsels, the warnings, and the consolations which our Saviour mercifully holds out in a preached Gospel.

Accept our thanks for the mercies of the night, and may we walk this day under the light of thy countenance, for our blessed Saviour's sake. Amen.

HOLY FORTITUDE.

Smithfield. Sandgate. Follett. C. M.

1 AM I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,—
Or blush to speak his name?

2 Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

3 Sure I must fight, if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word. WATTS.

ACTS XIV.

Diligence of the Apostles.

AND there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

ACTS XV.

Dispute about Circumcision.

AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

REFLECTIONS UPON ACTS XIV., XV.—In many instances public opinion has appeared changeable as the winds of the heavens. Connected with our Saviour the multitude shouted "Hosannah!" to-day, and to-morrow, "Crucify him—crucify him!" As to Paul, the Apostle of the Gentiles, on the same day the populace, who wished to worship him as a god, dragged him out of the city, stoned him, and left him, supposing he was dead! "Lord, what is man!" Persecutors may attempt to destroy the lives, and cut short the usefulness of the faithful heralds of the Cross, and they may throw numerous impediments in the way of the progress of the Gospel of Christ. The purpose of God stands sure. No malice or efforts of men can prevent the success of the Gospel which God has decreed, or shorten for one moment the lives of his holy servants, which he has purposed to preserve. At the very commencement of Christianity attempts were employed to corrupt the Christian faith, and at no period have the clouds of erroneous opinions completely disappeared from the firmament of the visible Church. Still, we have reason to rejoice that we enjoy to the present day Divine truth in all its fulness, and in all its spotless purity.

PRAYER.

O LORD, we desire to esteem it our honour and delight that we are allowed, after the ordinary engagements of the day, to draw near thy throne in humble dependence on the Holy Spirit, and in the name of Jesus to adore thee as our Creator, Preserver, and Redeemer. We desire each one of us to say, with adoring humility, in the language of inspiration, The spirit of God hath made me, and the breath of the Almighty hath given me life. We acknowledge thee as our preserving God. May this blessed promise be applicable to us, and mercifully accomplished in us: The Lord preserveth the souls of his saints, he delivereth them out of the hands of the wicked. We adore thee as our redeeming God. We lift up our eyes to thee for that appropriating faith by which we shall claim an interest in Christ as our redeeming God, and say, in the language of humble yet exulting confidence, I know that my Redeemer liveth: and that at the latter day he shall stand upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Heavenly Father, mercifully grant that each member of our family may be able to use this believing and consolatory language, and cleave to Jesus as their Divine Redeemer.

May sacred and saving light accompany what we have now read. We would glorify thy name for the remarkable instances in which thou hast appeared in behalf of thy ministering servants, and for prolonging their lives to accomplish the work they were destined to perform. Lord, continue to a good old age the lives of useful labourers in thy vineyards, and make them, like Paul, remarkably successful in extending the boundaries of the Mediator's kingdom over the face of a corrupted, rebellious, and miserable world.

May our dear children, through the instrumentality of a preached Gospel, be added to the kingdom of Immanuel, and become his loyal, loving, and obedient subjects.

Have mercy on all thy people, wherever they are found. Let their faith be confirmed, and all their graces strengthened. Suffer not aged or afflicted saints to be cast down by the tribulations of this wilderness state. Teach them to lay their account with the storms of the desert. Let them not imagine, when they are assaulted by Satan, when they are reproached by wicked men, or when the hand of disease is laid upon them, that any strange thing has befallen them. Bring to their remembrance the words of the Apostles: We must through much tribulation enter into the kingdom of God. May we be amazed at the love of God in providing a kingdom for his people, which they shall inherit after all the tribulations of the journey have come to an end. O Lord, we would mourn over the miserable doom of the wicked and unbelieving, if they die impenitent.

Bless, O Lord, the duties and engagements of the day, and be our shield and defence this night. When our days and nights come to an end, O may we enter upon a glorious eternal day in heaven, for the sake of Jesus, our Advocate and Surety. Amen.

COMFORT IN CHRIST.

Coronation New. Poland. Miles's Lane. Acton. C. M.

1 OUR God, how firm his promise stands,
E'en when he hides his face!
He trusts in our Redeemer's hands
His glory and his grace.

2 Then why, my soul, these sad complaints,
Since Christ and we are one?
Thy God is faithful to his saints,
Is faithful to his Son.

3 Beneath his smiles my heart has lived,
And part of heaven possessed;
I praise his name for grace received,
And trust him for the rest.

WATTS, 40, *B. II.*

1 SAMUEL XVI.

David chosen and anointed.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? If Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

REFLECTIONS UPON 1 SAMUEL XVI.—To be rejected of men may be a great calamity, and render life oppressive, and this world a wilderness of woe! but none can conceive the magnitude of the calamity in being rejected of God! O may it be our blessedness to enter into covenant with Christ, then we shall for ever enjoy God's favour, which is life, and his loving-kindness, which is better than life. Then we shall walk all day in the light of his countenance, and rejoice in the prospect of that glorious day, when we shall be satisfied, and awake with his likeness.

PRAYER.

INFINITELY glorious and gracious Jehovah, we adore thee as the sovereign ruler of the universe. Thou art no respecter of persons; and, in dispensing thy blessings among the children of men, thou art neither influenced nor guided by external appearances. Thou didst pass by the seven sons of Jesse, and thou didst choose David the youngest, who followed his father's flocks, and thou didst raise him up to be the king of thy people Israel. One member of a family thou raisest to great honour, while others, who have enjoyed the greatest share of their parents' admiration, are left to sink into comparative indigence and obscurity. Thou the Lord seest not as man seeth; for man looketh on the outward appearance, but thou the Lord lookest on the heart.

We praise thee that as David was especially chosen and anointed to be the ruler of Israel, Jesus, thy well-beloved Son, was especially chosen and anointed to be the King of Zion. Eternal praises be ascribed to thy glorious name, that thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him.

Glory to our God that thine anointed Son hath appeared, and that he hath accomplished, by his almighty power, a deliverance far more wonderful than the deliverance from Egyptian slavery or Chaldean bondage. Mighty Jesus, may we as a family be captives ransomed and set at liberty by thy meritorious righteousness and powerful arm.

We adore and praise thee, O Lord, as a merciful and compassionate God. Lord, teach us highly to value thy compassion and thy mercy. Amid all the afflictions of this journeying state, may our hearts be comforted by the remembrance and enjoyment of thy mercy. O let these words be fulfilled in our experience: The mercy of the Lord is from everlasting to everlasting upon them that fear him.

And may these encouraging words be fulfilled in our dear children, and his righteousness unto our children's children.

As David was anointed with oil, may we, and our relatives, and our congregation, be anointed with the oil of grace. O let it be poured out upon us in a rich degree! As the Spirit of God entered into David, may the spirit of grace enter into us, and may we become temples of the Holy Ghost.

Alas, we have been long under an evil spirit! Satan has had long dominion over us: O deliver us from his power. Lord, we have long been under a spirit of pride, enmity, and unbelief, graciously deliver us from this evil spirit, and let humility, love, and faith reign in our hearts, and adorn our souls.

We thank God that we have been preserved upon our beds, and that we have awoke surrounded by thy mercies.

Be our God and our guide this day. Bless our approach to thy throne, hear our prayers, and forgive our sins, for Jesus our Immanuel's sake. Amen.

THE KINGDOM OF CHRIST.

New England. Suffolk New. Bromley. Derby. L. M.

1 GREAT God, whose universal sway
The known and unknown worlds obey;
Now give the kingdom to thy Son;
Extend his power, exalt his throne.

2 Thy sceptre well becomes his hands,
All heaven submits to his commands;
His justice shall avenge the poor,
And pride and rage prevail no more.

3 With power he vindicates the just,
And treads the oppressor in the dust;
His worship and his fear shall last
Till hours, and years, and time be past.

WATTS, *Ps. 72, p. 1.*

ACTS XV.

Gospel preached to the Gentiles.

AND when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren.

REFLECTIONS UPON ACTS XV.—On earth believers see through a glass darkly; in heaven they see face to face. Here below difference of opinion exists among the best of saints, and even disputations may arise, to interrupt the love and disturb the fellowship of Christ's family; but in heaven the ransomed millions see eye to eye; clouds of error and mists of ignorance have past away for ever. There is no night there, for God is the everlasting light of his redeemed and glorified church, and the Lamb in the midst of the throne is the light thereof. We belong to Gentile nations, made, in Old Testament Scriptures, the subjects of the most illustrious, animating, and glowing predictions that ever flowed from the lips, or were recorded by the pen, of inspired prophets. Glory to God that we live in days when these predictions of Gentiles coming to Christ's light, and fleeing into his Church like doves to their windows, are actually accomplished. What Jubilee songs shall be celebrated in heaven, in unison with those on earth, when Jews and Gentiles shall constitute one flock under Jesus, the great Shepherd and Bishop of souls!

PRAYER.

HOLY and Divine Spirit, we humbly seek thy grace, that we may be enabled with the voice of thanksgiving and praise to approach the throne of God. O Father of mercies, we ascribe to thee glory and honour, for all the good things which we now enjoy, and for the rich inheritance which we hope to possess beyond the grave. We present our thanksgivings, however imperfect, for the continuance of thy kindness to us during the past day; for any assistance imparted in our religious duties, and for any smiles of thy gracious providence upon our temporal concerns. We thank our God for the daily supply of our temporal wants, and for thy forbearance and patience with our daily offences.

Merciful Father, we commit ourselves this night, and all that we are and have, with all our beloved relatives, to thy merciful care. May both our souls and bodies be defended from every evil. May our feeble nature be refreshed with sleep; and on the approaching day may we serve thee with renewed liveliness, fidelity, and strength. As every day is bringing us nearer the eternal world, may we become every day more prepared for the heavenly state. Have pity on our careless relatives who are living without God, and who are every day becoming less fit to die; and who, alas! are becoming every day more prepared for the abodes of the lost. Let divine grace mercifully interpose, and stop them in their dangerous career, and through the grace of the Lord Jesus Christ may they be saved, as well as others.

We thank thee, O Lord, for the Gospel of thy Son, and that so many of the Gentile nations have opportunities of hearing the joyful sound. We adore that sovereignty by which they were separated for many hundreds of years from the Church of God, while the Jews enjoyed the ordinances of thy gracious appointment. And we adore that sovereignty by which the Jews are now separated from thy Church, and the Gentiles introduced into their place. Even so, Father, for so it hath seemed good in thy sight. Glory to our God, that there is a period fixed by the gracious purposes of heaven, when Jews and Gentiles shall be united in one Church, sitting down together around thy Gospel table, and feasting upon the delicious provision of thy grace. We lay the following promises at thy feet, O God of mercy and of truth, and we humbly pray that they may be speedily fulfilled: After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. O Lord, hasten the accomplishment of these promises in thy due time. We rejoice that they are on record, and that their accomplishment is as secure as the throne of God.

Lord, have mercy on our dear children, and may their hearts be purified by faith. Give us the early evidences that they are washed with the washing of regeneration.

We seek in behalf of the aged and afflicted the consolations of the Gospel. Prepare them for that world where thy people flourish in immortal youth.

All we ask is for our dear Redeemer's sake. Amen.

SATAN'S TEMPTATIONS.
Montgomery. New Conquest. Ann's. C. M.

1 NOW Satan comes with dreadful roar,
And threatens to destroy;
He worries whom he can't devour
With a malicious joy.

2 Now he appears almost divine,
Like innocence and love;
But the old serpent lurks within,
When he assumes the dove.

3 Fly from the false deceiver's tongue,
Ye sons of Adam, fly;
Our parents found the snare too strong,
Nor should the children try. WATTS, 157, *B. II.*

1 SAMUEL XVII.

Goliath's Threatenings.

AND there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *Am* not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

REFLECTIONS UPON 1 SAMUEL XVII.—Goliath may be considered a figure of the spiritual enemies of the people of God. These may be arranged under the devil, the world, and the flesh. Compared with the giant of the Philistines, David was weak; compared with these three formidable enemies, the believer is weak, and in himself altogether insufficient. If he looks to his proud and powerful enemies, and then to himself, he is ready to be overwhelmed with fear, and sink into despondency. But when he looks upon his enemies, and then upon his Saviour, his fears are speedily dispelled. When the Church is in the greatest disquiet and perplexity, in answer to earnest prayer God may send sudden and unexpected relief, and that from sources the most unlooked for, and by means the most apparently inadequate. Israel never could expect to be saved from the Philistines by a shepherd-youth from the fold. Thus, "God's ways are not as our ways, nor his thoughts as our thoughts."

PRAYER.

INFINITELY glorious Lord God, thou art a very present help in every time of trouble. Thou art sovereign and wise in all the troubles, perplexities, and fears which befall thy Church and people. By terrible things thou dost show them their sinfulness, weakness, and helplessness. We acknowledge thy sovereignty in allowing the proud Goliath to strike terror into the minds of thine ancient Israel; and for allowing others in succeeding ages to arise and fill the minds of thy people with fear, that they might be stirred up to look to thee for help. Thou, O Lord, hast never been unmindful of thy people. In their greatest danger thou hast watched over them, and when all prospect of deliverance seemed to vanish away, thou didst bring help from quarters the most unlikely.

Teach us, in all the afflictive events of providence, to place implicit confidence in Jesus, who is the great God our Saviour. O to be able to sing with thy Church of old, The Lord of hosts is with us, the God of Jacob is our refuge!

Lord, preserve us from the machinations and enmity and assaults of Satan. Suffer us not to be allured by his wiles; and suffer us not to be overwhelmed by his threatenings. May we not be alarmed at his power, remembering that our Saviour is almighty. May we not be alarmed at his craft and cunning, remembering that in our Saviour are laid up all the treasures of wisdom and knowledge. May we not be alarmed at his enmity, remembering the boundless love of Christ. May we not be alarmed at his determined perseverance, when we remember the constant care and watchfulness of Christ.

Deliver us, O Lord, from the power of Satan. May we be preserved from his suggestions, and our imagination and affections not left to be polluted by his influence. May we be preserved from blasphemous thoughts, which are so generally the fiery darts of the wicked one. If there are any among us as a family, or among our relatives, or among the congregation of which we form a part, harassed and afflicted by the temptations of Satan, we earnestly and affectionately pray that they may be no longer held in bondage by that enemy.

Let not our dear children or servants become or continue the victims of Satan's power. Never, never may they be carried captive at his pleasure.

O that all of us were enabled to follow the wholesome counsel of thine inspired servant: Be sober, be vigilant, for your adversary, the devil, goeth about like a roaring lion, seeking whom he may devour.

We present our united thanks for the mercies of the past night, and that the arms of a compassionate God have kindly surrounded and defended us. We supplicate thy blessing to attend us this day, in all the duties in which we expect to be engaged. May it rest on our bodies and our souls. Suffer us not to offend thee; forgive our sins, and hear our prayers, for the sake of Jesus, the Lamb that was slain. Amen.

GOD SPEAKING PEACE.

Hanover Chapel. Marylebone. Stillman. Michael's. C. M.

1 UNITE, my roving thoughts! unite
In silence soft and sweet;
And thou, my soul, sit gently down
At thy great Sovereign's feet.

2 Jehovah's awful voice is heard,
Yet gladly I attend:
For lo! the everlasting God
Proclaims himself my friend.

3 Harmonious accents to my soul
The sounds of peace convey:
The tempest at his word subsides,
And winds and seas obey.

DODDRIDGE.

ACTS XV.

The Letter of the Apostles and Elders.

AND they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again, and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

REFLECTIONS UPON ACTS XV.—The piety of those professors is greatly to be called in question, and their sincerity to be suspected, who, under the pretext of adherence to the truth, are agitators in the Church, and disturbers of its peace. There is immense meaning in our Saviour's words, "Blessed are the peace-makers; for they shall be called the children of God." Important question: If peace-makers are blessed, what are peace-disturbers? If the former are the children of God, what are the latter? The Gospel is a religion of holiness. May we be savingly influenced by its doctrines; then, by Divine grace, we shall abstain from every pollution, from every degrading appetite, and from every hateful passion. The doctrines of the Gospel may be compared to an overflowing fountain, from which flow streams of living water, and of Divine comfort and peace. Blessed fountain!

PRAYER.

O LORD our God, we approach thee in the all-prevailing name of Christ, and in humble reliance on the Holy Ghost for Divine aid, in presenting our evening prayer. We adore thee as the God of peace. As the God of peace, thou art ever present with thy people, to soothe their minds amid the sorrows of life, and to convince their consciences that their sins are pardoned, through the peace-speaking blood of Jesus. Thou art the God of peace, who shall deliver thy people from Satan's power, and enable them shortly to trample upon his neck. O Lord, may each one of us shortly bruise Satan under our feet. O thou, who art the God of peace, sanctify us wholly; that our whole spirit, soul, and body may be preserved blameless unto the coming of Jesus Christ. We would earnestly pray for ourselves and our beloved friends, and for the congregation with whom we associate in holy things, that the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, would make us perfect in every good work, to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ. Lord, hear this our prayer!

We pray, O Lord, for the peace of thy Church. As thy servants and Apostles in the early days of Christianity discovered such anxiety for the peace of thy Church, when differences began to arise, may we imitate their holy example, in seeking the peace of Jerusalem. May we ever pray in the language of David, Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good. Let the prosperity of thy Church increase; and may she appear fair as the moon, clear as the sun, and terrible as an army with banners.

Lord, have mercy on all thy ministering servants. May they increase in number. Truly the harvest is great, but the labourers are few; O send an increase of faithful labourers into thy vineyard! We entreat the King and Head of Zion, that the gifts and graces which rested on Paul and Barnabas may rest on all thy ministers. Make them more pious, and more faithful, and more useful. Let the love of ministers to their Master and their work increase: and let the love of people and congregations to their ministers and Saviour increase. When we look upon, or when we hear a faithful minister of the Cross, may we remember that we see one who is sent to us in the name of the Divine Redeemer.

May our children hear the Gospel with increasing attention, reverence, and love. To them and to our servants may a preached Gospel be the power of God in accomplishing their salvation.

We would express our thanksgivings for the mercies of another day, and that as a family we have been refreshed by those streams which unceasingly flow from the fountain of thy goodness. We commit ourselves and our relatives to thy gracious care this night.

Hear, answer, and forgive, for the sake of our Divine Mediator. Amen.

PROTECTION FROM GOD.

Smyrna. Worcester. Exeter. Tiverton. C. M.

1 YE sons of men, a feeble race,
Exposed to every snare,
Come, make the Lord your dwelling-place,
And try and trust his care.

2 No ill shall enter where you dwell;
Or if the plague come nigh,
And sweep the wicked down to hell,
'Twill raise his saints on high.

3 He'll give his angels charge to keep
Your feet in all your ways;
To watch your pillow while you sleep,
And guard your happy days.

WATTS, *Ps. 91, p. II.*

1 SAMUEL XVII.

Goliath slain.

AND the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD'S, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* my soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse, the Beth-lehemite.

REFLECTIONS UPON 1 SAMUEL XVII.—Satan and the spiritual enemies of believers may rage and rave against them, pouring from their lips threatenings and anathemas. With such a protector as Christ they have no reason to be afraid, for all the curses and threatenings of their adversaries are only empty air. How amazingly different the situation of believers and their proud boasting foes. Their enemies depend upon themselves, their own craft, their own power; believers have the advantage of unerring wisdom for their guidance, and of almighty power for their defence. David prevailed over the gigantic champion. Believers, even the weakest, shall prevail over Satan, and trample upon his neck. "They shall tread upon the lion and the adder; the young lion and dragon they shall trample under feet."

PRAYER.

BLESSED and gracious God, thou art the deliverer of thy people. We adore thee in all the deliverances thou didst accomplish for David thy servant. Thou didst deliver him out of the paw of the lion, and out of the paw of the bear. We desire to take encouragement from the deliverances thou didst work out for him, and we would look up to thy throne, relying on the word of thy promise, that thou wilt deliver us from all our corruptions, and from all our enemies. Give us that lively faith by which we shall be enabled to say, in the language of David, Thou art our hiding-place, thou shalt compass us about with songs of deliverance. And may we say, in the language of Hezekiah, Thou hast in love to our soul delivered it from the pit of corruption, for thou hast cast all our sins behind thy back.

May the signal instances we have now read of gracious and Divine interposition produce on our minds animating and encouraging effects. When we are brought in the way of duty into great difficulties, and exposed to great dangers, let not our hearts fail, and may all our confidence be placed in the mercy, the truth, and the power of God. May the remembrance of what God has done for us in the past, convince us that God will not forsake us in the future. As a family and as individuals, when we take a review of our past lives and of thy past kindness, we have abundant reason to acknowledge, Thou hast done great things for us, wonderful things, which we looked not for. On us thy providence has shone with gentle, smiling rays; O may our lips and lives make known thy goodness and thy praise!

Lord, give us grace to imitate the example of David, by being bold in a good cause. Even when there may be no human hope of success, may we believe that, while the path of duty is clear, God will stand by us, as he stood beside David; fulfilling his own promise, maintaining his own cause, and honouring his own name. Suffer us not to be overwhelmed or overawed by the proud threatenings of spiritual enemies or wicked men. Teach us to reply to them, as thy servant replied to the boasting Philistine, We come unto you in the name of the Lord of hosts.

May our beloved children resist every tempter and every temptation in the name of the Lord of hosts. As David subdued the gigantic foe by a smooth stone out of the brook, may they and our domestics employ thy holy Word as a successful weapon to encounter and vanquish all those enemies who lie in wait for their destruction.

Preserve us, gracious God, from relying upon an arm of flesh, in the hour of conflict and of danger. May all our confidence be placed upon the arm of God alone. O fulfil in our experience that promise, Thou shalt tread upon the lion and the adder; the young lion and the dragon thou shalt trample under feet. Never allow Satan and his temptations to prevail over us.

We thank a kind Providence for the mercies of the night, and seek a continuance of thine undeserved kindness during this day. Lord, hear our prayers, accept our persons, and forgive our sins, for Jesus' sake, who loved us, and died for us. Amen.

JOYFUL SOUND.

Hanover New. Arundel. Streatham. Knaresboro'. C. M.

1 BLEST are the souls that hear and know
The gospel's joyful sound;
Peace shall attend the path they go,
And light their steps surround.

2 Their joy shall bear their spirits up
Through their Redeemer's name;
His righteousness exalts their hope,
Nor Satan dares condemn.

3 The Lord, our glory and defence,
Strength and salvation gives;
Israel, thy king for ever reigns,
Thy God for ever lives.

WATTS, *Ps. 89, p. III.*

ACTS XVI.

Timothy and Lydia.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi; which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

REFLECTIONS UPON ACTS XVI.—Our blessed Saviour makes no distinction betwixt the Jew and Greek. All are welcome to his grace, his Church, his fellowship, his covenant, and his heaven. Timothy had a good report of the brethren. What an honour it is to be the possessor of unfeigned piety, which secures a good name, which is more fragrant than odoriferous ointment, and more precious than rubies. What a great and glorious work to be employed in planting churches! How very different the names of the conquering Cæsars and the names of the holy Apostles appear upon the pages of history! The former were the servants of blood-stained ambition; the latter the servants of mercy. The former sounded the alarm of cruel, desolating war; the latter sounded the sweet trumpet of salvation and peace. The former desolated nations and cities; the latter planted churches, accompanied with the choicest spiritual blessings from the Father of lights and the Father of mercies.

PRAYER.

O LORD our God, thou art the high and Holy One who inhabitest eternity, and thou art God over all. In thy nature and attributes and government and blessedness thou art over all. Unspeakably happy are they who stand in thy presence, and are constantly employed in beholding, admiring, serving, and adoring thee. Truly blessed are they who stand in thy heavenly courts; they shall be still praising thee. Selah. As a family we desire, as far as our imperfections will allow, to join the ransomed millions before the throne, and to ascribe unto thee blessing, and honour, and glory, and praise. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever.

O Lord, we desire to be humbled in the dust before thy glorious majesty. When we look upon the corruption of our nature, we have reason to exclaim, Unclean, unclean! When we reflect upon the incomprehensible lustre of thy glory, and upon the pure and perfect beings who surround thy throne in humble adoration, each one of us has reason to acknowledge, I am as a beast before thee.

Bless to us, O Lord, the interesting facts we have now read respecting some of the early disciples of the Christian faith. May all the members of our family, and the members of all the families with which we are connected, resemble Timothy, who was well reported of by the brethren.

We pray for all the churches of Christ, which we rejoice are only ONE CHURCH, notwithstanding the external divisions and distinctions which have been introduced by the prejudices and the pride of men. May all the churches be established in the faith, and be increased in number daily. Establish us in the faith who are now prostrate before thee; then shall we successfully resist the temptations of the adversary of souls.

Give us grace to feel for the millions of our race who are without the Gospel, and living without the pale and privileges of the Christian Church. May we hear the voice of their misery saying to the ministers and members of Christian Churches, Come over, and help us. Lord, help them! Bless those who have gone to heathen lands to preach Christ; and soon may the voice of mercy be heard over those vast regions of the globe where Satan reigns with alarming sway.

Lord, deliver our children from Satan's power. In the name and by the power of Jesus Christ, may their youthful minds be delivered from his influence.

We raise the voice of thanksgiving for the mercies of the day; and we supplicate the care of the Father of our spirits this night, for Jesus, our Mediator's sake. Amen.

IMITATING CHRIST.

Foundry. Berwick. Martin's Lane. L. M.

1 WHEN Jesus dwelt in mortal clay,
What were his works from day to day
But miracles of power and grace,
That spread salvation through our race?

2 That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.

3 But he who marks, from day to day,
In generous acts his radiant way,
Treads the same path his Saviour trod—
The path to glory and to God. GIBBONS.

1 SAMUEL XVIII.

Jonathan's Love to David.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times, and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore, when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

REFLECTIONS UPON 1 SAMUEL XVIII.—David and Jonathan were adorned with mutual excellences, and were filled with ardent mutual affection. Jesus loved his people when there was no spiritual excellence in their nature, or grace in their heart. He loved them when they had nothing lovely; and because he loved them, he made them comely with his comeliness, and gracious with his grace. The love of David and Jonathan was strong: Christ's love is infinite. Jonathan gave his robe to David: Jesus gives the robe of righteousness to all the objects of his love. Jonathan stripped himself of his robe because he loved David: because Jesus loved us, he allowed himself to be stripped of his garments; and he died in shame, that we might be arrayed in robes of dignity and of glory. All Israel and Judah loved David: and the day shall arrive when all the inhabitants of the earth shall love Jesus. We hail the blessed day!

PRAYER.

BLESSED Lord God, we acknowledge that we are thine, and that thou art most justly entitled to our love, adoration, and obedience. We are now professedly engaged in thy service; O may we feel the obligations of thy Divine and gracious authority; but, above all, the endearments of thy love. By thy Holy Spirit, may we be faithful and sincere in the work of the Lord.

Blessed Saviour, we would rejoice in thee, not only as having made an atonement for our sins by thy death, but as furnishing an example for our imitation in thy life. Give us grace, O Jesus, to walk as thou also walkedst. May we remember this day, and every day, that we are called by thy name, thy blessed name; and therefore that we should study to honour the Christian name, by adorning the Gospel of Christ. Convince us that the reason why we were preserved through the last night is, that we might glorify God in heart, speech, and behaviour. O that all of us, and all we love, were followers of Christ as dear children, adorning the doctrine of God, our Saviour, as dear children.

We confess our natural aversion to Divine things, and we would mourn over this aversion, and long for the arrival of that day when it shall be destroyed, and when the love of God in all his attributes shall reign superlative within us. Holy Spirit, write the law of holiness upon our minds, that it may be our meat and drink to do the will of our Father who is in heaven; and that it may be our delight, in following the footsteps of our Saviour, to be constantly going about doing good.

Lord, inspire us with thankfulness for all the mercies which thou hast most graciously and abundantly poured into the cup of our lot. We thank thee, O Lord, for friends, and for the blessings of friendship. Deeply impress upon our minds that no friendship can survive the ravages of death, except that which is cemented by Christian love. May all our friendships resemble the holy love which glowed in the minds of David and Jonathan. Heaven grant that all the members of our family may love each other with Christian affection; then shall we be cheered by the blessed hope of being united together in the heavenly world, where we shall never be separated by those calamities and changes by which families are divided and dissolved here below.

Teach our beloved children to remember Jonathan and David; and may they ever live in harmony and peace. O let all of them be members of the family of Christ, united by bonds of love lasting as eternity.

We rejoice in thee, blessed Saviour, as a mighty conqueror. What were David's victories compared with thine! Thou hast conquered death and hell. Thou hast spoiled principalities and powers, and made a show of them openly, triumphing over them in thy cross. O give us victory over all our spiritual enemies, and make us conquerors, and more than conquerors, for Jesus' sake, our triumphant Conqueror and Saviour. Amen.

LAW AND GOSPEL.

Failsworth. Mehetabel. George's. L. M.

1 THE law commands, and makes us know
What duties to our God we owe;
But 'tis the gospel must reveal
Where lies our strength to do his will.

2 The law discovers guilt and sin,
And shows how vile our hearts have been;
Only the gospel can express
Forgiving love and cleansing grace.

3 My soul, no more attempt to draw
Thy life and comfort from the law,
Fly to the hope the gospel gives;
The man that trusts the promise lives

WATTS, 121, *B. II.*

ACTS XVI.

Conviction and Conversion of the Jailor of Philippi.

AND the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia, and when they had seen the brethren, they comforted them, and departed.

REFLECTIONS UPON ACTS XVI.—It is remarkable to think, that while the Gospel is intended for, and suited to, people of every description and of every grade, people of every grade and of every description have united in hostile enmity against the Gospel, and have vainly attempted to extinguish this noble lamp of Divine and eternal truth! Christ's ministers are messengers of mercy and love, sent to beseech men to be reconciled to God, who is willing to bestow upon them the blessings of immortality. Such is the horrid perversion, folly, enmity, and corruption of the hearts of men, that they have treated Christ's messengers as if they were murderers and robbers, unworthy to exist upon the face of the earth! O what shall these foolish persecutors feel when, placed on the left hand of an offended Judge, they shall see the former objects of their enmity and persecuting rage seated on the right hand of the Judge; and when they shall hear the sentence pronounced, "Come, ye blessed of my Father, and inherit the kingdom prepared for you before the foundation of the world!"

PRAYER.

GLORY to thy name, O Lord, for that amiable and encouraging light in which thou hast so kindly condescended to manifest thyself. Thy mercy, O Hearer of prayer, is higher than the heavens. We are encouraged to place ourselves this night under the shadow of thy wings; and as children commit themselves to their earthly parents with confidence and love, we desire with confidence and love to commit ourselves and all our beloved relatives this night to thy gracious care. In the prospect of the solemnities of death and the realities of a judgment-day, we would entrust our souls, O Jesus, to thy mercy alone. We are allured by thine invitation, and we are encouraged by thy promise, that they who come shall never be cast out.

We thank our God for the glorious Gospel of our blessed Saviour. We have now read of the enmity and rage which were manifested against the early heralds of the cross of Christ, and we would lament over the hostility of our minds against that message of mercy and peace. Holy Spirit, we would earnestly pray for remarkable and extensive manifestations of thine almighty grace, in subduing and destroying the enmity of the hearts of men against the revelations of thy love.

We bless thee that thou didst enable thy ministers and people to rejoice and triumph in the midst of those persecutions they were called to endure in proclaiming to a guilty world the love and mercy of a gracious God.

We praise thee that Paul and Silas prayed and sang praises unto God in the prison. Teach us, O Lord, to endure hardness in the cause of truth, as the good soldiers of Jesus Christ. In all our afflictions may we believe that we have the kind sympathy of Christ; and in all our afflictions may we enjoy and exercise strong faith and lively hope. May we remember that one great end of affliction is, the trial of the graces. Give us thy grace; and may we find in the furnace of affliction that the trial of our faith, being much more precious than of gold that perisheth, though it be tried by fire, should be found unto praise and honour and glory, at the appearing of Jesus Christ.

Sanctify to our minds the remarkable instance we have now read of the conviction and conversion of the jailor of Philippi. We adore that gracious power by which such an astonishing change was so rapidly and effectually accomplished.

We long, O Lord, for the arrival of that hallowed day when our beloved children shall be supplicating the throne of grace with earnestness of heart, What shall we do to be saved? Lord, hasten it in thy time.

May all of us be baptized by the Holy Ghost, as with fire; and may that Divine love and holy zeal be enkindled in our minds which many waters shall not be able to quench.

We present our thanks for the mercies we have received as a family and as individuals this day, and pray that thou mayest give us the sleep of thy beloved this night. Forgive our sins, and hear our prayers, for the sake of Jesus, the great God our Saviour. Amen.

FREE SALVATION.

Wampton Street. Rousseau's Dream. Calcutta. Lewes. P. M.

1 JESUS is our great salvation,
Worthy of our best esteem!
He has saved his favourite nation;
Join to sing aloud to him:
He has saved us,
Christ alone could us redeem.

2 When involved in sin and ruin,
And no helper there was found;
Jesus our distress was viewing,
Grace did more than sin abound:
He has called us,
With salvation in the sound. ANON.

✓1 SAMUEL XIX.

Saul attempting David's Death.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that will I tell thee.

4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 So Michal let David down through a window: and he went and fled, and escaped.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?

REFLECTIONS UPON 1 SAMUEL XIX.—Envy is the rottenness of the bones; it is a moral canker, which destroys the happiness of the soul. They who are under its sway, are the subjects of misery; their soul resembles a region covered with poisonous weeds, venomous reptiles, and wild beasts. Envy is the fruitful parent of the most atrocious vices, and the most overwhelming miseries. Of this humiliating fact, Saul was a most affecting example. What a contrast presented by Saul and Jonathan; the father brooding over the intended murder of David, and the son stimulated by love, the most pure and ardent, contriving plans for the preservation of David's life. If we bear Christ's image, holy affections will be predominant in our hearts.

PRAYER.

WE adore thee, Father, Son, and Holy Ghost, as the God of salvation, and as the God of our salvation. Truly, O Lord, in its contrivance, accomplishment, and application, thou art the God of salvation. We would take up the language of the amiable and the merciful Jonathan, while he interceded for David's life, and would acknowledge, The Lord hath wrought a great salvation, not only for all Israel, but for all nations. As a family, may all of us be the subjects of thy salvation. May we look upon all thine ordinances as wells of salvation, and may we draw water with joy out of these wells. Every day of our lives may we repair again and again to these sacred fountains, that we may drink and live for ever. With the church of old, may we be glad and rejoice in thy salvation. As thou hast appointed salvation to be the walls and bulwarks around thy Church, O make thy salvation to be the bulwark and defence of our family. May we be within the sacred enclosure, against which the gates of hell shall never prevail. Let each one of us be instructed to *wait* for the God of our salvation, and, like thy servant of old, even in circumstances of the greatest outward adversity, sing, We will *joy* in the God of our salvation.

We supplicate our God to give us increasing love to Jesus, and to all who bear his image. Wherever we see a true Christian, may we recognise a brother or a sister. As Jonathan and David delighted in each other, may we delight in thy people. May the following language be the unfeigned expressions of our heart, O Lord: Thou art our Lord: our goodness extendeth not unto thee; but to the saints that are in the earth, and to the excellent, in whom is all our delight.

Heavenly Father, let Christian love dwell in the heart of every member of this family.

Deliver our children and domestics from the friendship of the wicked. O convince them that the friendship and the fellowship of the wicked lead to the chambers of destruction.

Give us the satisfying evidence, O Jesus, that we are the objects of thy love, and that thou art the Divine, the hallowed object of ours. Teach us to delight ourselves in God. We bless thee for that blessed command and blessed promise, Delight thyself also in the Lord; and he shall give thee the desires of thine heart. We seek grace to obey the command, and faith to obey the promise.

We thank God that our eyes are permitted to see the light of another morning. This day, in the ordinances of religion, may we, and particularly our aged friends, by faith see the King in his beauty, and the land which is afar off. May we spend this day under the direction of thy grace. Forgive our sins, and hear our prayers, for Jesus' sake, our Advocate and Saviour. Amen.

THE BIBLE.

Bengalliam. Elwall. Trowbridge. Welsh. P. M

1 BY the thoughtless world derided,
Still I love the word of God;
'Tis the crook by which I'm guided,
Often 'tis a chastening rod:
'Tis a sword that cuts asunder
All my pride and vanity;
When abased I lie and wonder
That he spares a wretch like me.

2 This confirms me when I waver,
Sets my trembling judgment right;
When I stray, how much soever,
This is my restoring light:
Satan oft, and sin, assail me,
With temptations ever new;
Then, O nothing can avail me,
Till my bleeding Lord I view. COLLYER.

ACTS XVII.

Paul in Berea and Athens.

NOW, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who, coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

REFLECTIONS UPON ACTS XVII.—We anticipate and long for the day when the whole surface of the earth shall be adorned with sacred Christian sanctuaries, where the glorious Gospel shall be fully, clearly, and faithfully proclaimed, and where the Father, Son, and Spirit, one God, and the God of salvation shall be worshipped and adored. The Bible is the text book which guides the faithful minister and the believing parent and instructor. It is only by a strict and conscioncious adherence to its sublime, holy, and consolatory truths, that we have any reason to expect the descent of the influences of the Holy Spirit. The incarnation, the suretyship, the sufferings, the death, the resurrection, the ascension, and the glorious reign of Christ are mysterious and Divine realities, which constitute the essence of the Gospel. These, faithful ministers delight to proclaim; and on these true believers delight to meditate; they are the joy of their heart, and the firm foundation of their faith.

PRAYER.

O THOU who reignest over the heavens and the earth, we approach thee in the name of Christ, and in our family capacity we adore thee as the only Jehovah. Thou art the Lord God who dwellest between the cherubim; thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. While we mourn over the abominations of idolatry, and lament that millions are the deluded votaries of false deities, we rejoice that thine eternal purpose has fixed a period when all nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name; for thou art great, and doest wondrous things; thou art God alone.

We thank thee, thou true God, for the Holy Scriptures, where thy nature, personality, and attributes, are so clearly made known. We thank thee for the Word of light, which has dispelled the dark clouds of heathen ignorance and idolatry from the firmament of our beloved land; and that by means of its heavenly beams a Gospel day of grace and joy now shines. Let everlasting thanks be thine, O Lord, for such a bright display of grace as makes a world of darkness shine with beams of heavenly day.

Give thine ambassadors grace to preach and reason more extensively out of the Holy Scriptures. May all of them be more impressed than they have ever been with the truth, that God will only bless his own Word in the conversion of sinners, the building up of saints, and the extension of the Mediator's kingdom. O let all their discourses and addresses to the understanding, heart, and conscience of men be enriched with the marrow of Gospel truth.

Enable our beloved children and servants to read the Word of God with believing and loving hearts. Holy Spirit, teach them to wield this thy sword: then shall they obtain blessed victories over their corruptions and every spiritual foe.

We acknowledge, O Jesus, the necessity of thy sufferings and death. Thou didst die willingly; yet the salvation of thy people had never been accomplished, unless thou hadst died the death. May we remember with gratitude and joy thy victory over death, by rising from the grave, and bursting asunder the fetters of mortality.

May all the families with which we are connected, and the congregation to which we belong, imitate the example of the ancient church of Berea, by receiving the word with all readiness of mind, and searching the Scriptures daily, whether the things they hear have the authority of the standard of eternal truth.

Lord, mercifully forgive the sins of the past day and the past week. Bless the duties performed and the ordinances observed. Sanctify the events of providence which have passed over our heads, and make us thankful for the mercies received. Watch over us this night, and spare and prepare us for the service of thy holy Sabbath, for our Saviour's sake. And may the grace of the Lord Jesus Christ be with us all, now and ever. Amen.

THE VENGEANCE AND COMPASSION OF GOD.

Fordingbridge. Job. Chard. L. M.

1 LET God arise in all his might,
And put the troops of hell to flight,
As smoke that sought to cloud the skies
Before the rising tempest flies.

2 He comes arrayed in burning flames;
Justice and vengeance are his names:
Behold his fainting foes expire
Like melting wax before the fire.

3 He rides and thunders through the sky;
His name Jehovah sounds on high:
Sing to his name, ye sons of grace;
Ye saints, rejoice before his face.

WATTS, *Ps.* 68, *p.* 1

PSALM LXVIII.

Christ's Triumph.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish in the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great *was* the company of those that published *it.*

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place.*

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them.*

REFLECTIONS UPON PSALM LXVIII.—God is the best of friends, but the most formidable of enemies. He is mighty to save those who flee to him for mercy, and he is mighty to destroy those who impenitently despise his grace. What reason then have the wicked to tremble, and what reason have the righteous to rejoice! Great is the blessedness of those who can say in faith, "God is my God in Christ: as the mountains are round about Jerusalem, so the perfections of Jehovah are round about me for my defence." Infinitely merciful is God as the God of salvation; and he stands to his people in the most endearing relations, delightfully suited to them in all their bereavements, trials, and sorrows. He is the husband of the widow, the father of the fatherless, and the stay of the orphan. Jesus is to his people their ALL AND IN ALL. How very clearly, and in what sublime strains, the inspired Psalmist foretold the ascension of Christ! He spake as if he had been an eye-witness, gazing on Jesus as he ascended to his mediatorial throne.

PRAYER.

WHAT reason have we to praise and adore thee, thou King of saints, that our eyes are permitted to see the gladdening light of another day of the Son of man! We desire to enter upon the sacred services of this hallowed day, in the name of our Divine Intercessor, and in humble dependence on the promised aid of the Holy Spirit. Teach us as a family to use with unfeigned sincerity and love the language of David, on the morning of this thy day: O Lord, thou art our God, and early will we seek thee.

Teach us to look on the Sabbath below as an harbinger of the eternal Sabbath above.

We adore thee, O God of salvation, in all the mercy of thy character. Thou art the father of the fatherless, and a judge of the widows; thou settest the solitary in families, and thou settest at liberty those who are bound with chains. Lord, have mercy on such of our beloved relatives and others as are fatherless and orphans, and take them under thy paternal and especial care. Have mercy upon bereaved and disconsolate widows, and encourage them to place implicit confidence in that Saviour who has promised to be the husband of the widow. Give them heart-cheering views of the inexhaustible stores of a gracious providence, and of the infinite willingness of a merciful God to take under his special care those who place their trust in him.

May this Sabbath-day be distinguished by a rich communication of spiritual blessings from the throne of grace. Lord, send a plenteous rain. We long, we pray for the refreshing showers of the influences of the Holy Spirit. Look down upon thy Church, which thou hast called thine inheritance. Now that thine inheritance is weary with remaining corruption, and with the craft and temptations of the enemy, confirm thine inheritance in faith, patience, and hope.

Glory to our God, that thou hast prepared of thy goodness for the poor! May the poor feast in thy sanctuary on the rich provision which will be presented before them on thy Gospel table.

May our beloved children experience the sanctifying influence of a preached Gospel. O that the charms of youth may be accompanied by the Divine ornaments of saving grace! Amid the business of life, may the minds of our servants be ever impressed with the fear of God.

Holy Spirit, look upon the multitudes who are now lying degraded among the pots of sin; and, by the sanctifying energy of thy power, may they become lovelier than the wings of a dove covered with silver, and her feathers with yellow gold.

Pour out thy Spirit upon our rulers. Make them the willing subjects of an exalted Saviour, and may they add to the triumph of that mighty Redeemer who hath led captivity captive, and who hath received gifts for men. O may these royal gifts of our risen Lord be sought and received by multitudes this day. As a family, as a congregation, as a church and nation, may the Lord our God dwell among us.

Let our imperfect prayers be heard, and our sins be pardoned, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

PRAISE FOR BLESSINGS.

Alfred. Duke Street. Wells. L. M.

1 WE bless the Lord, the just, the good,
Who fills our hearts with joy and food,
Who pours his blessings from the skies,
And loads our days with rich supplies.

2 He sends the sun his circuit round,
To cheer the fruits, to warm the ground;
He bids the clouds with plenteous rain
Refresh the thirsty earth again.

3 'Tis to his care we owe our breath,
And all our near escapes from death;
Safety and health to God belong;
He heals the weak, and guards the strong.

4 He makes the saint and sinner prove
The common blessings of his love;
But the wide difference that remains
Is endless joy or endless pains.

WATTS, *Ps.* 68, *p. III.*

PSALM LXVIII.

Acclamation of Praise to Christ.

BLESSED *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing the timbrels.

26 Bless ye God in the congregations, *even* the Lord, from the fountain of Israel.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

REFLECTIONS UPON PSALM LXVIII.—Jesus is an overflowing fountain, from whom the blessings of his salvation flow in copious streams to the objects of his love. He has life and death at his command. Through him may we be delivered from spiritual death. Through him may we obtain eternal life. "The gift of God is eternal life, through Jesus Christ our Lord." It is true that the enemies of the saints of God are numerous and powerful: it is also true that they shall never prevail, and that a glorious victory awaits the redeemed over all their enemies. Under Jesus, their skilful and mighty captain, they shall be conquerors, and more than conquerors. Jesus is infinitely worthy to receive the homage of all the rulers of the earth. When his fame is universally spread abroad, when his mediatorial reign shall extend over the earth, the nations shall unite in praising his name in sweet, melodious songs.

PRAYER.

GOD the Father, Son, and Spirit, whose grace and mercy have been proclaimed by thy ministering servants this day, and heard by thousands and tens of thousands, we adore thee as the Lord our God. Truly our God is the God of salvation; and unto thee alone belong the issues from death. All the diseases and dangers by which men are exposed to death are under thy control; and thou art able and willing to deliver the soul from all those sins which expose men to the miseries of death eternal. Unto thee, O Lord, we would ascribe strength. By thy power, thou art able in one moment not only to confound, but to annihilate all thine enemies. We rejoice that the excellency of thy strength is over Israel. Out of thy holy places thou hast shown thyself terrible in the destruction which thou hast brought upon the enemies of thine Israel; thou art he who giveth strength and power to thy people. God of salvation, blessed be thy holy name, and blessed be thy name for ever and ever.

We present our thanksgivings in behalf of all the churches, and of all the ministers of eternal truth, to whom thy goodness has been manifested this day. We believe it, for thou hast said that thy word shall not return unto thee void. And we thank God in behalf of every individual who has received benefit this day over the vast extent of the Church in every part of the habitable globe. As a family, and as individuals, we would take up the sweet strains of the inspired Psalmist into our lips: Blessed be the Lord, who daily loadeth us with his benefits, even the God of our salvation. Selah.

O Lord, thou didst bring thy people Israel from the depths of the sea; and we rejoice, O Jesus, that thou hast preserved thy Church and people from the Red Sea of Divine wrath.

O Saviour, teach our dear children to flee to thee as the only refuge, that they may be preserved from the misery of hell, which is the dreadful consequence of unpardoned guilt. Grant that our servants may flee from the snares of sin, and escape to Jesus as the only refuge of the soul.

We praise thee, O God, that for thousands of years thy goings have been seen in thy sanctuary. Glory to thy name for the goings of thy saving grace which have been seen in the sanctuary during the public and sacred services of this thy hallowed day. Lord, we hail the day when the Gospel and its ordinances shall be enjoyed by all nations. We thank thee for the promise, that princes shall come out of Egypt, and that Ethiopia shall soon stretch out her hands to God. Lord, have mercy on African nations, and under a Gospel dispensation remove from the descendants of Ham that grievous curse by which they have been debased for many thousands of years. May the waters of salvation soon make those moral deserts a fruitful paradise which are now far more desolate than those frightful wastes which occupy so great a portion of the African continent. Let the kingdoms of the earth sing unto our God; let all the nations sing praises unto the Lord.

We commit our souls and bodies and abodes to the care of our heavenly Father this night. Hear our prayers, and forgive our sins, for the sake of Jesus, our only Saviour. Amen.

Our Father which art in heaven, &c.

PROVIDENCE INCOMPREHENSIBLE.
Triumphant. Admiration. Timbury. 100*th.* L. M.

1 GREAT God! in vain man's narrow view
Attempts to look thy nature through:
Our labouring powers with reverence own
Thy glories never can be known.

2 Not the high seraph's mighty thought,
Who countless years his God has sought,
Such wondrous height or depth can find,
Or fully trace thy boundless mind.

3 Yet, Lord, thy kindness deigns to show
Enough for mortal minds to know;
While wisdom, goodness, power divine,
Through all thy works and conduct shine.

4 O! may our souls with rapture trace
Thy works of nature and of grace;
Explore thy sacred name, and still
Press on to know and do thy will! KIPPIS.

1 SAMUEL XXI.

David's Perplexities.

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present.

4 And the priest answered David, and said, *There is no* common bread under mine hand, but there is hallowed bread.

6 So the priest gave him hallowed *bread:* for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

REFLECTIONS UPON 1 SAMUEL XXI.—David's afflictions, perplexities, and dangers were of no ordinary description; but they led him to think of God's priests and of God's sanctuary, where God has stores of blessings and consolations for all his afflicted people. This holy man showed the frailty of human nature in using an improper mean to gain a lawful end. In greatest straits we should never cease to place implicit confidence in our God and Saviour, who never fails to guide his people by his counsel, and afterwards bring them to glory. We cannot tell how many gloomy and dark clouds may yet encompass us in our journey through this wilderness world to our heavenly home. May the counsel of the inspired Isaiah sink deep into our hearts: "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God!"

PRAYER.

THOU, O Lord, art the God of providence. Though thy dispensations may appear dark and mysterious to our feeble capacities, all thine arrangements are infinitely wise and infinitely good. When we reflect on the very singular and perplexing events with which David was tried, may we never consider that any strange thing has befallen us. When we are so hemmed in by circumstances and trials, that we know not whether to turn to the right hand or to the left, may we console ourselves with this animating truth, that with thee our God in Christ there is no darkness at all, and that thou wilt safely conduct thy people through all their difficulties, and at last bring them to thy heavenly home, where they shall never be surrounded by dark clouds, and where the sun of their glory shall no more go down.

Holy Spirit, amid all the dark and trying dispensations of providence, may we remember and rejoice that God is light, yea, that he is perfect in knowledge. Thou art HE who putteth wisdom in the inward parts, and who hath given understanding to the heart. Thou art HE who giveth wisdom unto the wise, and knowledge to them that know understanding.

We seek the blessing of our God on what we have now read. We have seen in the history of thy tried servant that situations of eminence are slippery places. Have mercy on such of our relatives and friends as are possessed of wealth or invested with power. Preserve them from the numerous snares and dangers with which such situations are ever accompanied. May the impression of the vanity and uncertainty of earthly wealth, and the infinite importance of a heavenly inheritance, never for one day be absent from their thoughts.

Deliver us, on all occasions, from those snares to which the soul is exposed by the *fear of man.* We have now seen the dissimulation into which even David fell; and may we consider the record of the melancholy fact as a beacon to warn us of our danger, and to avoid by Divine grace those snares by which even David was entangled.

Preserve us, O Lord, from the oppression of the proud. We see in David an affecting illustration of the truth, that oppression makes a wise man mad. If it is thy will, may we never be placed in those situations where we should be liable to fall into such a snare: but, if in thy providence we should be so tried, we earnestly pray that we may not be suffered to fall.

In a peculiar manner, O Lord, preserve our dear offspring from the temptations to which they are now exposed, and from all the hosts of temptation which shall meet them in the future period of their days. Jesus, hold them as stars in thy right hand.

O King of Zion, we thank thee for the bread of life, of which the vilest and the most unworthy are invited to partake. Lord, enable us to eat, and live for ever.

Receive, O Lord, the tribute of praise for the mercies of the past Sabbath and the past night. May we live this day under the salutary influence of the Word yesterday proclaimed.

Hear our prayer, and forgive our sin, for the sake of Jesus, our Ransom and Surety. Amen.

CREATION.

Transport. Creation. China. L. M.

1 LOOK up, ye saints, direct your eyes
To him who dwells above the skies:
With your glad notes his praise rehearse
Who formed the mighty universe.

2 The word he gave, the obedient sun
Began his glorious race to run:
Nor silver moon, nor stars delay,
To glide along the ethereal way.

3 Teeming with life—air, earth, and sea
Obey the Almighty's high decree!
To every tribe he gives their food,
Then speaks the whole divinely good. NEEDHAM.

ACTS XVII.

Athenian Idolatry.

WHEN certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

REFLECTIONS UPON ACTS XVII.—The infidels, the wicked, and the profane hate the Gospel, and pour contempt upon its doctrines Thus, they expose their folly and their shame; thus, they demonstrate their moral derangement, in despising and rejecting that only guide which can lead to heaven and immortal bliss. In derision, the Athenian philosophers called the doctrine of the Gospel *new*. Without intending it, they uttered a delightful truth. The light of the Gospel is always new, like the animating light of the morning sky. The streams which flow from this fountain are always new and refreshing to the soul. The fruit which grows on this Divine evergreen is always new, and affords to the spiritual taste of the soul constant and undiminished enjoyment and delight. Affecting, humiliating truth!—the world by wisdom knew not God. The wisest philosophers on the face of the earth, and in Athens, the far-famed city of Greece, the most distinguished for learning and schools, were ignorant of HIM in whom they lived, moved, and had their being!

PRAYER.

HOLY and Divine Spirit, graciously solemnise our minds, and abstract our thoughts from all worldly objects and cares, while we prostrate ourselves before the throne of grace, to present our evening prayer.

God of salvation, we acknowledge that we are unable to form adequate and suitable conceptions of thy majesty, glory, and grace. Yet we rejoice that thou art not altogether to us *the unknown God*. Thou hast favoured us with a blessed revelation of thyself in the Word of life. God prevent that we should ignorantly worship thee, who art the God and Father of our Lord and Saviour Jesus Christ. Ever may we be enabled to worship thee in spirit and in truth.

We adore thee, O Lord, as the great God who made the world and all things therein, seeing that thou art the Lord of heaven and earth, who dwellest not in temples made with hands. It is impossible that thou canst be worshipped by the workmanship of men's hands, for all idol worship is an abomination to thy holy and spiritual nature, while it is infinitely derogatory to thy glory. Thou, O Lord, art absolutely independent of all creatures, while the whole universe of creatures is ever dependent on thee. Thou givest to all life, breath, and all things. Thou alone hast given existence to all the tribes of human beings on the surface of the earth. Thou hast made of one blood all the nations of men, and hast brought them from one common source, even Adam, from whom they have received a nature corrupted and fallen. We adore thee, O Lord, in all the wisdom of thy purposes, which thou hast formed before the world began. Thou hast determined the times before appointed, and hast fixed the bounds of the habitations of all the children of men, that they might seek thee, the Lord.

We acknowledge that it is in thee we live, move, and have our being. Remembering this, may we see the infinite obligations under which we are laid to give thee the homage and worship of the heart. Remembering this, may we be led to make a full surrender to thee, O Jesus, of all we are and all we have. Holy Spirit, enable us as a family to perform this act of spiritual and personal dedication. From henceforth may we consider with solemnity and joy that we are the Lord's.

Affect the minds of our beloved children with the prospect of the solemnities of a judgment-day, and of the resurrection from the dead. On that day, that great and solemn day, when heaven and earth shall flee away, may they and we be found on the right hand of God.

Accept of our united thanks for the blessings of reason, health, the necessaries and the comforts of life, this day enjoyed. Afford us thy fatherly care this night. May we and all our friends enjoy the protection of a covenant God. Hear our feeble prayers, and forgive our sins, for the sake of Jesus, who liveth and was dead, and who is alive for evermore. Amen.

FAITH IN SUFFERING.

Westerham. Highbury College. Crowle. C. M.

1 WHILE sorrow wrings my bleeding heart,
And black despondence reigns;
Satan exults at my complaints,
And triumphs o'er my pains.

2 While scoffers at thy sacred word
Deride the pangs I feel,
Doom my religion insincere,
Or call it useless zeal:

3 Yet will I ne'er repent my choice,
I'll ne'er withdraw my trust;
I know thee, Lord, a powerful friend,
And kind and wise and just. COTTON.

1 SAMUEL XXII.

Saul slaying the Priests.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? Be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

REFLECTIONS UPON 1 SAMUEL XXII.—What a difference betwixt David in a cave, and David in a palace! Here we may consider him typical of Christ. What a difference betwixt Jesus on the cross, and on the throne! What a difference betwixt Jesus in the grave, surrounded with darkness, and in heaven, shining brighter than ten thousand suns! Peculiar, trying, degrading, and distressing, were the circumstances of those who came to David, to be guided by his wisdom, to fight under his standard, and to enjoy his protection. In this David was remarkably typical of Christ. Jesus invites the vile, the wretched, the poor, the guilty, and the abandoned, to come to him. He is willing to become their leader, their commander, their protector, and their Saviour. Marvellous grace! They require none to recommend them: they are welcome as they are—laden with guilt, and loathsome with disease. When they come they are washed, and sanctified, and justified. What a change!—what a blessed change!

PRAYER.

WE adore thee, O Lord, in all the mysteries of thy sovereignty. We adore thee in the displays of sovereignty and grace connected with the life and experience of thy people in this vale of tears. O Lord, thou dost reign alone, with undivided and eternal authority. As a family we bow down before thy sceptre, acknowledging that thou dost rule with wide and absolute command; over the broad ocean and the solid land thou dost reign almighty and alone, and all creation hangs upon thy throne.

Sanctify to our minds the affecting account we have now read of the persecutions and afflictions of the man according to thine own heart. We thank God that none of our afflictions have ever been so severe as his. O Lord, thou hast corrected us in measure, thou hast never dealt with us as our iniquities deserve. In the hour of suffering, graciously impart unto our minds that rich supply of Divine strength by which we shall be enabled to take up our cross and follow Christ. As in the dark night of affliction David believed in the providential and paternal care of God, and *waited* to know what God would do for him; may we in the night of gloomy adversity believe in the watchful care of God, and with filial submission and dependence wait to know what God, our heavenly Father, will do for us. O our God, we would lay hold of the promise which is given to those who wait upon thee: Wait on the Lord, be of good courage, and he shall strengthen thine heart. O for that faith by which we shall be able to say, in humble reliance upon our God and Father in Christ, Our soul waiteth for the Lord, he is our help and shield.

Teach us, O Lord, to look on David as a type of Christ. As David received persons of every description into his service, may we rejoice that our merciful Saviour is willing to receive sinners, however great their guilt and numerous their sins, into his employment, and to take them under his gracious protection. Praise to our God, we have upon record that invitation and promise, which stands secure as the eternal throne: Him that cometh unto me I will in no wise cast out.

Persuade and enable our beloved children and domestics to join the ranks of Christ's army, and to become the faithful servants of the Captain of salvation, who will give them the most splendid victories over all their lusts and corruptions.

We seek for our afflicted and aged friends all the consolations of the Gospel. May they eat the exhilarating fruit which grows on Christ, the tree of life.

Accept our humble thanks for the mercies of the night, and graciously assist in the duties of the day, for Jesus' sake, the faithful and true Witness. Amen.

MINISTERIAL LOVE.
Coleshaw. Arne. Carey's. P. M.

1 O THAT I was as heretofore,
When first sent forth in Jesus' name;
I rushed through every open door,
And cried to all, Behold the Lamb!
Seized the poor trembling slaves of sin,
And urged the outcast to come in.

2 The God who kills and makes alive,
To me the quickening power impart;
Thy grace restore, thy work revive,
Retouch my lips, renew my heart;
Forth with a fresh commission send,
And all thy servant's steps attend. C. WESLEY.

ACTS XVIII.

Paul in Corinth.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you.

16 And he drave them from the judgment seat.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

REFLECTIONS UPON ACTS XVIII.—The banishment of the Jews by Claudius was an edict severe, cruel, and barbarous. It occasioned great inconvenience, and, no doubt, much suffering. But God brought light out of this darkness, and good out of evil. In consequence of this edict the usefulness of Priscilla and Aquila was greatly increased. They were probably converted in Rome, under the preaching of Peter. Having been made partakers of grace, and distinguished for piety, they were made peculiarly useful in promoting the spread of the Gospel, and extending the boundaries of the kingdom of Christ. In this, and in ten thousands of instances, Satan has been taken in his own craftiness; and God has made the wrath of men to praise him, while the remainder of their wrath he has restrained. How astonishing the sovereignty, the wisdom, and the power of God, in employing the unhallowed actions of wicked men for accomplishing his own purposes of mercy and grace!

PRAYER.

IT is our unspeakable privilege, O Lord our God, to worship and bow down before thee. We desire to avail ourselves of our privilege, and to kneel before the Lord our Maker; for thou art our God and Father in Christ, alluring us by arguments the most powerful to come unto thee, to receive the rich treasures of grace, and the hopes of the glory and felicity of heaven. What reason have we to rejoice in the abundance of thy condescension and mercy! Though the heavens be thy throne and the earth thy footstool, yea, though the heaven of heavens cannot contain thee, thou hast said in thy great mercy, To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. Holy Spirit, may we be of an humble and contrite heart, and deeply affected with the word of thine authority and grace; then shall we have the pleasing evidence that we are walking with God, and that we are temples of the Holy Ghost.

We would humbly and earnestly supplicate zeal for the glory of God, for the salvation of sinners, and the extension of the kingdom of Christ. When we remember the zeal and labours of Paul and Aquila and Priscilla, we are ashamed at our languor, and would mourn over our cold and culpable indifference.

Lord, make us successful in the conversion of some careless souls. As Paul reasoned in the synagogue every Sabbath-day, persuading both Jews and Greeks, may we be instruments in adding members to thy Church, considering it the greatest honour, and a mark of the greatest wisdom, to win souls to Christ. God forbid that any of us should be indifferent to the salvation of our own souls, or the souls of our beloved relatives who are still far from God, and who have not moved one step in their journey to the heavenly state. O Lord, we acknowledge with shame our past indifference about the salvation of those related to us by the ties of nature and blood. Henceforth may we use affectionate diligence in persuading them to bow before Immanuel, and become his loving and his faithful subjects.

Have mercy on our children, and deliver them from the guilt and reign of sin. Teach us to travail as in birth for their salvation.

Lord, increase the faithfulness of thy ministers. At the close of their ministerial course, may they be enabled, like thy servant, to say, We are pure of the blood of all men.

Give thy ministers great encouragement in their honourable and arduous employment. Say to them in the midst of the greatest difficulties, and in the face of the greatest dangers, Be not afraid, but speak, and hold not thy peace.

Graciously forgive the offences and imperfections of this day. Daily may we remember the merit of the Saviour's blood, which alone can wash away the guilt of sin. We thank thee for all the blessings of thy providence this day received. We commit ourselves into thine everlasting arms this night. All we ask is for Jesus' sake, our Advocate and Saviour. Amen.

DIVINE INSTRUCTION TO THE YOUNG.
Pastoral. New Creation. New Haven. P. M.

1 FROM nature's cave, and sin's dark cells,
Where the imprisoned spirit dwells;
Surrounded by a frightful gloom,
And dreading fiercer ills to come;
From chains of woe, and haunts of vice,
To liberty and life we rise.

2 Thanks to the hand that sets us free,
Eternal Spirit, thanks to thee!
Whose power resistless, unconfined,
Subdues the passions of the mind;
Rules in the heart with strong control,
And pours instruction o'er the soul. COLLYER.

1 SAMUEL XXIII.

David's Difficulties.

THEN they told David, saying, Behold the Philistines fight against Keilah, and they rob the threshing-floors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

REFLECTIONS UPON 1 SAMUEL XXIII.—In the midst of our own personal trials and troubles we must not be insensible to the troubles of the Church, or be forgetful of her claims. David, in the midst of his own trials and perplexities, felt for Keilah in her difficulties and dangers, and nobly and valiantly delivered her out of the hand of her enemies. Very perseveringly Saul longed and thirsted for David's blood, and to accomplish his death. Very perseveringly the Jews longed and thirsted for Jesus' blood, and at last succeeded in putting him to death. Jesus appeared among men as a Saviour, and men rose up against him as destroyers. David, in his afflictions, sought and enjoyed the fellowship of God. This Divine intercourse lightens the heaviest burden, and sweetens the bitterest cup. Jesus is the nearest, the best, and the most compassionate of friends. Happy and blest are they who pour their complaints into the bosom of his love!

PRAYER.

MOST merciful Jehovah, we adore thee as the counsellor of thy people. Infinite are the stores of thy wisdom; and we bless and praise thee that, on all occasions, thy children have access to thee as their Father for direction and comfort. May each one of us value thy counsel, and seek it. Like the Psalmist, may we have reason to sing, I bless the Lord, who hath given me counsel. We seek that faith in Christ as our counsellor which will enable us in holy confidence to exclaim, Thou wilt guide me with thy counsel, and afterwards receive me to glory. We thank God for this gracious promise, and we earnestly plead for its accomplishment: I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Convince our beloved children of the folly which is naturally bound up within them, and give them grace to seek direction and wisdom from Christ, who is the wonderful counsellor. Fill their hearts with love to thy Word, and may they form the following resolution: Thy testimonies are my counsellors.

We present our thanks to our God for the example which David has given us of seeking direction from God, when he was embarrassed with difficulties and exposed to danger. And we bless God that he sought not direction in vain. We rejoice that the Word of God furnishes the most suitable counsels, both for the soul and body, for time and eternity. Give us thy Spirit, that we may affectionately search the Scriptures for direction in every case; and when we have found it, to follow it. May we not resemble him who knew his Lord's will and did it not, and who was therefore beaten with many stripes. In ten thousand instances we have been chargeable with this sin; and have reason to wonder at the patience and mercy of our God, that we have not been visited with deserved wrath. O blessed God, may it never be said of us, or of any of our beloved relatives, at the day of death, Because I have called, and ye have refused: I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would have none of my reproof; I will also laugh at your calamity, I will mock when your fear cometh.

We thank our God for religious friends. O teach us more highly than ever to value the affection, the fellowship, the example, and the prayers of pious friends. May our friends resemble the pious Jonathan, who strengthened David's hand in God, and may they strengthen our hand in God. May we be ever preserved from the society of such as would tempt us to draw aside from wisdom's ways.

We thank God for the care of the past night, and we seek the direction and blessing of our God this day.

Lord, hear our prayer, and forgive our sins, only for the sake of our dear Redeemer. Amen.

RICHES

Bethel New. Kerswell. Providence College.

1 LET avarice, from shore to shore,
Her favourite God pursue;
Thy word, O Lord, we value more
Than India or Peru.

2 Here mines of knowledge, love, and joy,
Are opened to our sight;
The purest gold without alloy,
And gems divinely bright.

3 The counsels of redeeming grace
These sacred leaves unfold;
And here the Saviour's lovely face
Our raptured eyes behold.

S. STENNETT.

ACTS XVIII.

The eloquent Apollos.

AND a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the LORD; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

ACTS XIX.

Paul in Ephesus.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

REFLECTIONS UPON ACTS XVIII., XIX.—Apollos was enriched with grace, and mighty and successful in wielding the sword of the Spirit. He was a champion for the faith, and for the Gospel. His name signifies "*Destroyer;*" he spiritually honoured his name, by manfully opposing the kingdom of Satan, and by laying waste the territories of sin, of ignorance, and of Paganism. Important searching question: "Have we received the Holy Ghost?" Have we received him in his convincing influences? Have we seen sin in its vileness, enormity, and guilt? And have we fled to Jesus, the Fountain opened for sin and uncleanness? Have we received the Spirit in his enlightening influences, and has the dark night of spiritual ignorance and folly been changed into the bright day of saving knowledge and wisdom? Have we received the Spirit in his quickening influences, and is our soul the subject of the Divine and vital principle of grace? Have we felt the comforting influences of the Spirit? Then, we have been taught to rejoice in hope of the glory of God.

PRAYER.

ETERNAL Jehovah, we are again permitted, in the multitude of thy mercies, to approach thee seated on the throne of grace. We would call on thee, who art infinitely worthy to be praised. But how unspeakably unfit are we, on account of our ignorance, folly, weakness, and sin, to address thee, O Lord, a God of unspotted holiness, and of boundless and unerring wisdom! We, therefore, earnestly pray that thou wouldst graciously send forth thy light and thy truth. Instruct us in the way in which we should go in thy worship; for such is the darkness of our minds, that we are unable to order our speech aright before thee. Lord, enable us to offer up our prayer under a deep sense of our sinfulness and unworthiness. O that all our prayers rose to thy throne from hearts softened and subdued by filial fear and evangelical repentance!

Sanctify to us the events of the past day. We thank thee for the measure of health and strength afforded us in the discharge of its various duties, and in the pursuit of our lawful calling. O pardon the guilt we have contracted this day, and may our sins of omission and commission be mercifully forgiven, through the infinite merit of our Saviour's righteousness.

May we lie down to rest this night under the holy and well-grounded confidence that thou art the Lord our God, and that we are encompassed by the everlasting arms of a gracious God. In this most blessed persuasion may we live, and in this persuasion may we die. While we live like Paul, who laboured with indefatigable zeal in the service of Jesus, may we live to the Lord; and when we die, may we die unto the Lord. Living or dying, may we be the Lord's.

Heavenly Father, enable aged and experienced Christians to imitate the example of Aquila and Priscilla, who taught Apollos, and expounded unto him more perfectly the way of God. May they communicate of their knowledge and experience to younger and less experienced disciples in the school of Christ.

O Lord, give to our dear children an increasing thirst for useful, and more especially for Divine knowledge. May they and our servants ever listen with veneration and delight to the counsels and admonition of experienced saints.

We ask not for ourselves, O Lord, worldly wealth or earthly power; but may we be rich in grace, and mighty in the Scriptures. Make all thy dear, ministering servants, like Apollos, mighty in the Scriptures. With the fervour of sacred and heaven-taught eloquence, may they proclaim the glories of Christ, the greatness of his love, the merit of his righteousness, and the freeness of his grace.

Mercifully hear our imperfect prayers, and forgive our sins, for Jesus' sake, who is worthy, with the Father and Divine Spirit, to receive eternal praises. Amen.

PRAYER FOR HELP.

Oldford. Westerham. Bedford. C. M.

1 HELP me to persevere in grace,
Still gladly following on;
Save me from each backsliding path
To which my heart is prone.

2 Help, in prosperity, that I
True gratitude may find:
Save me from pride and carnal ease,
And from an earthly mind.

3 Help, in adversity, to bow
My neck to bear the yoke:
Save me from wrath and discontent,
Which would my God provoke. ANON.

1 SAMUEL XXIV.

David's Interview with Saul.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee: yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

REFLECTIONS UPON 1 SAMUEL XXIV.—In Saul we have an affecting instance of the strength of envy, and of the workings of jealousy, the most unreasonable and cruel. A mind under the dominion of the sinful passions is an emblem of hell; for it contains the very essence of what constitutes the misery of Tophet. A mind under the dominion of grace, enlightened by Divine light, and warmed by Divine love, is an emblem of heaven; because it contains all that is essential to heavenly blessedness, joy, and peace. Did David spare the life of Saul, his greatest enemy? Let us earnestly seek after and cultivate a forgiving spirit, which never can be exercised without communicating the sweetest and most refined enjoyment, while it is one of the most satisfying evidences that we are forgiven of God, through the merits of our Saviour's righteousness. How wonderfully our Saviour manifested this forgiving spirit when his enemies nailed him to the cross; He prayed, "Father forgive them, for they know not what they do!"

PRAYER.

WE adore thee, O Lord God, as the helper of thy people. Thou art a helper infinitely sufficient, for thou art almighty. Thou art a helper near at hand, for thou art omnipresent. There is none like unto thee, O thou God of Jeshurun, who ridest upon the heavens in thy help, and in thine excellency on the sky.

Suffer us not to be cast down when we think either on the number, or strength, or violence of our enemies. Teach us to remember that their arm is an arm of flesh, while the Lord our God is with us, to help us, and to fight our battles. With an Apostle, may each one of us boldly say, The Lord is mine helper, I will not fear what man shall do unto me. In every danger, and in every affliction, fulfil in our experience that animating promise, Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee, with the right hand of my righteousness. We thank thee that thou hast said, I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the holy one of Israel. Give us faith, O Lord, to lay hold of these promises.

Open the eyes of our beloved children, that they may see the absolute necessity of Jesus as their helper and their Saviour. In the prospect of all the difficulties which are before them in the journey of life, may they be enabled to sing, Our help cometh from God, who made heaven and earth.

We present prayers in behalf of our aged friends. While their natural faculties are beginning to fail, may their graces prosper and be in health. May they eminently find the God of Jacob to be their helper. Cause them to flourish like the palm-tree, and to grow like the cedar in Lebanon.

Give us grace, O Lord, to mourn over the fallen and degraded state of the nature of man. We would lament that those displays of cruelty, envy, and malice which were furnished by Saul against David, were not confined to those ages of the world, but continue to the present day, in all their violence and force. As a race, we confess that we have become altogether filthy; there is none among us who doeth good, no, not one. O Jesus, extend the blessings of thy salvation over the minds of men. Where sin has so long reigned, may grace reign through righteousness unto eternal life.

Enable all of us, O Lord, to resemble David in a forgiving spirit; and may we never be left to dishonour God or injure our own souls, by harbouring in our bosom malice or revenge. Let not angry passions betray us into angry and unseemly expressions; but, amid the greatest provocations, may we use the soft word, which turneth away wrath.

We present our humble tribute of praise for the mercies of the night, and supplicate God that we may live this day under the direction of Divine grace. Bless to us the religious service in which we have now been engaged, and hear our prayers, and forgive our sins, for Jesus our Intercessor's sake. Amen.

GOSPEL VICTORIOUS OVER IDOLATRY.

Old England. Hatton. Angels' Hymn. L. M.

1 BEHOLD with pleasing ecstacy,
The gospel standard lifted high,
That all the nations from afar
May in the great salvation share.

2 Why then, Almighty Saviour, why
Do wretched souls in millions die?
While wide the infernal tyrant reigns
O'er spacious realms in ponderous chains.

3 Scarce can our glowing hearts endure
A world where thou art known no more;
Transform it, Lord, by conquering love;
Or bear us to the realms above. DODDRIDGE.

ACTS XIX.

Triumph of the Gospel.

THEN certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

REFLECTIONS UPON ACTS XIX.—The heart is greatly depraved in those men who employ sacred things as a mean of obtaining unhallowed gain. All the members of Sceva's family were united in employing the same sacrilegious means, for accomplishing the same sinful end. Over such families Satan pre-eminently reigns. Lamentable spectacle: all the members of a family closely leagued together in those practices of iniquity which, unrepented of, must unavoidably lead to perdition! How delightful it is to witness the powerful and saving effects of the Gospel upon the hearts of men! Corrupt prejudices, habits, and practices, are immediately laid aside, and the service of God is immediately, affectionately, and thankfully embraced. Sin, Satan, and the world, the old tyrants of the soul, are cast off for ever, and allegiance is sworn to King Jesus.

PRAYER.

MOST glorious and gracious Lord God, our appearance before thy throne of grace is a blessed proof of thy forbearance, compassion, and mercy. Though we are less than the least of all thy mercies, yet thou givest us every encouragement to put our trust under the shadow of thy wings. Thou art the bountiful donor of all the blessings which our souls need, and thou dost with great mercy avert from us those evils and calamities which our sins deserve. All our days thou hast been our help, and therefore we are encouraged to repose in thee all our hope. Thy goodness to us is great, and our unworthiness is great. Thy mercies to us are daily and constant; and, alas! our offences are daily and constant. Thou hast exercised towards us great patience; but we are chargeable with the sins of trying and abusing thy patience. Holy Spirit, give us a humble and penitential view of our sins and our sinfulness; and give us a believing view of Christ, as the propitiation for our sins. With an Apostle, may we be enabled to say, in the exercise of a lively faith, Being justified by faith, we have peace with God through our Lord Jesus Christ.

We desire, O Lord, to be gratefully impressed with a loving sense of thy kindness to us during the past day. We thank God for bodily health, for mental tranquillity, and for the means of grace. We thank God for the comforts of domestic life; but, above all, for the pleasing hopes of being associated in heaven with God, angels, saints, and all our pious relatives and friends, for ever and ever.

We commend ourselves to thy merciful care this night; and we would beseech our God to preserve us from all evil. May our sleep be sweet, peaceful, and refreshing, that we may be inclined and prepared to enter on the duties of the approaching day with increasing diligence and fidelity.

May the word of God we have now read be applied to our hearts by the power of the Holy Spirit. Thou hast appointed it as a mean of grace; O that each of us may find it an effectual mean in illuminating our minds and softening our hearts. As the Gospel was effectual in the conversion of magicians, and in prevailing upon them to forsake their curious and lying arts, may thy Gospel be effectual in persuading us to abandon every lust, even though it were as valuable in our estimation as a right hand or a right eye.

May our dear children feel the saving influence of the Gospel of Christ. By means of it may they fear God, and through their conversion may the name of the Lord Jesus be magnified.

Lord, have mercy on our native land. Here may the word of God grow mightily and prevail. Before its glorious light may the dark clouds of infidelity, immorality, and vice speedily disappear. May the Gospel be instrumental in gaining many victories over the hearts and consciences, the prejudices and habits, of all ranks of the community.

Lord, we look up unto thee for the answer of our prayer and the pardon of our sins, for Jesus' sake, our Intercessor and High-priest. Amen.

VICTORY OVER ENEMIES.
Arundel. Kendall. Arlington. C. M.

1 WE love thee, Lord, and we adore;
Now is thine arm revealed;
Thou art our strength, our heavenly tower,
Our bulwark, and our shield.

2 We fly to our eternal Rock,
And find a sure defence;
His holy name our lips invoke,
And draw salvation thence.

3 When God, our leader, shines in arms,
What mortal heart can bear
The thunder of his loud alarms?
The lightning of his spear? WATTS, *Ps.* 18, *p. 1.*

1 SAMUEL XXX.

The Amalekites spoiled.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire:

2 And had taken the women captives, that *were* therein; they slew not any, either great or small, but carried *them* away, and went on their way.

3 So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drank *any* water, three days and three nights.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

REFLECTIONS UPON 1 SAMUEL XXX.—David's alliance with the Philistines was sinful, and soon followed by severe calamities, which were evident marks of the Divine displeasure. How important it is never to leave the path of duty, which the experience of saints in all ages proves that it is the way of safety. We see in the Amalekites that covetousness prompts to the greatest excesses of iniquity and crime. It has given origin to the most cruel wars which have desolated cities, and overspread states, and provinces, and kingdoms with the most frightful ravages. God remembered David in his afflictions, and mercifully preserved the lives of his family when in the hand of bloodthirsty enemies, and exposed to the greatest peril. In many instances, the interpositions of providence in behalf of his people are sudden, unexpected, and marvellous. How important to know and believe, that great deliverances from great dangers are preceded by earnest and believing supplications!

PRAYER.

O LORD our God, we bless thee that we are encouraged to approach thee as children approach an earthly parent, and that we are permitted to address thee as our Father in heaven. We rejoice that as our Father thou art better acquainted with our wants and necessities than we are ourselves. We thank thee, O Jesus, that thou hast said, for the encouragement of all thy people, Your Father knoweth what things ye have need of, before ye ask him. Mercifully grant that each one of us may receive the spirit of adoption, whereby we shall cry, Abba, Father. Give us the pleasing evidence that we are the children of God; and may the Spirit bear witness with our spirits that we belong to the family of Christ. May we know, in deed and in truth, that our Father hath loved us, and may we receive everlasting consolation and good hope through grace.

We thank our God and Father for the mercies of the past night, and that we are graciously preserved to see the return of another day. May we live this day as if it were our last; and may we live as we should wish to do on the last day of our residence here below. Constantly may we feel that we are under the eye of an all-seeing God. By this salutary impression may we be prevented from offending God; and by this comforting impression may we be led to exercise continual dependence on God in every difficulty, perplexity, and sorrow.

May our minds improve by the reading of the Word of God. Thereby may we be furnished unto every good work.

We have now read of the horror and the ravages of war; and we would mourn over the melancholy depravity and cruelty of our ruined and apostate race. O merciful God, we not only earnestly pray that thou wouldst restrain the malicious passions of men, but we supplicate thee that these passions may be destroyed, and their depraved nature mollified and changed. Teach the children of men by thy Word and Spirit to love one another as members of the same family. May those who now resemble lions and wolves, resemble lambs and doves, and may there be nothing to hurt or destroy in all thy holy mountain. O let the knowledge of Christ and salvation cover the earth as the waters cover the sea; then shall love and peace universally prevail.

Deliver our dear children from angry and malicious passions. Teach them by thy Spirit lessons of self-government. May they obtain the government of their temper and the government of their tongues, and ever speak and act as become the children of the lowly Jesus.

As David sought and obtained counsel of God, may we be encouraged to seek counsel of God in every difficulty. Mercifully hear, answer, and forgive, for Jesus' sake, our Surety and Saviour. Amen.

IDOLATRY REPROVED.

New Sarum. Mottram. New 50th. Guestwick. 2nd n.

1 NOT to our names, thou only just and true,
Not to our worthless names is glory due;
Thy power and grace, thy truth and justice, claim
Immortal honours to thy sovereign name:
Shine through the earth from heaven, thy blest abode,
Nor let the heathen say, And where 's your God?

2 Heaven is thine higher court; where stands thy throne
And through the lower worlds thy will is done;
Our God framed all this earth, these heavens he spread,
But fools adore the gods their hands have made:
The kneeling crowd, with looks devout, behold
Their silver saviours, and their saints of gold.

WATTS, *Ps.* 115.

ACTS XIX.

Idolatrous Uproar.

AND they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

ACTS XX.

Eutychus raised to Life.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

REFLECTIONS UPON ACTS XIX., XX.—ALEXANDER signifies literally, "*A helper of men.*" If we are earnestly and spiritually desirous to be the helpers of our species, and useful to the Church, we must not be afraid of the enmity and rage of wicked men. The history of our world shows with what zeal error is embraced, and with what ardour false gods are worshipped. O may we surpass them in our zeal for the worship of the only, the living, and the true God! Christ's providence can carry his servants safe through the wildest uproars, and turn mad outrage into calm tranquillity and peace. Parting with Christian friends, whom we expect to see no more on earth, ought to be very devout and affectionate. And, if murderous enemies lie in wait for us, we may cautiously avoid them. How criminal and dangerous it is, even at midnight, to sleep during the worship of God! What if he whom we affront as unworthy of our notice—he whom we contemn as unworthy of our embrace, should seize the moment—strike us dead, and awaken us in eternal fire! Surely then every sermon should be heard, every sacrament received, every praise poured forth, and farewell of friends taken, as on the brink of the eternal world.

PRAYER.

WE adore thee, O Lord, as the only Jehovah; and praise thee that thou hast put into our hands thy blessed Word, by which we are made acquainted with thy being, three-fold personality, character, perfections, purposes, and works. Idols which the heathen worship are the workmanship of men's hands, but thou art HE who made the heavens. Heathen idols have eyes, but they see not; thine eye is omniscient: they have ears, but they hear not; thine ear listens to the prayers of saints, and the hallelujahs of angels: they have hands, but they work not; but thy hand formed the universe; they have mouths, but they speak not; but thou dost speak to men with the voice of thy providence, and makest the nations to tremble; and thou dost speak to thy Church with the voice of thy Gospel, and fillest their hearts with joy and gladness. Thou art the Lord our God. As a family we bow before thee, and adore thee as the only, the living, and the true God. O teach every member of our family, and all the families with which we are connected, thus to own and acknowledge thee: Thou art my God, and I will praise thee; and my father's God, and I will adore thy name.

We thank thee that thou hast brought us in safety to the close of another day. O may we be brought safely, honourably, and triumphantly to the close of life. May the sins and infirmities of this day, and of all our past days, be graciously pardoned. Suffer us not to die under the grievous, the overwhelming load of unpardoned guilt. Lord, have mercy on us sinners!

We have now read of the idolatry of the ancient Ephesians, which reminds us of the idolatry of our miserable and degraded ancestors, who paid their adorations to those who were no gods, who were only vanities and lies. We thank the God of providence and of grace that the dark cloud of idolatry is now removed from the firmament of our land, and that the glorious Gospel of the great God and Saviour Jesus Christ shines like the sun in its strength. O blessed Spirit, deliver the nations from idolatry. For the honour of the Divine majesty, and for the sake of the eternal interests of hundreds of millions of Adam's race, do thou mercifully and speedily deliver the earth from this most dreadful abomination, this unparalleled outrage upon the attributes and prerogatives of Jehovah.

Bless to our dear children and domestics the calamity which befell the young man under the preaching of Paul. Make them attentive hearers of a preached Gospel.

We commend ourselves and all our dear relatives to thy care this night; and would supplicate thy compassion to the afflicted and the aged. Graciously hear our prayer, for Jesus our Redeemer's sake. Amen.

SANCTIFIED AFFLICTION.

Webster's. Zebulun. David's. C. M.

1 SOVEREIGN of life! I own thy hand
In every chastening stroke;
And, while I smart beneath thy rod,
Thy presence I invoke.

2 To thee in my distress I cried,
And thou hast bowed thine ear;
Thy powerful word my life prolonged,
And brought salvation near.

3 Unfold, ye gates of righteousness,
That, with the pious throng,
I may record my solemn vows,
And tune my grateful song.

4 Praise to the Lord, whose gentle hand
Renews our labouring breath:
Praise to the Lord, who makes his saints
Triumphant e'en in death.

DODDRIDGE.

1 SAMUEL XXXI.

Death of Saul and Jonathan.

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

REFLECTIONS UPON 1 SAMUEL XXXI.—How dreadful the day of God's vengeance when it arrives! The threatening of his vengeance is like the roaring of the thunder, and the inflicting of his vengeance is like the falling of the thunderbolt. They are wise, they are safe, who enter into covenant with Christ. In this case, all the perfections of Jehovah are on their side. Whatever befall others they are secure: they are hid in the secret of his pavilion. Even their death, like that of Jonathan's, is no calamity: it only hastens their eternal deliverance from all earthly calamities, and accelerates their entrance into their Father's celestial abode, where they are exalted to the enjoyment of the perfection of their graces, and where they receive their crown of glory and their palm of victory. How tragical, how mournful, how instructive, as a most solemn warning, the death of Saul! Truly, in his departing moments, he was surrounded by impenetrable gloom! When we come to the vale of death, may we find it illuminated by the bright beams of Divine love!

PRAYER.

WE desire, gracious and glorious Jehovah, to approach thy blessed throne, suitably and gratefully impressed with a sense of thy kindness during the past night, and thankful that we are inclined and permitted to present our morning sacrifice in the name of Christ. We praise thee that we are monuments of the patience and the mercy of God. O make us monuments of thy saving grace!

We adore thee in the affecting displays of thy justice and sovereignty we have now read. We adore thee in the afflicting disappointment which followed the unwarrantable and sinful wishes of Israel to obtain a king. We adore thy justice in the distressing circumstances which surrounded Saul, when he fell before his enemies on Mount Gilboa. O Lord, teach us to stand in awe of thy judgments! We adore thy righteousness in forsaking Saul, who had most grievously forsaken thee. May this teach us to stand in awe of thy judgments. We adore thee in the display of thy sovereignty, in allowing the righteous Jonathan to be slain beside his ungodly and infatuated parent. May this teach us to acknowledge thee as the righteous disposer of all events. Suffer us not, infinitely wise and gracious Jehovah, to stumble at the mysterious events of thy sovereign providence in the present calamities which befall thy children. Teach us to look onward to that future state where the true difference between the righteous and the wicked shall fully appear. Give us the eye of faith, by which we shall look within the veil, and beyond the present state, where the joys, the blessedness, and glory of thy people, will infinitely make up for all they have suffered on earth; and where they shall never be afflicted with the painful remembrance of the wormwood and the gall. We earnestly and affectionately pray for thine afflicted and aged people. Let not present sufferings and sorrows overwhelm their hearts. May the afflictions of earth remind them of the joys of heaven; and may the raging tempests of the wilderness raise their thoughts to the delightful contemplation of the peaceful and undisturbed rest of the celestial paradise.

We pray that our dear children may resemble the amiable and the pious Jonathan. Like him, may they be loving and obedient and holy; and, when they die, may their souls ascend to that blessed world where Jonathan and David are now living in the enjoyment of eternal peace.

Lord, deliver us from the sin of forsaking God, and from the calamity—the most dreadful of all calamities—of being forsaken of God. Heavenly Father, we seek thy grace, that we may never cast thee off; and we seek an interest in thy love, thine eternal and immutable love, that we may never be cast off by thee.

Have mercy on all who are desponding and sorrowful, and particularly on those who are tempted of Satan to terminate their own life. Lord, deliver them from the temptation, and dispel their sorrows.

Assist us in all the duties of the day, and crown this religious service with thy blessings, for Jesus' sake, who loved us, and shed his blood for us. Amen.

HOPE OF HEAVEN.

Brook's. Lydia. Newington. Wilkins. C. M.

1 WHEN I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

2 Should earth against my soul engage,
And hellish darts be hurled,
Then I can smile at Satan's rage,
And face a frowning world.

3 Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God, my heaven, my all. WATTS, b.5, *B. II.*

ACTS XX.

Paul's Farewell Address to the Church of Ephesus.

AND from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

REFLECTIONS UPON ACTS XX.—How honourable is the life of minister, when his holy example is the living illustration of th beauty, truth, and excellence of the Gospel he proclaims! Then he a workman not needing to be ashamed, for he rightly divides th Word of truth. Christ's ministers must lay their account wit temptations in their Master's service. However, it is pleasing th temptations, successfully overcome, only render Christ's faithf servants more qualified for watching over and feeding the flock which they are the overseers. Let us admire and imitate the ho Apostle, in the earnestness of his affectionate prayers for the mem bers of the church of Ephesus. Above all things, we should pr for those in whom we are interested, that they may be made th partakers of grace. It is a present inheritance of incalculable value and it prepares for the reception and enjoyment of an inheritanc beyond the sky, of which the Apostle says, "Eye hath not seen, no ear heard, neither hath it entered into the heart of man, what Go hath prepared for them who love him."

PRAYER.

O JESUS, we adore thee as the King of Zion. Thou a infinitely entitled to reign over the universe, for tho art the essential Jehovah; and thou art infinitely worthy t reign over the Church, for as Mediator thou didst purchas it with thy precious blood. Graciously reign over us, the mighty Saviour; and as a family may we indeed form a pa of thy spiritual kingdom.

We thank a gracious Providence for all the mercies w have received this day, and for all we have enjoyed during th week. Impress our minds with this truth, that not one c these mercies we have merited; and that our God had com mitted no act of injustice, if we had been deprived of ther all. We supplicate the pardon of this week's sins. Wher can we look, O Lord, for deliverance from our guilty stain. but to the all-prevailing blood of Jesus? There would w look, O our Father. What joy should fill our hearts, that w hear a voice sweeter than the singing of birds, addressing u from the throne of mercy: Look unto me, and be ye saved for I am God, and beside me there is none else.

We praise thee that we are drawing near thy sacred, blesse day, the holy Sabbath, the best of all the seven. O enable u to say respecting it, in the language and with the animate feelings of an inspired Psalmist, This is the day which th Lord hath made; we will be glad and rejoice in it.

As thy children, we pray to be enabled to be diligent an constant in thy service. Like the Apostle of whom we hav now read, may we serve thee in all places and all season. We would mourn over our spiritual indolence, over our sin of omission and commission. Would to God we were a diligent in the affairs of eternity as in the business of time and that we were as concerned about the interest of the so as about the welfare of the body! Holy Spirit, grant thi our earnest prayer.

Prepare our beloved minister, and all thy servants, for th arduous and honourable duties of an approaching day. A Paul preached, may they preach; as he prayed, may they pray as he worked, may they labour. O may they serve the Lor with all humility of mind; and with many tears may the beseech their beloved people to flee from the wrath to come May they not even esteem their life dear to them, if they sha only finish their course with joy—if they shall only accomplis the great object of the ministry which they have received c the Lord Jesus, to testify the Gospel of the grace of God.

We now commend our dear children to God and the word o his grace, which is able to build them up.

And we commend ourselves, and all our beloved friends, t the care of our God this night, who is able to give us a inheritance among all them who are sanctified. All we as is for Jesus' sake. And may the grace of the Lord Jesu Christ be with us all. Amen.

CHRIST'S OBEDIENCE AND DEATH.

Serenity. Greville. Abridge. C. M.

1 FATHER, I sing thy wondrous grace,
I bless my Saviour's name;
He bought salvation for the poor,
And bore the sinner's shame.

2 His deep distress has raised us high;
His duty and his zeal
Fulfilled the law which mortals broke,
And finished all thy will.

3 His dying groans, his living songs,
Shall better please my God,
Than harp or trumpet's solemn sound,
Than goat's or bullock's blood.

WATTS, *Ps. 69, p. 111.*

PSALM LXIX.

Christ's Sufferings.

SAVE me, O God; for the waters are come in unto *my* soul.

2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none, and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

REFLECTIONS UPON PSALM LXIX.—As the breezes of the sky waft ships onward to their desired haven, so under the influence of sanctified afflictions believers are carried onward to the bosom of God's mercy, where they find consolation and peace in the time of trial and suffering. David, as an afflicted man, was an eminent type of Christ, whose afflictions, in an awful degree, entered into his very soul and drunk up his spirits. The sufferings of his soul were the very essence of his sufferings. May the words of our Lord excite the love and wonder of our hearts: "My soul is exceeding sorrowful, even unto death!" May each one of us be enabled to say, in the language of appropriating faith, "Jesus suffered for *me*, he was wounded for my transgressions, and by his stripes I am healed!"

PRAYER.

GOD of our salvation, we desire to begin another week and another Sabbath-day in fellowship with thee; and in the name of Jesus we would assemble around our domestic altar, and present our morning sacrifice. May our acknowledgments, our adorations, and our prayers come up unto thee in an acceptable time. O God, in the multitude of thy mercy hear us, and in the truth of thy salvation. We thank our God and Father that we have been preserved through another night; and that we are permitted, notwithstanding our unworthiness and guilt, to open our eyes on another day of the Son of man. In the prospect of entering thy public courts and mingling with the assemblies of those that love thee, we would pray that among the assemblies of thy saints we may ever raise our voice of thanksgiving; that in thy courts we may pour our complaints into thy bosom, and there proclaim thy praise.

We would particularly plead with God in behalf of all thy ministering servants. Deliver them from the fear of man, and fill them with a filial fear of God. In addressing the congregations who shall assemble in thy courts, may they speak as they are moved by the Holy Ghost. May they lift up Christ in a preached Gospel. May they lift him up in his person as God and man; may they lift him up in his righteousness; may they lift him up in his sufferings, his death, and his triumphs. In all their discourses may the sufferings of Christ, of which we have now read a prophetic description, form a principal part; and in all thy churches may that blessed promise be fully accomplished, And I, if I be lifted up, will draw all men unto me.

Let showers of spiritual blessings descend upon our beloved land, and may the hearts of all the inhabitants be turned unto the Lord our God, against whom the great mass of the community have so grievously revolted. Give to our rulers and magistrates wisdom and grace to rule, as in the name and fear of God.

May those institutions of our country prosper exceedingly which are formed for presenting the Bible to every nation in their own language, and for sending them living teachers to unfurl the banners of salvation, and proclaim the riches of redeeming grace.

Show great kindness to all thy people, whether they shall be assembled in thy sacred courts, or confined to the chambers of suffering. Hide not thy face from thy people who are in trouble; hear them speedily.

Smile upon our offspring, and may they taste, under a preached Gospel, the sweets of godliness, and find there is no pleasure to be compared with the joys of religion. O teach our servants to seek after the unfading joys of religion, and to flee from the destroying pleasures of sin.

May this be a distinguished day among thy Sabbaths, and may multitudes bow before Immanuel's sceptre.

Hear our prayer, O Lord, for thy loving-kindness is good; turn unto us, according unto the multitude of thy tender mercies. Hear us, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

CHRIST'S PASSION.

Expectation. St. Mary's. Ellenborough. C. M.

1 SAVE me, O God! the swelling floods
Break in upon my soul;
I sink, and sorrows o'er my head
Like mighty waters roll.

2 I cry till all my voice be gone,
In tears I waste the day:
My God, behold my longing eyes,
And shorten thy delay.

3 They hate my soul without a cause,
And still their number grows
More than the hairs around my head,
And mighty are my foes.

4 Thus in the great Messiah's name
The royal prophet mourns;
Thus he awakes our hearts to grief,
And gives us joy by turns.

WATTS, *Ps. 69, p. 1.*

PSALM LXIX.

Misery of Christ's Enemies.

LET their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate; *and* let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox, *or* bullock that hath horns and hoofs.

32 The humble shall see *this, and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM LXX.

Earnest Prayers.

MAKE haste, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

REFLECTIONS UPON PSALM LXIX., LXX.—There is no real blessing in the possessions and enjoyments, and there is no real sweetness in the luxurious delights and pleasures of those who are living in a state of enmity against God, who are habitually trampling upon his authority, breaking his laws, despising his ordinances, and refusing the offers of his mercy and grace. Above all others, the persecutors of God's people live under the Divine displeasure, and are every moment in danger of being sent to Tophet, that gloomy prison of despair, from which there is no escape! Wherever there is the gift and spirit of prayer, it is distinguished by holy sincerity and believing importunity. Persecutors pour out obloquy and shame on the saints of God: if they die impenitent, they shall be covered with eternal shame and confusion. The measure they meted out for the children of God, he will mete out for them in his righteous judgment.

PRAYER.

GLORY to our God, that we are permitted, after our public assembling in the gates of Zion, to meet together as a family in the private dwellings of Jacob, to prostrate ourselves before thee as our God and Father in Christ. Like David thy servant, may we rejoice to praise thy name with a song; and in our domestic worship may we never separate praise from prayer. Ever may we approach the Divine presence with grateful hearts, and magnify our God with thanksgiving. O let the number increase of those who praise thee. By means of the Gospel this day proclaimed, may the ears of many hitherto deaf to the voice of God be unstopped, and the tongues of many heretofore dumb be made to sing the praises of the God of our salvation.

May thy people be greatly comforted who listened this day to the joyful sound. Let all those who have this day sought thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified!

We thank thee as a family for the comfort and benefit we have enjoyed in thy courts. We trust some of us can say—O that all of us could say, in accents of unfeigned sincerity and joy, A day in thy courts is better than a thousand. We thank thee for assisting thy ministering servant, our pastor; and for the gracious aid imparted to all thy faithful ambassadors this day. We praise thee for the saving good accomplished through their instrumentality. Glory to thy name for all the instances in which thy Word has been made the power of God unto salvation. If any of this family have been benefited, *if our dear children have been impressed, if their hearts have been tenderly touched, like the heart of Lydia,* we would ascribe to God the Spirit hallelujahs of praise. *May Divine grace touch the hearts of our servants, as it touched the heart of Lydia.*

Seal deeply on the minds of the rising race the instructions and warnings which have been addressed to them by teachers, parents, and ministers. O take the children instead of the parents, and make them princes in all the earth. Perfect praise out of the mouths of babes and sucklings. Let there be many instances of early conversion; and in our day may multitudes of children resemble the beloved children who accompanied Jesus in his triumphant entrance into Jerusalem: and may they sing, Hosannah to the Son of David in the highest, who cometh in the name of the Lord to save us!

Lord, have mercy on unconverted, hardened sinners. O affect them with a deep sense of the awful consequences of a life of impenitence and unpardoned guilt. Convince them that, if they die as they live, thine indignation shall be poured out upon them, and thy wrathful anger shall take hold upon them. Now may they escape to Jesus Christ, through whom alone they can be preserved from the wrath to come.

Graciously watch over us this night, and hear our prayer, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

DEATH OF FRIENDS.

Christ Church. Funeral Thought. Carolina. C. M.

1 MUST friends and kindred drop and die,
And helpers be withdrawn?
While sorrow with a weeping eye
Counts up our comforts gone?

2 Be thou our comfort, mighty God!
Our helper and our friend:
Nor leave us in this dangerous road,
Till all our trials end.

3 O may our feet pursue the way
Our pious fathers led!
With love and holy zeal obey
The counsels of the dead! WATTS, 47, *B. I.*

2 SAMUEL I.

David's Lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? and he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

17 And David lamented with this lamentation over Saul and over Jonathan his son:

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

REFLECTIONS UPON 2 SAMUEL I.—David's military life, of almost incessant warfare, may be considered figurative of the believer's life in this wilderness state, during which he must continue the contest with his spiritual enemies, and not desist until he be able with the Apostle to say and sing, "I have fought the good fight; I have finished my course; I have kept the faith." In the man who attempted, for the purposes of gain, to deceive David respecting the death of Saul we see the folly of falsehood, and the fatal consequences with which it may be followed. Important prayer—"Let integrity and truth preserve me!" Very tender and affecting is the lamentation of David over Saul and Jonathan. We cannot conceive the miseries of war, the rivers of tears which it has caused to roll down the cheeks of bereaved widows and parents! May the time soon arrive when wars shall cease to the end of the world!

PRAYER.

WITH solemnity and reverence we desire to approach the throne of grace. We have now read of thy justice, O Lord, in the awful death which befell Saul; and we pray that we may stand in awe of thy judgments. Thou triest the righteous: but the wicked, and him that loveth violence, thy soul hateth. Upon the wicked thou shalt rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup. As for the wicked, thou wilt destroy with death all their children who walk in their steps; and all the churches shall know that thou art he who searchest the reins and hearts; and that thou wilt give unto every one according to his works.

We confess, O Lord, that we have not been suitably impressed under a sense of thy holiness and justice. We have acted and felt as if sin had not been infinitely loathsome in thy sight, and as if thou wert not strict to mark, and just to punish, impenitent transgressors. In many instances we have hardened ourselves against God: deliver us, we earnestly pray, from hardness of heart, and from searedness of conscience.

Preserve our children from this mortal calamity, which is so much to be dreaded. May we never see our offspring bound by the infatuating chains of sin, or rushing into the commission of iniquity, as the horse rushes into the battle.

Have mercy on our unconverted relatives, who have never had a sense of sin or danger. Mercifully open their eyes to see their danger, while living at a distance from thee, and in a course of disobedience to thy holy and righteous laws. Holy Spirit, awaken them out of their moral sleep, lest it should issue in eternal death beyond the grave. Let them remain asleep no longer upon the brink of endless woe. Soon may we see in them the symptoms of the beginning of that spiritual life of grace which will issue in all the blessedness of a life of glory before the throne of God.

May we be instructed by what we have now read, that it is proper to mourn over the death of departed friends. Teach us often to remember the departure of our beloved relatives who have gone before us to the world of spirits. Though they have gone to the land of forgetfulness, may they not be forgotten by us. May the remembrance of the pious excellence and active graces of friends who have fallen asleep in Jesus animate us to imitate their example, and to follow their steps. Thus may we live in the pleasing and well-grounded hope that we shall meet them in another and better world.

We thank thee for the mercies of the past night and the past Sabbath; and we seek thy blessing and smiles this day, and throughout this week. Hear us graciously, for the sake of Jesus, our Prophet, Priest, and King. Amen.

A LOVELY CARRIAGE.

Auburn. Piety. Weston Favel. Hephzibah. C. M.

1 O 'TIS a lovely thing to see
A man of prudent heart,
Whose thoughts, and lips, and life agree
To act a useful part.

2 When envy, strife, and wars begin
In little angry souls,
Mark how the sons of peace come in,
And quench the kindling coals.

3 Their minds are humble, mild, and meek,
Nor let their fury rise;
Nor passion moves their lips to speak,
Nor pride exalts their eyes. WATTS, 36, *B. I.*

ACTS XXI.

Paul's Visit to Tyre, Cæsarea, and Jerusalem.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following, Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

REFLECTIONS UPON ACTS XXI.—What an honour it is to journey in Christ's service, and for the advancement of the interests of his kingdom! Such enjoy the privilege of his fellowship, protection, and care: "the Lord God is their sun and shield." The islands of the Mediterranean are numerous, lovely, and fruitful. Let us rejoice that there are numerous promises which respect the evangelizing of these islands, and all islands which adorn the ocean. When these promises are fulfilled the little isles shall be gems of spiritual loveliness, sparkling and shining in all the beauties of holiness. The success of the Gospel filled the mind of the Apostle of the Gentiles with unspeakable joy. May we resemble him in compassion for souls, and with holy zeal for the enlargement and prosperity of Christ's kingdom.

PRAYER.

MOST merciful Lord God, though in ourselves we are polluted, guilty, and unworthy, yet we venture to approach thy throne of grace, relying on the atonement and intercession of Jesus for the acceptance of our persons and the answer of our prayers. Holy Spirit, we lift up our eyes to thee for a spirit of grace and supplication. Divine Father, accomplish in our experience that blessed promise, I will put my Spirit within you, and cause you to walk in my statutes and judgments.

We adore thee, O Lord, in all the inconceivable majesty, greatness, and glory, which belong to thy nature and character. Thou art almighty, and hast given, not only glorious manifestations of thy power in the creation of all things, but also in the new creation accomplished in the hearts of men, in the day of regenerating grace. We thank God for the numerous instances of thy converting power which are presented to us by the records of eternal truth. May we know experimentally, each one of us, that the day of conversion is the day of God's power.

We present our humble thanksgivings for the continued instances of our heavenly Father's goodness which we have this day enjoyed. May thy goodness lead us to repentance. O suffer us not to live and die insensible of thy goodness, that we may be prevented from learning repentance by the vials of thy wrath in the world of spirits. We commit ourselves, our relatives, and all in whom we are interested, to thy paternal protection. Ever may the eternal God be our refuge; and, when our days and nights are brought to a close, may all of us, through the blood of the Lamb, enter upon an eternal day of glory, when God himself shall be our everlasting light, and our God our glory.

Bless to us, O Lord, the appointed ordinance of reading the Scriptures of Divine veracity. We thank thee for the account we have now read of Christian affection. O may all of us possess the mark of eternal life, even love to the brethren. Let Christian love grow and prevail among all the churches. Increase the love of Christians to each other. Increase the love of people to their ministers, and of ministers to their people.

Let Christian love be enkindled in the bosom of our children. May the associates and friends of their early days be selected from among those who love and serve the Lord.

When we are called to separate from pious friends, whether by death or other causes, may we rejoice in the prospect of meeting them in our Father's house, where we shall be ever with the Lord.

Graciously hear these our imperfect prayers, and forgive our sins, for Jesus' sake, our great atoning High-priest. Amen.

REDEMPTION BY CHRIST.
Warwick. New Oxenden. Huddersfield. C. M.

1 WHEN the first parents of our race
Rebelled and lost their God,
And the infection of their sin
Had tainted all our blood;

2 Infinite pity touched the heart
Of the eternal Son,
Descending from the heavenly court,
He left his Father's throne.

3 His living power and dying love
Redeemed unhappy men,
And raised the ruins of our race,
To life and God again.

WATTS, 78, *B. II.*

2 SAMUEL V.

David made King.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went on, and grew great, and the LORD God of hosts *was* with him.

11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it,* and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

REFLECTIONS UPON 2 SAMUEL V.—The tribes of Israel were gathered to David; and all tribes shall be gathered unto Christ. The tribes were gathered unto David willingly; and all who are gathered unto Christ come willingly. They are made willing in the day of his power. David was raised to feed God's Israel. Jesus feeds the spiritual Israel of God like a flock; he is their Shepherd, and leads them in the green pastures of Gospel ordinances, beside the still waters of Divine consolation. David was Israel's captain. Jesus is the Captain of our salvation; he teaches us to fight with our spiritual enemies; he is present with us in the holy contest, and he will make us more than conquerors.

PRAYER.

WE desire, O Lord, to adore thee as the strength of our heart and our portion for ever. With David we would say, Blessed be the Lord, our strength, our goodness, and our fortress, our high tower and our deliverer, and our shield in whom we trust. We acknowledge before thee our sinfulness, unworthiness, and helplessness. Thou art infinite, we are insignificant; thou art eternal, while in a few months or days we may be numbered with the dead. Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him? Man is like to vanity: his days are as a shadow that passeth away. Holy Spirit, mercifully grant, by thy gracious influence, that these acknowledgments may be more than the expressions of the mouth; may they be the sentiments and feelings of the heart.

We thank our God for the opportunity we have now enjoyed of consulting the sacred oracles. Teach us to see in the history of David a remarkable type of our blessed Saviour, who is both the root and the offspring of David. Divine Redeemer, as Israel addressed David, we would address thee: Thou art our bone and our flesh. Glory to thy name, that thou didst take upon thee our human nature, that we might be partakers of thy Divine nature. With feelings of adoring wonder we would express our astonishment at thy gracious sovereignty, in passing by the angels who sinned, and in taking into union with thy Divine person the nature of man. Even so, Father, for so it seemed good in thy sight. Thou, O Jesus, art the Shepherd of Israel, and thou dost feed thy people with the manna of the Gospel, even with food convenient for them. O be to us as a family a Divine Shepherd, and may we be led in the green pastures beside the still waters.

We earnestly pray that thou wouldst be to our dear children a gracious shepherd. Soon we may be separated from them by the hand of death. O take them up into thine arms, and bless them.

We adore thee, O Jesus, as the captain of thy Church. Thou dost teach the hands of thy people to war, and their fingers to fight. Be to us the captain of our salvation. Under thy banners may we fight; and under thy direction may we obtain victories over all our spiritual adversaries, and may we be more than conquerors through Christ that loved us. Let not our spiritual enemies have the dominion over us. Though we are only *worm* Jacob, may we thresh the mountains, and beat them small. As David smote and subdued the Philistines, and the enemies of the Church, may we smite and subdue our lusts and corruptions, the determined enemies of our souls. May we tread on the lion and the adder; the young lion and the dragon may we trample under foot.

Accept of thanks for the mercies of the past night, and give us thy gracious help in the duties of the day. Hear our prayers, and forgive our sins, for our dear Redeemer's sake. Amen.

FOLLY OF PERSECUTORS.
Worship. New Windsor. Ann's. C. M.

1 ARE sinners now so senseless grown,
That they the saints devour?
And never worship at thy throne,
Nor fear thine awful power?

2 Great God, appear to their surprise,
Reveal thy dreadful name;
Let them no more thy wrath despise,
Nor turn our hope to shame.

WATTS, *Ps.* 14, *p. II.*

ACTS XXI.

Paul apprehended.

WHAT is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly and keepest the law.

25 As touching the Gentiles which believe we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

28 Crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law, and this place: and, further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a *city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue.

REFLECTIONS UPON ACTS XXI.—We find that the Jewish converts to the Christian faith in the days of the Apostles were under the influence of strong prejudices, and clung with great eagerness to Levitical rites and ceremonies. Those prejudices even excited the fear of the great Apostle of the Gentiles, and presented a perplexing snare into which he fell, which involved him in much trouble, and actually exposed his life to peril. Great was the barbarity, and outrageous the cruelty which the unbelieving Jews showed to Paul, who came to them with the tidings of salvation, and who was one of the greatest benefactors of the human race that ever appeared on the face of the earth.

PRAYER.

O LORD our God, though we are unworthy of the very least of thy mercies, yet we are encouraged to draw near unto thee with boldness, through the merit of our Saviour's righteousness. We adore thee in all the glory of thine uncreated excellence, and in all the sovereignty of thy universal empire. May we be humbled in the dust, when we compare our sinfulness with thy holiness, and our insignificance with thy majesty.

We thank thee, O Lord, for our Gospel privileges, and that our lot has not been cast under the bondage of the Jewish law. We rejoice that we have a more effectual method of purification than the washing appointed by Moses, and that we have blood infinitely more precious with which to be sprinkled than the blood of goats and of lambs which flowed on Jewish altars. May each of us know by experience the value and the effectual saving influence of the blood which our Saviour shed, and the death to which he submitted. Holy Spirit, we humbly and earnestly supplicate from thee the views, the feelings, and the faith which the Apostle possessed when he said, For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God! May all of us be the blessed subjects of this purifying influence. Our sins are as scarlet, O make them as snow! they are as crimson, O make them as wool:

Take our dear children, and purify them from the vile stains of original corruption, and wash away from them the pollution of actual transgression. Give them and our servants, we pray, the beauties of holiness.

We mourn over the opposition to Christ, his Gospel, and his servants, which is so natural to the human heart, and of which we have now read some melancholy displays. We praise thee, that the opposition which has been manifested for centuries against the cause of Christ has been overruled for the furtherance of the Gospel. We praise thee that, though thy servants have been bound with chains, the Gospel has not been bound; and though thy servants have been destroyed by the flames of martyrdom, the enemies of Divine truth have neither been able to destroy the Bible, nor to extinguish the sacred flames of Gospel grace. Glory to our God, that though persecuting enemies have said, Away with Jesus, crucify him, crucify him; and though they have said respecting Paul, Away with him; and respecting the Gospel, Let it be destroyed from the face of the earth: yet, the fame of Christ is preserved, his ambassadors are maintained, and his Gospel proclaimed.

Give us, O Lord, thy protecting care this night, and accept of our thanks for the mercies of another day. May our sins be pardoned, and our prayers be answered, for Jesus' sake, the great Shepherd of the sheep. Amen.

CHRIST REIGNING.

Brook Street. Jerusalem. America. Abridge. C. M.

1 O FOR a shout of sacred joy
To God the sovereign King!
Let every land their tongues employ,
And hymns of triumph sing.

2 Jesus our God ascends on high,
His heavenly guards around
Attend him rising through the sky
With trumpets' joyful sound.

3 While angels shout and praise their King,
Let mortals learn their strains;
Let all the earth his honour sing
O'er all the earth he reigns.

WATTS, *Ps.* 47

2 SAMUEL VI.

Ark brought to Jerusalem.

A GAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Nachon's threshingfloor, Uzzah put forth *his* hand to the ark of God, and took hold of it: for the oxen shook *it*.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* error; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Peres-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when they that bear the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window and saw king David leaping and dancing before the LORD; and she despised him in her heart.

REFLECTIONS UPON 2 SAMUEL VI.—How delightful it is when kings are subjects of grace and when they stir up the great men of their kingdoms, and those who occupy places of influence near their throne, to take a deep interest in Christ's cause, and to be zealous for God's glory and the salvation of souls! The Ark of Israel was typical of Christ. He is the true ark of his people. He dwells in the midst of them. His continued presence is their glory and defence. To place the Ark on a cart drawn by oxen, was a grievous offence on the part of Uzzah the priest. The Ark was the very highest emblem of the Divine presence. It was the appointment of God that on all occasions, when removed from place to place, it should be carried on the shoulders of priests—holy men consecrated to God's service. Uzzah's death was the consequence of his neglect. How important it is to observe Divine ordinances, and worship implicitly as God hath appointed in his Word!

PRAYER.

MOST merciful Jehovah, we adore thee as the Lord of hosts, who dwellest between the cherubim. Innumerable angels for ever praise thee, and are ready every moment to go as swift messengers to the most distant part of the universe to execute thy pleasure. May we, through the merit of our Saviour's righteousness, and the efficacy of his intercession, be admitted at death into the heavenly world, for ever to be associated with saints and angels in shouting joyful hosannahs to God and the Lamb.

We confess that, on account of our aggravated and long-continued transgressions, we deserve a place in those dark and miserable abodes where fallen angels are reserved in everlasting chains, until the judgment of the great day. Most gracious Lord God, deal not with us according to our guilt, but according to thy mercy, flowing to sinful man through the channel of our Saviour's righteousness.

We rejoice, O Lord, in remembering that thou didst dwell with thy Church in Old Testament days, and didst condescend to make the ark the visible place of thy sacred and mysterious abode. We thank thee that, though the ark is long since destroyed, thy residence with thy Church has continued without interruption till the present day. Glory to thy great name, that thou art still saying respecting thy Church and people, The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it.

We praise thee that, though the ancient ark is no more in the midst of the Church, the mercy-seat is found there, from which blessings of unspeakable value and necessity are constantly dispensed by a God of grace among those who seek salvation through our Saviour's blood. Earnestly we supplicate for thy gracious presence in the midst of all the churches, and in the midst of us as a worshipping family, now prostrate before thee.

Enter, O Lord, with all thy glorious train. Enter with thy Spirit and thy truth; all that the ark did once contain could not such grace afford.

Teach our dear children sincerely and diligently to approach the mercy-seat. There, may they apply for those graces which will enable them to the close of life to subdue all their spiritual enemies, and triumph over all their corruptions.

May each one of us resemble David, in a powerful attachment to the ordinances of thy kingdom. May we engage in them joyfully, and by means of them advance in spiritual attainments, and be prepared for heaven. May the death of Uzzah convince us of the importance of observing ordinances in the way God has graciously appointed; and also of the danger of introducing into the Church ceremonies and observances which have no authority in the Word of life. O let *spiritual worship* prevail in all the churches of thy saints.

Lord, accept our humble tribute of thanksgiving for the mercies of the night, and assist us in the duties of the day. Preserve us from every snare, and hear our supplications for our blessed Saviour's sake. Amen.

DEDICATION OF OURSELVES TO GOD.

Smithfield. Sandgate. Michael's. Grove House. C. M.

1 HOW can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?

2 How can I die while Jesus lives,
Who rose and left the dead?
Pardon and grace my soul receives
From mine exalted Head.

3 All that I am, and all I have,
Shall be for ever thine,
Whate'er my duty bids me give
My cheerful hands resign.

WATTS, 176, *B. II.*

ACTS XXII.

Paul's Conversion.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

REFLECTIONS UPON ACTS XXII.—The Apostle, by the *manner* in which he delivered his defence before his enemies, plainly showed that they who are under the saving influence of Gospel truth, are instructed in lessons of holy gentleness and courtesy. It was a privilege, great and honourable, to be brought up at the feet of Gamaliel, the wisest of Jewish Rabbis and instructors. But who can conceive the greatness of the privilege and honour of being brought up and taught at the feet of Jesus, "in whom are laid up all the treasures of wisdom and of knowledge?" What a stain upon the rulers of the Jewish Church—who ought to have been the very first to acknowledge Jesus as the true Messiah, and to have recommended him to their brethren—they were the first to reject him, the first to persecute him, and the first to show an example in seeking his death! "He came to his own, and his own received him not!" What a sudden, universal, and delightful change Divine grace produced on the heart of Paul! In one moment the wolf was changed into the lamb.

PRAYER.

OUR Father and our God, in the name of our Divine High-Priest we now assemble in thy sacred and gracious presence, to present our persons and our sacrifice. After the business, the temptations, the trials, and the snares of the day, we seek fellowship with thee, the Father of all mercies, and the God of all consolation. As a family we desire now, with solemnity, sincerity, and joy, to receive thee as the Lord our God. God the Father, we receive thee as our Father; God the Son, we receive thee as our Redeemer; God the Spirit, we receive thee as our sanctifier and comforter. God the Father, Son, and Spirit, we receive thee as our new covenant God in Christ. Never may we forget that we have thus received thee, and that thou art saying to us in thy Word, I am the Lord your God.

We now dedicate ourselves as a family to thee our God. We dedicate ourselves as individuals; we dedicate our souls, our bodies, our persons, our influence, our property, our all to thee, the Lord our God. From henceforth we would no longer consider that we are our own, but that we are bought with a price, and therefore constrained by the most endearing obligations to glorify God with our bodies and our spirits, which are his.

Let our children be thine. Now we surrender them: now we hold them up on the arms of our love and our prayers. By the ornaments of thy grace may our sons be as plants grown up in their youth, and may our daughters be as corner-stones polished after the similitude of a palace.

We present our thanks for all the instances of thy providential and gracious kindness we have experienced this day. We praise thee for thy patience in bearing with our sins, and for thy mercy in supplying our wants. May we lie down on our beds with the well-grounded conviction that our sins are pardoned, that we are sharers of the Divine favour, and members of the family of Christ. Preserve our persons and our abode, and preserve all our beloved relatives in peaceful security. Keep far from us the assaults of wicked men, and defend us from the ravages of disease. But when in thy wise providence affliction comes on our bodies, may the hand of Divine grace uphold our spirits, may thy blessing accompany all our sufferings, and may we come out of the furnace vessels sanctified and fit for the Master's use.

May the affecting and encouraging things we have now read of the conversion of Paul lead us carefully to examine ourselves, whether we are the subjects of converting grace. The light of the Gospel has long shone around us, while our minds remained enveloped in the shades of spiritual death. May the blessed light of conversion now shine within us, and may life, love, hope, and joy prevail where corruption, enmity, and unbelief reigned with despotic sway.

Have mercy on aged converts, and may their piety, experience, and peace convince all around them of the divinity of the Christian faith, and that it is the only solace of the mind on the brink of the grave, and in the prospect of eternity.

Lord, hear our prayers, and forgive our sins, for Jesus' sake, our glorious High-Priest and Intercessor. Amen.

ZEAL FOR THE HOUSE OF GOD.

Halifax Chapel. Nottingham. Baltimore. Leach. P. 8

1 THE joyful morn, my God, is come,
That calls me to thy honoured dome,
Thy presence to adore;
My feet the summons shall attend,
With willing steps thy courts ascend,
And tread the hallowed floor.

2 Hither from Judah's utmost end,
The heaven-protected tribes ascend,
Their offerings hither bring:
Here, eager to attest their joy,
In hymns of praise their tongues employ,
And hail the immortal King.

MERRICK.

2 SAMUEL VII.

David resolving to build a Temple.

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD is with thee.

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

REFLECTIONS UPON 2 SAMUEL VII.—Believers have infinite reason to rejoice in the prospect of that day, that glorious day—the day of their admission into their heavenly home, when they shall see their enemies no more, when they shall have rest from all their labours, and when they shall enter upon the undisturbed enjoyment of that "rest which remaineth for the people of God." David presents before us a noble example in preferring God's glory before his own personal fame, and the prosperity of the Church before his own kingly greatness, and his own temporal comfort. May we breathe his spirit, and walk in his footsteps! May zeal for God's glory glow in our bosom, and animate us in his service!

PRAYER.

O THOU who art the Shepherd of Israel, we desire with humility and thankfulness to approach the throne of grace, through the blessed and all-prevailing name of Christ. Thou hast most graciously commanded us that we shall have no other gods beside thee. In obedience to this command, we lift up our eyes to the Holy Ghost, that by his grace we may be enabled to follow up the intention of this command, and receive and acknowledge thee as the Lord our God. As a nation may God eminently be our God, and as a congregation may God be our God, and as a family may God be our God; then shall we be a happy people, and a happy congregation, and a happy family: for thou hast said, Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.

We thank thee, heavenly Father, that thou hast not forsaken us during the past night. As we are spared to another day, may we testify our gratitude by our conscientious obedience. Amid all the secular and ordinary duties of life, may we never forget that we are thy subjects, bound to obey thy righteous laws, and accountable to thee at last, as our governor and judge. Bless to us the perusal of the Holy Scriptures. While we have the Bible in our hand, may we have its holy and Divine principles in our hearts. With the Psalmist may we say, with unfeigned and animating sincerity, Thy testimonies have we taken as an heritage for ever; for they are the rejoicing of our heart.

We offer up thanks to our God and Father for all the comforts of relative and domestic life. We thank God for a *home*, and for all that peace, rest, and fellowship we have enjoyed. Like David, may we sit in our house, and may God give us rest from all our enemies round about. Give us peace with God, and peace with conscience, arising from a firm persuasion of an interest in the righteousness of Christ. While enjoying rest and comfort in our habitation, may the glory of God, and the prosperity of the kingdom of Jesus, be uppermost in our thoughts, and may we often ask ourselves, What can we do for the honour of God, for the advancement of the Church of Christ, and for the welfare of the children of men? Lord, deliver us from a spirit of indolence in thy cause, and of indifference about thy glory. Enrich our minds with holy desires; and may the seeds of holy desires be productive, under thy blessing, in bringing forth an abundant harvest of holy, useful actions.

Have mercy on the Jewish nation. May the following promise receive a blessed accomplishment in their spiritual experience: I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more.

Say to our children what was said to Solomon; I will be their Father, and they shall be my children. If they commit iniquity, I will chasten them; but my mercy shall not depart away from them.

Condescend, O Lord, to hear, answer, and forgive, for Jesus' sake. And to the Father, Son, and Holy Ghost be ascribed the kingdom, power, and glory, for ever. Amen.

ORIGINAL ENMITY OF THE HEART TO GOD.

Oldford. Westerham. Burford. Walsal. C. M.

1 BACKWARD with humble shame we look
On our original;
How is our nature dashed and broke
In our first father's fall!

2 To all that's good averse and blind,
But prone to all that's ill;
What dreadful darkness veils our mind!
How obstinate our will!

3 How strong in our degenerate blood
The old corruption reigns,
And mingling with the crooked flood,
Wanders through all our veins!

4 What mortal power from things unclean
Can pure productions bring?
Who can command a vital stream
From an infected spring?

WATTS, 57, *B. 1.*

ACTS XXII.

The Jews enraged at Paul.

AND it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

REFLECTIONS UPON ACTS XXII.—In the miraculous trance of the Apostle we see the great power of God, by paralizing the strength of the body, making it helpless as the dead, but still preserving in the liveliest activity the energies of the mind, and in making it capable of receiving the most important and sacred communications. Jesus has the key of human hearts: may he mercifully open the door of our hearts, and enter in with all his train of heavenly grace! The rejection of the Gospel testimony is—on the part of those who hear the Word—the greatest sin, and to the genuine ministers of the Word an occasion of the greatest sorrow. It was part of the lamentation of the great Prince of preachers, the treating of his testimony of truth as an idle tale. Thus it was foretold in prophecy, that he should express his sorrow in the following mournful strains: "Who hath believed our report, and to whom is the arm of the Lord revealed?"

PRAYER.

WE draw near unto thee, O Lord, as a family. And to whom can we go, but unto thee? None can hear or answer prayer, but thou, O Lord, alone. While we assemble before thee, under the covert of the righteousness of Christ, we would take up the words of the Psalmist, and thus plead with thee: Hear our prayer, O God, give ear to our supplications: in thy faithfulness answer us, and in thy righteousness. Thou knowest our sinfulness and guilt. Thou knowest our worthiness of the lowest hell. Looking upon the atonement which Jesus completed on Calvary's cross, we pray with humble confidence, Enter not into judgment with thy servants; for in thy sight shall no man living be justified. O God, behold Jesus our shield, and look on the face of thine anointed.

We thank our God for thy watchful care which we have enjoyed this day. May thy blessing crown our lawful engagements. And when we meet with disappointment in our temporal pursuits, with humble submission to the wise arrangements of a gracious Providence may we say, Good is the will of the Lord.

As children repose with confidence upon their earthly parents, we would repose with still more implicit confidence on thee our heavenly Father during this night. May our minds be elevated with joy and wonder, when we contemplate the greatness of the privilege, that we have a God in Christ in whom to trust at all times. We rejoice that there is a command addressed to us from the throne of grace: Trust in the Lord for ever.

As Paul prayed in the temple, may we delight to supplicate God in the closet, in the family, and in the sanctuary. While the hearts of many seek pleasure in assemblies called together for purposes of carnal and unhallowed amusement, may we delight to assemble with thy people in thy sacred courts, to taste the joys of religion, and to join with the multitude in sounding the joyful praises of God and the Lamb. We seek from God the gift and the spirit of prayer. Let this most invaluable gift be conferred on all our relatives and friends. Convince the prayerless among them that no hope can be more presumptuous than to expect to enter the heavenly world after a prayerless life.

O give our dear children and servants the holy gift of prayer. Teach them to converse with God, and to walk with God. Impart to them a holy confidence in God, by which they shall believingly seek from God every needful blessing.

Destroy, O Lord, in every land, that aversion to the Gospel which is natural to the heart of man. May determined enemies of Christ, his cross, and his ministers, lay aside their enmity and rage, and become the docile and the loving disciples of the Saviour of men. We bless God for such examples of submission to the grace and authority of Christ as have taken place in our day, as well as in past ages. Increase their number, and may the triumphs of the Gospel soon be universal.

Our Father in Christ, hear the prayers and forgive the sins of thy humble petitioners, for Jesus' sake, thine only-begotten and well-beloved Son. Amen.

FAMILY BLESSINGS.

Israel. Piety. Wiltshire New. Wiltshire. C. M.

1 O HAPPY man, whose soul is filled
With zeal and reverend awe;
His lips to God their honours yield,
His life adorns the law.

2 A careful Providence shall stand,
And ever guard thy head,
Shall on the labours of thy hand
Its kindly blessings shed.

3 The Lord shall thy best hopes fulfil
For months and years to come:
The Lord, who dwells on Zion's hill,
Shall send thee blessings home.

WATTS, *Ps.* 128.

2 SAMUEL VII.

David's Prayer.

THEN went king David in, and sat before the LORD, and he said, Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

2 SAMUEL IX.

David's Kindness to Jonathan's Son.

AND the king said, *Is* there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? and Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

REFLECTIONS UPON 2 SAMUEL VII., IX.—Humility is invariably a part of that salvation which is the inheritance of the saints. It is truly painful when some professors of the faith show so little humility, that there is much reason to suspect the sincerity of their profession. Humility shone in David's life. Like him, may we ever approach the throne of God with the profoundest humility and reverence! How infinitely precious are God's promises. They not only secure for believers present blessings, but secure the reception of every needful blessing to the close of life, and furnish also the full assurance of a heavenly inheritance for ever and ever. Mercy is an attribute which shines with peculiar brightness among the Divine perfections; and believers never reflect so much of the glory of the Divine likeness, as in acts of kindness, compassion, and mercy.

PRAYER.

O THOU who art the Creator of the ends of the earth, we adore thee as the hearer of prayer, as the only object of religious worship, and as the Lord our God. May we be enabled to approach thy throne under the influence of holy sincerity, deep humility, filial love, and lively confidence. May we ever approach the throne of grace under the conviction that thou wilt hear, answer, and accept.

Thou art great, O Lord God: for there is none like unto thee, neither is there any God besides thee, according to all we have heard with our ears. There is no kingdom like thy kingdom, the Church, over which thou dost reign in thy mediatorial government. When we think what thou hast done for thy people in the various periods of their wonderful history, we have reason, in the language of David, thus to praise thee: What one nation on earth is like thy people, whom God went to redeem for a people to himself, and to make thee a name! for thou hast confirmed them unto thee for ever, and thou, Lord, art become their God. Let thy name, O Jesus, the God of Zion, be magnified for ever; for thou, the Lord of hosts, art God over Israel.

We thank thee, O Lord, for all the kindness which thou hast manifested to us as a family. When we think of the calamities with which other families have been visited, and which we have escaped; and when we think of the great mercies we have enjoyed, and which other families have not participated, we have indeed abundant reason to be astonished at thine inscrutable and distinguished sovereignty. With adoring reverence we would say, in the words of David, And is this the manner of man, O Lord God?

We desire with joyful hearts to thank and bless the name of the Lord, that we have been refreshed, comforted, and protected during another night, that no evil has befallen us, nor any plague has come nigh our dwelling. May divine wisdom guide us this day, may divine grace enrich us, may divine love comfort us, and may divine power defend us.

With respect to ourselves, the families with which we are connected, and the congregation with which we are associated in holy things, may the goodwill of him who dwelt in the bush ever dwell in the midst of us; and when our residence on earth comes to a close, may we dwell in the house of the Lord our God for ever in heaven.

Be the God of our beloved children; may they choose God for their portion, and give early evidence to all around that they have begun their journey to the celestial Canaan above.

As a family may we *and our servants* be established in righteousness; then, though our names be forgotten on earth, we shall join our spiritual kindred above, where we shall be for ever established before thee.

We affectionately pray for all our own friends, and for the children of our deceased friends. Suffer us not to forsake our own friend or our father's friend. May they and we be clothed with the righteousness of Christ; then our friendship on earth shall be followed with the refined society of heaven. Mercifully hear our prayers, for Jesus' sake, our Advocate and Lord. Amen.

HEARING WISDOM AND CONSCIENCE.
Montgomery. Roxton. Ann's. Ludlow. C. M.

1 SEE how the little toiling ant
Improves the harvest hours;
While summer lasts, through all her cells
The choicest stores she pours.

2 While life remains, our harvest lasts;
But youth of life's the prime:
Best is this season for our work,
And this the accepted time.

3 To-day attend, is Wisdom's voice;
To-morrow, Folly cries:
And still to-morrow 'tis, when, oh!
To-day the sinner dies. ANON.

ACTS XXIII.

Paul's defence before the High Priest.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

REFLECTIONS UPON ACTS XXIII.—As our Saviour appeared before the high priests of the Jews to hasten his death, it is remarkable that the great Apostle of the Gentiles appeared before the same tribunal to give his testimony for Jesus, whom they crucified and slew, but could not retain in death's prison, who rose triumphant from the grave, who was dead and is now alive again, and who hath the keys of hell and of death. O what confusion and shame shall cover that cruel and mercenary high priest at the judgment-day, when he sees Jesus on his throne, whom he delivered up to be crucified, and when he sees the glorified Apostle on his right hand, whom he treated with such wantonness and scorn! Greatly aggravated are the sins of those who are invested with important offices in the Church of God: and they cannot be too deeply impressed with a sense of the necessity of personal piety, and of their accountableness at the last day to the Judge of all.

PRAYER.

BLESSED Lord God, teach us to approach thee under the impression that thou art the omniscient and the all-seeing God. May this impression fill us with reverential awe and animating delight. Holy Spirit, may we have such views of thine omniscience, as to be afraid to offend thee; and may we have such views of this truth, that we shall be encouraged to place implicit confidence in God. O Lord, thou hast searched and known us. Thou knowest our downsitting and our uprising, and thou understandest our thoughts afar off; even before they are formed in our mind, they are naked and open before thee. Thou knowest all the plans of the enemies of thy Church and people; and as thou didst easily defeat the plan formed by the cruel conspirators against Paul, so thou canst overturn with the utmost ease all the schemes which are contrived for the dishonour of thy name and the injury of thy people.

Remember not against us, O Lord, the short-comings and offences of the past day. At the close of every day, we have abundant reason to be humbled for our sins of omission and commission. Accept of our thanks for personal and family blessings this day received. Lord, teach us every day, like Paul, to live in all good conscience before God. We thank God for that conscience which is planted within us. Let not our conscience fall asleep; and may our conscience be sanctified and enlightened by the influences of the Holy Ghost.

Give our dear children and domestics a tender conscience, and convince them of the value of this blessing. Make their conscience to reprove them for every sin; and may they not only be afraid to commit sin because of punishment, but also unwilling from a fear of offending God.

The approach of night reminds us of our dependence upon thee, and therefore we now supplicate thy gracious protection. O that we could lie down to rest with a peaceful conscience, and under the sweet persuasion that our sins are pardoned, and that God has made with us an everlasting covenant, well ordered in all things.

We thank God for judges and rulers, which are so necessary for the well-being of society and the interests of the Church. We adore thee in all the sufferings which thy people in various ages have experienced under judges cruel and unjust, of which we have now read a humiliating example. We rejoice that neither the injustice nor the cruelty of persecuting rulers has ever been able to prevent the success of the Gospel.

Lord, have mercy on all the rulers of our land, and make them genuine believers. Under the influence of the Gospel, may they exercise the authority with which they are invested. Hear our humble prayers, for Jesus' sake. And to the Father, Son, and Spirit we ascribe equal and undivided praises. Amen.

YOUTH ADMONISHED.

Warrington. Warminster. Ulverston. L. M.

1 CHILDREN in years and knowledge young,
Your parents' hope, your parents' joy,
Attend the counsels of my tongue,
Let pious thoughts your minds employ.

2 If you desire a length of days,
And peace to crown your mortal state,
Restrain your feet from impious ways,
Your lips from slander and deceit.

3 The eyes of God regard his saints,
His ears are open to their cries;
He sets his frowning face against
The sons of violence and lies. WATTS, *Ps. 34, p. 11.*

2 SAMUEL XIV.

Absalom's Beauty.

BUT in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it;* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

31 Then Joab arose and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

2 SAMUEL XV.

Absalom's Ambition.

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so,* that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so,* that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

REFLECTIONS UPON 2 SAMUEL XIV., XV.—Very numerous are the instances in which the greatest loveliness of body has been connected with the greatest deformity of mind. Scarcely was ever soul so depraved as that of Absalom, which dwelt in a body of unexampled beauty, elegance, and proportion. Many are often proud of that which has proved their ruin. Absalom was proud of his royal locks, which afterwards proved his death, while he was acting the part of a cruel parricide, thirsting for his father's blood, longing for his father's death, and panting for his father's throne! Dreadful is the infatuation of sin. Under the influence of the most deluding and fatal ambition, we see the rebellious and cruel Absalom laying plans for the murder of his father, which he should never accomplish, and for usurping a father's throne he should never fill!

PRAYER.

FATHER, Son, and Holy Ghost, one Jehovah, we adore thee as the sovereign Lord God, the ruler of the heavens and the earth, and as our God and Father in Christ. We have experienced thy kindness during another night, and when we were unconscious of our existence thou didst surround us with the arms of thine almighty protection. Thou compassest our path and our lying down, and art acquainted with all our ways. Give us that gratitude for mercies received which will lead us to serve our God with filial fidelity and diligence, during every part, and in all the duties and engagements, of this concluding day of another week. May we live under the constant impression of this solemn truth, that all our actions and all our expressions are under the constant observations of a God of unspotted holiness, inflexible justice, and almighty power.

Holy Spirit, bless to each one of us the affecting and heart-revolting facts we have now read of the ambition, the unnatural rebellion, and the hypocritical impiety of Absalom. May these affecting details teach us to mourn over the dreadful depravity of the fallen nature of man. May they be instrumental in filling us with a deep-rooted disgust at sin; and may they lead us to rejoice that from eternal ages the goodness and wisdom of God contrived a plan by which the fallen nature of man might be renewed, by which his loathsome corruptions might be changed for heavenly graces, and, at the same time, all the Divine perfections which had been dishonoured by his apostasy are honoured by his recovery. Glory to the God of salvation, that the heralds of mercy, the ministers of truth, are commissioned thus to invite rebellious man to return to his God, and enjoy the blessings of a Saviour's purchase: We then, as ambassadors of Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God: for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

O Lord, convince our dear children of the infinite necessity of better accomplishments than those which are only personal, and of the necessity of better ornaments than those which are merely bodily. O give them the ornaments of grace, which the ravages of the grave cannot destroy.—O give *them and* us the ornaments of a meek and quiet spirit, which, in the eye of God, are of great price.

Lord, have mercy on the rising race, and bless to them the affecting history of Absalom's unhallowed ambition, in wishing his father's throne, and his unnatural cruelty, in wishing his father's life. Have pity on such among them as are vain of beauty, and teach them to seek after those spiritual attainments which will render them lovely in the estimation of the saints, and inestimable blessings to all around. Lord, preserve us from sinful ambition, and from the unlawful love of worldly wealth, pleasures, or honours. And let none of us live and die wearing the mask of hypocrisy. May our professions of piety be ever accompanied with unfeigned sincerity.

Lord, hear our prayers, and forgive our sins, for Jesus' sake, the only Saviour of men. Amen.

AT GOD'S DISPOSAL.

German Hymn. Surrey Chapel. Stocl. P. M.

1 SOVEREIGN Ruler of the skies!
Ever gracious, ever wise!
All my times are in thy hand,—
All events at thy command.

2 His decree, who formed the earth,
Fixed my first and second birth;
Parents, native place, and time—
All appointed were by him.

3 He that formed me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Ordered by his wise decree. RYLAND.

ACTS XXIII.

St. Paul's Deliverance.

THEN the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers, to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

REFLECTIONS UPON ACTS XXIII.—God has the hearts of all men in his hands; and he can easily touch and soften the minds of military officers, and make them the active defenders of his endangered and persecuted ministers. When the wicked spread their nets to entangle the feet of God's people, they forget that an omniscient eye beholds them, and that there is unerring wisdom to defeat and confound all their projects. How delightful it is when youthful lips are employed to advocate the cause of God's saints, and the interests of Christ's kingdom! May the Spirit eminently descend on all our youth, taking the children instead of the fathers, and making them noble princes in all the earth! The enemies of the Church are crafty; they are educated in the school of Satan, the crooked serpent; and much caution and wisdom are necessary in dealing with those cunning foes, to defeat their crafty plans.

PRAYER.

LORD God of hosts, we desire, in the exercise of filial confidence and love, to prostrate ourselves before thee, and, in the name of our merciful and righteous Advocate, to supplicate the blessings of the covenant of grace.

We adore thee, O Lord, in thine omnipresence, and in thy constant and universal agency. We acknowledge that thou hast beset us behind and before, and hast laid thy gracious hand upon us. In mercy thou hast laid thine hand upon us, in supporting, defending, and comforting us. In thy fatherly wisdom and goodness thou hast in times past laid thine afflicting hand upon us, that our hearts might be weaned from earthly things, that our souls might be purified from the dross of sin. O that all our afflictions may be successful in producing these effects, for which they are wisely and graciously designed by our Father who is in heaven.

We present our thanksgivings for the mercies of the day. At the close of another week we implore forgiveness for the sins we have committed, whether in connection with our temporal business or our religious duties—whether in reference to ourselves, our relatives, or thee our God. Lord, forgive our sins, through the merit of the great atonement made by thine eternal and well-beloved Son. O that these blessed and animating words may be applicable to each individual of our family, and to all with whom we are connected: There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Mercifully afford thy protecting care this night, and on the morning of thy sacred day may we rise from our beds invigorated and refreshed, and our minds disposed and prepared for the sublime and delightful solemnities of thy house.

May our dear children and domestics love thy house before every other place, and the engagements of thy sanctuary before every other employment. May they meet with Christ and salvation in thy courts: then shall they have reason to praise thee for ever and ever.

Impress on our minds what we have now read. We rejoice that though the craft of the enemies of thy people is great, thy wisdom is greater; that though their plans are deep and cruel, thou art able with the utmost ease to overturn them all; yea, to overrule them for the glory of thy name, the interests of thy children, and the confusion of the adversaries of thy Church. We praise thee for the interesting example we have now read of this encouraging truth.

Teach all of us to see the unspeakable advantage of being children of God. In all their afflictions, O Jesus, thou dost show *them* thy sympathy; and in all their trials thou dost animate and comfort them with thy presence. Lord, put us among the number of the just—the number of those who believe in Jesus and breathe his Spirit; then we shall experience the fulfilment of thy promise, that with favour thou wilt compass the righteous, as with a shield.

Hear us graciously, for Jesus' sake. And may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all, for ever and ever Amen.

HOPE OF THE AGED SAINT.

Shield's. University. Brighthelmstone. C. M.

1 MY God, my everlasting hope,
I live upon thy truth;
Thine hands have held my childhood up,
And strengthened all my youth.

2 Still has my life new wonders seen,
Repeated every year;
Behold my days that yet remain,
I trust them to thy care.

3 Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glory shine
Whene'er thy servant dies.

WATTS, *Ps. 71, p. 1.*

PSALM LXXI.

Prayer, Confidence, and Hope.

IN thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haste for my help.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also, when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

REFLECTIONS UPON PSALM LXXI.—Trusting in Christ implicitly is the inseparable attendant of earnest believing prayer. He has learned an invaluable lesson in Christian experience who can say, "My heart is fixed, my heart is fixed, trusting in the Lord!" God is always faithful to his promises, therefore the protection and deliverance of his people are always certain. God's attributes are the constant dwelling places of the redeemed, and the righteousness of Christ is a high tower, where they are safe from all their foes, and where they may laugh to scorn all their unjust and malicious accusations. How consolatory! though the hand of Zion's enemies is strong, the hand of Zion's God is almighty; and though the cruelty of Zion's enemies is great, God's mercy is unbounded. Early piety is connected with the most agreeable recollections, and is followed by a train of innumerable mercies.

PRAYER.

O LORD, our redeeming God, we draw near unto thee as a family, on the morning of thy hallowed day, and acknowledge thee as our father and God. We desire to express our thankfulness for the mercies enjoyed during another night, and that we are permitted to see another Sabbath, which will gladden the hearts of thousands who are the children of God and the heirs of heaven. O Lord, when we endeavour, in humble dependence on the Holy Spirit, to offer up our morning prayer, incline thine ear unto us and save us. We acknowledge thee, and hope in thee as our rock and our fortress. O Jesus, thou art the rock of ages, against whom the gates of hell shall never, can never prevail. May multitudes of poor, helpless sinners flee to thee this day as their only refuge, and build all their hopes of eternal salvation on thee alone as the rock of ages, where complete security can alone be obtained from the storms of Divine wrath, the curses of a broken law, the fiery darts of the wicked one, and from the miseries of hell.

Persuade our beloved children and domestics, O Jesus, to flee to thee as the only refuge. Would to God that they were enabled, before this day terminates, to sing, Jesus is our refuge and our strength: the Lord of hosts is with us, the God of Jacob is our refuge!

We adore thee, O Lord, as our hope; thou hast been our trust from our youth up. In a period of our days the most dangerous, thou didst avert from us many temptations, and deliver from us many snares, which would have otherwise involved us in destruction.

We adore thee as the glory and defence of thy Church. In her history thou hast most wonderfully displayed thy wisdom, thy power, and thy righteousness. Thy righteousness, O God, is very high, who hast done great things: O God, who is like unto thee!

Now we are entering upon the sacred solemnities of thy Sabbath, may we thus resolve with the Psalmist: Our mouth shall show forth thy righteousness, and thy salvation all the day. We earnestly pray for all the ministers of Christ; in an eminent degree may their mouth show forth the righteousness of Immanuel, the only foundation of a sinner's hope and acceptance with God. May they preach with feeling hearts upon the salvation which was purchased by the sufferings of Christ, and prove the honoured instruments of persuading many to fall prostrate at our Saviour's feet.

Make the Gospel effectual in producing the most blessed effects on all our rulers and judges and magistrates. Convince them that this alone will increase their true greatness, and comfort them on every side.

Show pity to the aged, and instruct them to pray, Now, when I am old and greyheaded, O God, fosake me not; until I have showed thy strength unto this generation.

Bless our beloved pastor, and enable him and the people with whom we are connected thus to resolve: We will go in the strength of the Lord God: we will make mention of thy righteousness, even of thine only. Hear us, for Jesus' sake, the glorious Intercessor. Amen.

Our Father which art in heaven, &c.

CHRIST'S EXTENSIVE KINGDOM.
Praise. New Creation. Coombes. L. M.

1 JESUS shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

2 Behold the islands with their kings,
And Europe her best tribute brings;
From north to south the princes meet,
To pay their homage at his feet.

3 People and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

WATTS, *Ps. 72, p. II.*

PSALM LXXII.

Christ's blessed Reign.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

REFLECTIONS UPON PSALM LXXII.—The grace of God is the richest inheritance which kings can enjoy, and the brightest jewel by which they can be adorned. How copiously was the humanity of Jesus filled with grace. The Spirit was not given by measure unto him. Grace was poured into his lips. No thrones, no governments are worthy to be compared with Christ. He is omnipotent and able to destroy oppressors, to vindicate his persecuted and afflicted people, and to scatter all their enemies as chaff is driven before the whirlwind and the tempest. Infinite and constant are the blessings of his mediatorial government, descending on his loving and loyal subjects like copious and refreshing showers. "Blessings abound where'er he reigns." The universality of Christ's gracious reign on earth is as certain as that God is, that God is true. Let us therefore anticipate with holy joy the universality of Christ's kingdom, and also the intelligence, purity, love, harmony, joy, and peace which shall prevail and reign throughout the habitable globe. It is true wisdom in earthly rulers to bow before his sceptre; but if they refuse, there is no alternative, they must lick the dust. What is the history of earthly kings? It is the history of the extinction of dynasties. How glorious! Christ's name, and throne, and kingdom are for ever and ever!

PRAYER.

FATHER, Son, and Holy Ghost, One God, we adore thee as the everlasting God, and as dwelling for ever amid the splendours of the heavenly world. With feelings of devotion, confidence, and love, we would approach the gracious presence of our God, and supplicate an interest in the sure mercies of David.

O Jesus, we adore thee in thine essential and mediatorial glory and government. Thou art the eternal Son of the King of the universe. Into thine hand all judgment is committed: with a sceptre of love thou wilt govern the members of thy Church; and with an iron rod of merited vengeance thou wilt punish and destroy thine impenitent foes. In the exercise of thy most blessed perfections thou dost reign over thy Church; and thou wilt judge thy people with righteousness, and the poor with judgment. Thou knowest the evil purposes formed by the wicked against thy people; and thou wilt confound the enemies of thy Church, and accomplish the salvation of thine afflicted poor. Thou wilt judge the poor of the people, thou wilt save the children of the needy, and shalt break in pieces the oppressor.

Lord Jesus, we acknowledge ourselves as thy subjects, and we would receive thee as our king.

Persuade our dear children to become thy loyal subjects, and to devote the youthful period of their days to thy service and honour; even to thee, who art the prince of the kings of the earth. Give our servants grace to become the faithful servants and the loyal subjects of our blessed Lord and Saviour.

As David prayed for Solomon, so we would pray for our earthly rulers. Give them thy judgments, O God, and thy righteousness unto their offspring.

We pray for all the rulers of the earth. Let that day soon arrive when they shall become the subjects of Jesus, and when their government shall be regulated by the principles of the Gospel. We long and pray for that day, when all kings shall bow down before the Redeemer of men, and when all nations shall abandon the service of idols, and shall render their obedience and homage to him who is the everlasting Father and the Prince of Peace.

We rejoice, O Lord, that the Gospel-trumpet has been sounded in our land this day, and that the proclamations of mercy have been published in other nations. O Lord, send a plenteous rain of the Spirit's influences. We mourn over withered churches and congregations, and over extensive districts of populous provinces, where spiritual barrenness prevails. O send the influences of the Spirit, like rain upon the mown grass, and like showers that water the earth. O send thy blessed Spirit, then there shall be a handful of corn in the earth upon the top of the mountains; then the fruit thereof shall shake like Lebanon.

Into thy hands, O Lord, we commit our spirits this night. Hear our prayers, for Jesus our blessed Saviour's sake. Amen.

Our Father which art in heaven, &c.

BENEFIT OF AFFLICTION.

St. Mary's. Highbury College. Wantage. C. M.

1 CONSIDER all my sorrows, Lord,
And thy deliverance send;
My soul for thy salvation faints,
When will my troubles end?

2 Yet I have found 'tis good for me
To bear my Father's rod:
Afflictions make me learn thy law,
And live upon my God.

3 This is the comfort I enjoy
When new distress begins,
I read thy word, I run thy way,
And hate my former sins.

WATTS, *Ps.* 119, *p. XIV.*

2 SAMUEL XV.

David fleeing from Absalom.

AND there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

23 And all the country wept with a loud voice, and all the people passed over. The king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.

30 And David went up by the ascent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, Behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king, *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons Ahimaas Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.

REFLECTIONS UPON 2 SAMUEL XV.—God in his sovereignty, justice, and wisdom, may often send painful messages and communications by his Providence. But he always sends the most pleasing, encouraging, and heart-cheering messages by the Gospel of his grace. David had indeed an unnatural son, from whom he had nothing to expect but the most severe and barbarous cruelty! He had a heavenly Father to whom he looked. From him he had received the most great and precious promises; and in the diligent use of means he was confident that God would assuredly fulfil all he had spoken, and at last deliver him effectually and triumphantly out of the hand of all his enemies. As Absalom sought his father's death, Judas Iscariot betrayed his Master into the hands of his enemies, who cruelly put him to death. David went weeping over the brook Kidron. A short time before our Saviour's death, in a dark and dreary night of grief, he went sorrowing over the same brook.

PRAYER.

MOST merciful and gracious Lord God, we adore thee as the unchangeable Jehovah, whom we approach in Jesus' name. We find that human friendship is liable to the greatest change, and that human love is changed for the most violent enmity; but we rejoice that thy love is unchangeable love. While we mourn over the uncertainty of all human friendship and regard, may our hearts be filled with joy unspeakable, that thy love is immutable like thyself. Teach us to meditate on thy justice as well as thy love. Teach us to look to thy holiness, that we may learn how abominable sin is in thy sight. Teach us to look to thy justice, that we may learn thou wilt by no means clear the guilty. Teach us to look to thy mercy, that we may see the infinite disposition and readiness in thy mind to forgive transgression through the merit of our Saviour's righteousness.

We thank a gracious providence that we have been preserved during the past night, and that we are enabled in the land of the living to encompass the domestic altar, to present our united supplications for mercy, salvation, and heaven. We are entering on another day and another week: O may we enter upon them under the impression of what we heard in thy sacred courts on the Sabbath that is past. In our conversation and our actions may we really manifest that our profession is not hypocrisy, but that we know and feel and love the blessed truths of a preached Gospel, and that we are not only hearers but doers of the Word. Holy Spirit, we earnestly pray that this may be the case.

We pray that our hearts and affections may be placed on Christ. Suffer us not to resemble the rebellious Israelites, who placed their affections on Absalom in preference to David. Prevent us, O Lord, from placing our hearts on lying vanities in preference to Christ. Deliver us from the pernicious allurements, the promises, the smiles, and the pleasures of a corrupted world.

Mercifully preserve our dear children from worldly snares. On all hands we see these snares around us, by which multitudes are entangled and ruined. May we never see our offspring carried away by the delusions of a carnal world. In dependence on their Saviour may they overcome the world.

Deliver us, O Lord, from a murmuring spirit, under the afflicting hand of God. Give us a proper, submissive feeling under the afflictions of life. May we ever see the wise, the just, and the good hand of our heavenly Father in all our afflictions. May we rejoice that, though man is born to trouble as the sparks fly upward, it is a truth we have from the voice of inspiration, as well as experience, Whom the Lord loveth he chasteneth. Daily may we remember the afflictions which our Saviour endured, and may this remembrance be rendered more impressive by what we have now read of David's sufferings as a type of Christ.

Graciously hear our prayers, and forgive our sins, for Jesus' sake, the Lamb who was slain. Amen and amen.

CHRISTIAN PATIENCE.

Warrington. Mulberry Gardens. Peel Street Chapel. L. M.

1 PATIENCE,—Oh what a grace divine!
Sent from the God of power and love,
Submissive to its Father's hand,
As through the wilds of life we rove.

2 By patience we serenely bear
The troubles of our mortal state,
And wait contented our discharge,
Nor think our glory comes too late.

3 Though we, in full sensation, feel
The weight, the wounds, our God ordains,
We smile amid our heaviest woes,
And triumph in our sharpest pains. GIBSONS.

ACTS XXIV.

Paul's Accusation and Defence.

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

REFLECTIONS UPON ACTS XXIV.—The rulers of the Jewish Church thirsted for the death of Christ. Not yet satiated, they thirsted for the blood, and longed for the death, and strove hard for the destruction of his faithful servants. They vainly attempted to destroy the lovely plant of Christianity in its early growth; and to extinguish the fire of Christian truth as it began to shed the pleasing lustre of its heavenly beams upon a miserable and benighted world. In the Apostle's haughty and unjust accusers, we have an affecting illustration of that inspired declaration, "The carnal mind is enmity against God, is not subject to the law of God; and neither indeed can be." What a difference betwixt Paul's accusers and himself. Their plea was founded on falsehood, injustice, and malice; his was firmly fixed on the basis of truth. What a comfort! believers can look on all their accusers and exclaim, "Who shall lay anything to the charge of God's elect? It is God who justifieth."

PRAYER.

O LORD, thou art the infinite Jehovah, whose existence was before all worlds, and whose being is essential. Thou art the creator of the heavens and the earth, and all things visible and invisible were made by thee. Thou didst experience ineffable delight in bringing all things into existence: and, though sin has accomplished the most melancholy effects in some parts of thy dominions, none of thy plans have been deranged, and none of thy purposes have been overturned. Thou art the God and Father of our Lord Jesus Christ; and we rejoice that in and through him thou art the God of all mercy, consolation, and goodness. Through Jesus, as the way of Divine appointment, *we*, a company of sinners and unworthy petitioners, now approach thee, to present our evening prayer. Grant, Holy Spirit, that this our prayer may come up before thee as the incense, and the lifting up of our hands as the evening sacrifice.

Another day proclaims thy goodness; and we desire, O thou Fountain of never-failing benevolence and kindness, to thank thee for thy preserving mercy, and the continued supply of those temporal comforts which are necessary for maintaining our lives. We thank thee that we are not prevented by disease or any other cause from meeting together on this solemn yet joyful occasion, to fall down in grateful homage before thy throne, to adore thy majesty and supplicate thy grace.

Extend to us, thy creatures, thy subjects, and thy children, thy providential and watchful care this night. May the conviction that thine eye is upon us and thine arm around us make us lie down in peaceful security, placing implicit and filial confidence in thee our God.

Bless to us what we have now read of the unjust accusations brought against thy faithful and beloved servant. O that we possessed the spirit which animated thine apostle, and the hallowed fortitude which enlivened his heart in the trying hour. When we are brought to the trying hour, may we not be suffered to faint in the day of adversity. Teach us to remember with suitable emotions the sufferings Jesus endured, and the keen shafts of reproach which entered his soul and drank up his spirit. Holy Jesus, if we should be ever called, make us willing to suffer reproach for thee, May we consider no hardship too great, and no privation too severe, as a testimony of our love to Jesus, who endured the cross and despised the shame for us.

Divine Redeemer, captivate the hearts of our dear children, and from henceforth may they become thy faithful servants.

O comfort the aged with the joys of salvation and the hopes of heaven.

Mercifully hear our prayers, and forgive our multiplied offences, for Jesus' sake, our Lord and Saviour. Amen.

CHRIST THE TRUE FRIEND.

New Bethlehem. Sabbath. Kingsbridge. L. M.

1 POOR, weak, and worthless, though I am,
I have a rich almighty Friend;
Jesus, the Saviour, is his name:
He freely loves, and without end.

2 He ransomed me from hell with blood;
And, by his power, my foes controlled:
He found me wandering far from God,
And brought me to his chosen fold.

3 He cheers my heart, my wants supplies,
And says that I shall shortly be
Enthroned with him above the skies:
Oh! what a friend is Christ to me! NEWTON.

2 SAMUEL XVI.

Shimei cursing David.

AND when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on: and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth from my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

REFLECTIONS UPON 2 SAMUEL XVI.—Every sin is hateful; but there is something peculiarly hateful, and even loathsome in the sin of hypocritical deception, when the vilest purposes are concealed under the fairest and most agreeable professions. Of this sin, Ziba was a most repulsive example. And the hateful name of this deceiver is held up to our view, on the pages of inspiration, to excite our abhorrence of his sin, and that we may take warning, and most carefully avoid its commission. Ziba, not satisfied with lying to aggrandise his own interest, and gain the favour and patronage of the king, attempts to ruin a kind master, to whom he owed the most unfeigned thankfulness, and the most devoted, affectionate, and faithful obedience. Truly, "lying lips are an abomination to the Lord." If lying to promote the temporal interests of a friend is offensive to God, peculiarly offensive to a God of truth and of mercy must be those falsehoods which spring from envy and malevolence, and which are uttered to accomplish the ruin of the unsuspecting and the innocent!

PRAYER.

O THOU Hearer of prayer, we desire to approach thy sacred presence under a deep sense of thine immaculate holiness and of our sinfulness and guilt. Thou art of purer eyes than to behold iniquity, neither shall sin dwell in thy presence. We acknowledge that, in the sufferings and death of thy well-beloved Son, thou hast shown, in the greatest possible form, thine infinite hatred of sin. Blessed Jesus, the great object of thy merciful mission to our world was to take away sin, and to bring in an everlasting righteousness. As this was the great end of thy humiliation and death, we earnestly pray that thou wouldst look down upon us as a family: make us a holy family, purify us unto thyself as a peculiar people, and make us zealous of good works. We long for an inward and universal change. Create us anew in Christ Jesus: and as an evidence that this blessed, spiritual change is begun, may we hunger and thirst after righteousness.

We thank a gracious Providence for the mercies of the past night. We praise thee that we were not found on our beds numbered with the dead. Assist us in all the duties of the day. Whether we are engaged in the things of time or in those of eternity, may we show that we are under the influence of the Holy Spirit. As HOLINESS TO THE LORD was written upon the mitre of the high-priest under the law, may HOLINESS TO THE LORD be written on this house, and upon the heart and life of every member of this family.

May HOLINESS TO THE LORD *be written upon the hearts of our beloved children. We earnestly pray that they may be washed and sanctified and justified, in the name of the Lord Jesus, and by the Spirit of our God.*

Bless to us, O Lord, the ordinance of reading thy sacred word. May we ever find thy word a well of salvation, and may we draw water with joy out of this well every day of our mortal existence.

We have now read of the cruel and unjust treachery of Ziba, one of David's pretended friends: may what we have read teach us to avoid falsehood in all its hateful varieties. Lord preserve us from a lying and backbiting tongue; and may we never be left to fall into the sin of employing our tongue to the injury of others. Bless to us the affecting account we have now heard of the conduct of Shimei. We bless God that, amid all the afflictions we have met with in our journeying state, we have met with no calamities equal to those which David experienced, when, with dust upon his head, he was assailed with the execrations of the enraged Shimei.

Give us a lively faith in the realities of the heavenly state. When tried with the storms of life, may we think of the joys of heaven. Graciously hear our feeble prayers, for Jesus' sake, who suffered and died for us. Amen.

FELIX TREMBLING.

Kendal. Brook Street. Tunbridge. C. M.

1 SEE Felix, clothed with pomp and power,
See his resplendent bride,
Attend to hear a prisoner preach
The Saviour crucified.

2 He well describes who Jesus was,
His glories and his love,
How he obeyed and bled below,
And reigns and pleads above.

3 Felix up starts, and trembling cries,
Go for this time away;
I'll hear thee on these points again
On some convenient day.

4 Attention to the words of life
Let Felix thus adjourn;
Lord! let us make these solemn truths
Our first and last concern.

ANON.

ACTS XXIV.

Felix trembling.

AND after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

CHAP. XXV.

Paul appeals to Cæsar.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment-seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For, if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

REFLECTIONS UPON ACTS XXIV., XXV.—The hearts of all men are within the reach of Divine influence. God can impress as easily the mind of a Pagan prince, as that of a Christian ruler. That will be a peculiarity of the blessedness of millennial days, "The minds of all the rulers of the earth shall be under the sanctifying and directing influence of Gospel truth." In a way, and at a time the most unexpected, Paul found the accomplishment of the promise, that "He should speak before governors and kings." We see, in the extraordinary effect which the preaching of Paul produced upon the mind of Felix, the truth of that inspired statement, "The Word of God is quick and powerful, and sharper than any two-edged sword." It is solemn to stand before an earthly tribunal, but how infinitely solemn the thought, "We must all appear before the judgment-seat of Christ."

PRAYER.

WE desire, O Lord, at the close of another day, to fall prostrate before thy throne of grace, and to unite with heavenly hosts in ascribing to thee glory, honour, thanksgivings and praise. Most glorious and merciful Lord God, thou art infinitely worthy of the adoration, love, and homage of all thine intelligent subjects, for thou hast created all things, and for thy pleasure they are and were created.

We bless thee, O Lord, for our creation, and that thou hast given us souls rational and immortal. Thou hast made us only a little lower than the angels; and by the humanity of thine own eternal Son thou hast raised our nature far above that of angels. We rejoice that Jesus in our nature, as the incarnate Divinity, is seen in the midst of the throne, and is now receiving the joyful adorations of the countless millions of the new Jerusalem. May it be the happiness of all who are now bowing the knee before thee, to join the ransomed myriads in the heavenly world, in the lofty exercises of the celestial temple.

We thank thee for the opportunity now enjoyed of reading thy holy Word. May we ever feel impressed with the truth, that we are really addressed in thy sacred Word. Ever may this divine ordinance be accompanied with divine influence. O let not thy word return unto thee void!

We thank thee for a preached Gospel, and that it is our blessed privilege to hear from the mouth of thy commissioned servants the message which makes known the faith of Jesus Christ. Open our eyes to see that we have no righteousness of our own, and therefore that we stand in need of the righteousness of another to obtain acceptance with God, who is a God of righteousness, and who can by no means clear the guilty without a righteousness of boundless worth. Give each one of us faith, by which we shall receive Jesus in all his meritorious and gracious fulness, and ever look upon him and rejoice in him as the Lord our righteousness.

Take our dear children, and convince them of their lost and ruined situation by the fall of Adam, and by their own transgressions. Give them and our servants a longing desire for the righteousness of Christ, and clothe them with that comely robe.

May all of us know practically that temperance of which Paul reasoned. Enable us to avoid every unlawful and forbidden pleasure; and to avoid the sinful use of lawful enjoyments. May we live above the world in all its objects, pursuits, smiles, promises, and pleasures. Lord, prepare us for a judgment to come. May the prospect of that solemn and glorious day fill us with joy and not with grief. O suffer us not, like Felix, to delay the day of salvation. May we improve the *present time*, which is the most *convenient time*, for embracing Jesus as our Saviour, and committing our souls to his care, in the prospect of a judgment to come.

Forgive the sins and bless the duties of the day. May we enjoy the kind protection of our God this night, and be comforted with refreshing sleep. May our evening sacrifice be accepted through Jesus, our Lord and Saviour. Amen.

THE CONVINCED SINNER.

Penitents. Contrition. Babylon Streams. L. M.

1 HERE, Lord! my soul convicted stands
Of breaking all thy ten commands;
And on me justly mightst thou pour
Thy wrath in one eternal shower.

2 But thanks to God, its loud alarms
Have warned me of approaching harms,
And now, O Lord, my wants I see;
Lost and undone, I come to thee.

3 I see my fig-leaf righteousness
Can ne'er thy broken law redress;
Yet, in thy gospel plan, I see
There's hope of pardon e'en for me.

4 Here I behold thy wonders, Lord!—
How Christ hath to thy law restored
Those honours, on the atoning day,
Which guilty sinners took away.

ANON.

2 SAMUEL XVII.

The Counsel of Ahithophel defeated.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid; and all the people that *are* with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore, I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

REFLECTIONS UPON 2 SAMUEL XVII.—Unavailing and vain was the talented counsel of Ahithophel to accomplish the destruction of his kind and generous royal master, and once confidential friend. If we are in the hollow of God's hand—if we have his truth for our shield and buckler—if we are under the wings of his omnipotence—*who can do us injury?* Surely, it was under the immediate influence of God's wise and sovereign power Absalom wished to hear the counsel of Hushai, David's concealed friend, in addition to the counsel of Ahithophel, now David's open enemy. This was the doing of God alone to preserve the life of David, the object of his love, and ultimately to defeat the purpose, and to accomplish the confusion and destruction of the enemies of his persecuted and afflicted servant. God is a very present help to his people in the time of trouble. If men's plans and malice and rage are like the waves of the tempestuous ocean, God says, "Hitherto shalt thou come, and no further."

PRAYER.

O LORD, thou art the only wise God, and with the utmost ease thou dost turn the counsels and devices of thine enemies headlong. Thou art the God of love, and we rejoice that thou hast given the richest and the most blessed manifestations of thy love, in the plan of salvation contrived by thy wisdom, and in the person of thy Son, whom thou didst send into our sinful world to accomplish salvation by his sufferings and death. What reason have we to bless and praise thee, that thou hast given us thy well-beloved Son to be a propitiation for our sins, and to conduct us by his doctrine in that way which leads to heaven and immortality! Exalted Saviour, we rejoice that thou hast risen from the dead as the first-fruits of them who sleep in the dust, and as the security that the bodies of all thy people shall awake from the tomb on the morning of that day when the Divine Father shall make up his jewels.

We desire to feel humbled before God, on account of the corruptions of our hearts and the errors of our life. What reason have we to exclaim, Woe unto us, for we have sinned! If there are any of our beloved family now before thee not yet convinced of sin, Lord, open their eyes, that they may see their sinfulness, their guilt, their numerous and hateful corruptions, and the constant danger to which they are exposed, standing on the brink of eternity, without the slightest hope of eternal blessedness. Mercifully awake them out of their spiritual slumbers, and pour out upon them a spirit of supplication, that they may cry to Jesus for mercy to be delivered from the wrath to come.

Affect our minds deeply with the account we have now read of the treachery of Ahithophel, and the monstrous rebellion of Absalom. O preserve us from the treachery of false friends, and suffer us not to trust in the friendship of men. Convince us of the greatness of the sin of trusting in man, or of preferring an arm of flesh before the arm of omnipotent grace. Lord, teach us to improve the treachery of false friends. May we be thereby instructed to place implicit confidence in our Divine Redeemer, who is the friend that sticketh closer than any brother, and whose love is unchanging as his nature.

Impress on the minds of our children the history of the rebellion, the cruelty, and the crimes of Absalom. May his conduct convince them of the great enormity of the sin of disobedience to parents.

Glory to thy name, O Lord, that, when crafty plans are laid for the injury of thy saints and for the hurt of thy Church, thine eye is watching the actions of thine enemies, and thy wisdom is employed in arranging effectual means for confounding all their schemes and blasting all their efforts.

Accept of our thanks for the mercies of another night, and graciously be our God and our guide through the whole of this day. Hear our prayers, and forgive our sins, for Jesus' sake, our only Saviour. Amen.

THE RIGHTEOUS BELOVED OF GOD.

Old England. Athlone. Angel's Hymn. L. M.

1 MY refuge is the God of love;
Why do my foes insult and cry,
Fly like a timorous, trembling dove,
To distant woods or mountains fly?

2 If government be all destroyed,
(That firm foundation of their peace,)
And violence make justice void,
Where shall the righteous seek redress?

3 The Lord in heaven has fixed his throne,
His eye surveys the world below;
To him all mortal things are known,
His eyelids search our spirits through.

4 If he afflicts his saints so far,
To prove their love, and try their grace,
What may the bold transgressors fear?
His very soul abhors their ways. WATTS, *Ps.* 11.

ACTS XXV.

Paul before Agrippa and Festus.

AND after certain days, king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth,

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said to Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

REFLECTIONS UPON ACTS XXV.—Was Paul a prisoner before Agrippa? He occupied a more honourable place than the king before whom he appeared. Agrippa shone in royal robes; but the chain with which Paul was bound was more honourable than the golden diadem which encircled the monarch's head. What a contrast!—Paul arraigned before the tribunal of an earthly king, and Paul in heaven arrayed in robes of light before the throne of the King of kings! Paul was in bonds for Christ, and his Gospel. Christ was in bonds for us. He was a prisoner before Pilate, a prisoner on the cross, and a prisoner in the grave. Glory to God in the highest! he has come from prison and from judgment; he has come to set his people free, "to proclaim liberty to the captives, and the opening of the prison-door to them that are bound." Paul rejoiced to be a prisoner for Christ. Our Jesus came from heaven to earth, on wings of love, to purchase our freedom by his bondage. Have we fled to Jesus, the mighty and merciful Deliverer, to set us free?

PRAYER.

WE adore thee, O Jesus, as the Wonderful, the Counsellor, the everlasting Father, and the Prince of peace. Thou art the Lord of life and of glory: Thou art the light of life: and now we desire, after the duties and engagements of another day, and before retiring to enjoy from our God the blessings of rest and repose, to dedicate ourselves to thee, that we may be thy faithful disciples all our days, and at the close of life to be able with thy faithful servant and Apostle to exclaim, We have fought the good fight, we have finished our course, we have kept the faith.

What reason have we to lament that our obedience to the commands of our God and Saviour has been so defective, irregular, and inconstant! We confess that, in our obedience and profession we have had much formality and little zeal. May we rejoice, O Jesus, that we are under the government of so gracious and Divine a prince, and that we are under laws so wise, just, and merciful. Now we would surrender our wills to thine; and we supplicate grace, that we may cleave to thy law with genuine love and ardent affection. And in all our acts of obedience may we be sweetly constrained by the love of Christ, and find that our service flows from a principle of lively faith.

Give us grace to admire the character and imitate the example of thy devoted servant of whom we have now read. We have not, like him, been called to suffer bonds and imprisonment for Christ. Breathe upon us that Divine influence by which we would consider ourselves highly honoured and blessed, if we should be counted worthy to suffer, and even to die, for the sake of Christ. As we are not called to testify our love to Jesus by suffering for him, may we never forget that we are called to testify our love by serving him. May we never be unwilling, but rather may we be ever ready, to surrender to Jesus all we are and have, to advance his cause and glorify his name.

Let the minds of our dear children be warmed with the love of Christ in their early days. O let the ardour of youth be associated with the ardour of piety; and may they now acknowledge themselves the willing servants of Immanuel.

We have heard of the malice of Jewish priests against thy servant and Apostle. We lament that so many hypocrites have obtruded themselves into the ministerial office, and have profaned its sacred functions by their impiety and crimes. Lord, change the hearts of graceless ministers. May they either be thrust out of the office of which they are unworthy, or may they be converted in it, and thus become the warm advocates of that Gospel which they now hate.

We thank thee for the mercies we have richly enjoyed this day, and we would retire to rest under the conviction that we are the objects of thy gracious care. We humbly supplicate an answer to our prayers, for Jesus' sake, our God and Saviour. Amen.

DEATH AND ETERNITY.

Christ Church. Chadwell. London. C. M.

1 MY thoughts, that often mount the skies,
Go search the world beneath,
Where nature all in ruin lies,
And owns her sovereign—Death.

2 But where the souls,—those deathless things,
That left their dying clay?
My thoughts, now stretch out all your wings,
And trace eternity.

3 Prepare us, Lord! for thy right hand!
Then come the joyful day;
Come, Death, and some celestial band,
To bear our souls away!

WATTS.

2 SAMUEL XVIII.

Absalom's Death.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

REFLECTIONS UPON 2 SAMUEL XVIII.—David's afflictions were numerous; but in his afflictions he had numerous friends ready to be the instruments of his deliverance, and, if necessary, to lay down their lives for his sake. At all times friends are valuable; but in the time of trial, affliction, and sorrow, their value cannot be calculated. What a spectacle of disappointed ambition, of a miserable, tragical, shameful death—the death of Absalom, the rebellious son, the intended parricide and regicide, on whom fell the indignation of Jehovah, like a burning thunderbolt from the sky! When we die, may we fall asleep in peace with God through our Lord Jesus Christ!

PRAYER.

HOLY Spirit, graciously communicate to us thy divine influence, by which we shall be enabled with devout and believing hearts to approach the throne of grace, and present our morning sacrifice. O that we could engage in all our religious services under the animating conviction that we are not our own, that we are redeemed by the precious blood of Christ, and that we ought to glorify thee our God with our bodies and our spirits, which are thine!

O Lord, most holy and most mighty, we adore thee as a God of inflexible justice. We will ascribe righteousness to thee our God. Righteousness, O Lord, belongeth unto thee. Bless to us the afflicting display given of thy justice in the portion of Scripture we have now read. O may the death of Absalom convince us how dreadful it is to be arrested by the hand of justice in the midst of our crimes; and how inexpressibly awful it is to die when engaged in hotly pursuing the ways of rebellion and sin. If there are any among us as a family thinking lightly of sin or death, or the justice of God, or an eternal world, O let such careless indifference continue no longer. Open our eyes to see the folly, the madness, and the danger of living one moment longer without Christ, and of living one moment longer neglecting the things which belong to our everlasting peace, until they should be for ever hid from our eyes. As we consider the offence of those peculiarly aggravated who deliberately seek after our temporal injury, may we see that our sin is much more aggravated in deliberately working out the ruin of our immortal souls, in preparing for them the miseries of Tophet, and in rejecting the glorious and gracious method which infinite mercy and wisdom have devised for putting us in possession of the joys of heaven. May we and all our relatives be united together by the endearing and everlasting bonds of Christian love. In our family and domestic relations let no root of bitterness ever be allowed to spring up and disturb our peace. Let none among us be left to exemplify the depraved principles and passions which were exhibited by the character of Absalom, and which led him at last to an untimely and disgraceful grave.

Powerfully impress the minds of all our children with the heinousness of the sin of disobedience to parents. When they remember how the hand of God pursued and punished and destroyed disobedient, rebellious Absalom, may they affectionately honour and obey their father and mother, that their days may be long in the land which the Lord their God giveth them.

Have mercy on the graceless offspring of pious parents. Hear the prayers which are earnestly and tenderly offered up in their behalf. May none of thy beloved servants have reason to weep and mourn over the untimely death of graceless children.

We thank our God for the sleep and protection of the last night: and we supplicate the guidance and presence of our God throughout this day, for the sake of Jesus, our Prophet, Priest, and King. Amen.

CONFESSION AND PARDON.

Mercy Seat. Munich. Winchester. L. M.

1 WHILE I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!

2 I spread my sins before the Lord,
And all my secret faults confess;
Thy Gospel speaks a pardoning word,
Thine Holy Spirit seals the grace.

3 For this shall every humble soul
Make swift addresses to thy seat;
When floods of huge temptations roll,
There shall they find a blest retreat.

4 How safe beneath thy wings I lie,
When days grow dark and storms appear!
And when I walk, thy watchful eye
Shall guide me safe from every snare.

WATTS, *Ps. 32, p. 11.*

ACTS XXVI.

Paul's Defence before Agrippa.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself,

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews.

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against *them.*

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?

REFLECTIONS UPON ACTS XXVI.—Paul preaching before Agrippa, shows that God in his providence, and for the furtherance of the Gospel of his kingdom, can furnish his ministers with the most remarkable opportunities of doing good; and his servants, under the influence of Christian faithfulness, will allow no opportunity to escape. The Apostle, in making a defence for himself ostensibly, and, as it may be considered, formally and legally, before an earthly tribunal, was in reality making a defence for the Gospel, for the truth, in opposition to error; and for the kingdom of light and of life, in opposition to the kingdom of darkness and of death. It was therefore a recompense to Paul for all he suffered; as it furnished him with an occasion of performing the functions and discharging the duties of his lofty and honourable office—namely, of preaching Christ, and him crucified, as the wisdom of God, and the power of God, to them that believe. Like him, may our love to the Gospel be genuine and fervent, and may we count all things but loss for the excellency of the knowledge of Christ!

PRAYER.

BLESSED Lord God, we acknowledge thee as the universal proprietor of all things. Wherever we cast our eyes, we see thy works, thy creatures, and the displays of thy wisdom, power, and goodness. We are thine, O Lord, and thee we ought to serve. By thine undisputed authority and sovereignty we are bound to serve thee; O may we be constrained to serve thee by the love of Christ! May we never endeavour to obey thy laws or observe thine ordinances from force, but from love. Teach us to look upon thy service as a yoke that is easy, and as a burden that is light. May the sentiments of the Psalmist be the language of our heart: I delight to do thy will, O my God: yea, thy law is within my heart. And with an Apostle may we say with genuine sincerity, I delight in the law of the Lord after the inward man.

We confess that we are imperfect, unfaithful, and unprofitable servants. We lament that our natural love to sin is powerful; and that, in the practice of sin, we have drunk up iniquity as the ox drinketh up the water. Our provocations are innumerable, and our trespasses have grown up to the very heavens. If our consciences are not asleep, they will tell us that, instead of living to him who died for us and rose again, we have lived to ourselves; and, though our souls and our bodies were formed for the express purpose of honouring thee, we have refused to glorify thee with our bodies and our spirits, which are thine. Lord, recover us from sin by renewing grace. To thee alone we look for the blessed, renovating change, for in thee alone our help is found.

Lord, forgive the sins and imperfections of the past day. May thy blessing attend the various lawful engagements which have engaged our attention. Give us this night the watchful care of a gracious providence. When the night of death arrives, may our minds be tranquil and blessed, in the exercise of the well-grounded faith, that the night of mortality shall be followed by the glorious light of immortality.

Bless to us, Holy Spirit, the minute account which the Scriptures give of the affliction of eminent saints and apostles. If we are called to endure any description of suffering for the sake of Jesus, may we not consider that any strange thing has befallen us. Glory to thy name that thou hast in thy wisdom and goodness connected the sufferings of thy people with the prosperity of their own souls, and the advancement of the interests of thy church.

Teach our children the sweet and inestimable advantages of true religion. Give them that faith in Jesus by which they shall be strengthened to bear every affliction, and by which they shall improve all the sufferings of their future days.

Give to our aged friends a large portion of that vigorous, contented, happy spirit, which animated Paul. Give them large degrees of that grace which will make the burden of their bodily infirmities light, and which will animate them with great joy, in the prospect of their heavenly home.

Graciously hear our feeble supplications, for Jesus' sake who shed his blood and died for us. Amen.

THE CHRISTIAN WARFARE.

Christian Warfare. Suffolk New. Bromley. L. M.

1 MY Captain sounds the alarm of war,
Awake! the powers of hell are near!
To arms! to arms! I hear him cry,
'Tis yours to conquer or to die!

2 Roused by the animating sound,
I cast my eager eyes around;
Make haste to gird my armour on,
And bid each trembling fear begone.

3 Hope is my helmet; faith my shield;
Thy word, my God! the sword I wield;
With sacred truth my loins are girt,
And holy zeal inspires my heart. STENNETT.

2 SAMUEL XXIII.

David's Last Words and Mighty Men.

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds: *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time.

9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

REFLECTIONS UPON 2 SAMUEL XXIII.—The saint dying in triumph, in the full assurance of faith, may be compared to the sun setting in a sea of glory. Their last words uttered on earth before they enter on their sweet anthems of praise in heaven are an invaluable treasure. They are like precious ointment. They exhale fragrance, resembling the delicious and refreshing fragrance rising from the unfading flowers of the celestial paradise above. How important are the last words which Christ uttered upon the cross. Blessed prayer he offered for those who nailed him to the tree. Consolatory words he poured into the ears of his blessed Mother and the beloved Disciple. Comforting words he delivered to the poor thief on the cross, when he told him, and assured him, that he should meet him on that very day in the heavenly kingdom. Before he ascended to heaven his last words were those of wisdom, of love, of encouragement, and of peace.

PRAYER.

WE adore thee, O Lord, as the God of Israel and as the Lord our God. Thou hast chosen thy people for thyself as thy peculiar treasure, and thou wilt defend them from all their enemies; and after the storms of life thou wilt take them to thy heavenly home. We praise thee as the rock of Israel, of whom thy servant the sweet singer of Israel sung in animating strains. As a family, may we belong to thy spiritual Israel, and by faith may all our hopes of pardon, acceptance, and immortality be built on Jesus, the Lord our righteousness. O true Rock of Israel, against whom the gates of earth and hell have never been able for one moment to prevail, forbid that we, or any of our beloved relatives, should prefer the rags of our supposed righteousness before the gloriously finished righteousness of Christ.

O Jesus, we adore thee as the anointed Mediator. Thou art he whom the God of Jacob anointed and raised up, to give repentance unto Israel, and the remission of sins unto many. Holy Spirit, enable us to receive Jesus in all his suitableness, and in all his fulness. Divine Saviour, thou art the word of God. Thou didst appear on earth in thine own person, to publish the tidings of salvation. The Spirit of the Lord spake by thee, and his word was in thy tongue. Thou didst not only send angels and prophets as heralds of mercy, but thou didst actually visit the world thyself, agreeably to Divine purposes and predictions. Teach us to feel, as the Apostle did, the infinite importance of receiving the salvation thou didst publish, and the salvation thou didst purchase. Lord, teach us to utter with solemnity and profit the language he expressed: For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?

Blessed Saviour, we pray that thy fame may soon overspread the nations of the earth. In the Divine influence of thy Gospel, be unto the kingdoms of the world as the light of the morning when the sun riseth, even a morning without clouds; and be unto them as the tender grass springing out of the earth by clear shining after rain. Give us the pleasing evidence, O Lord, that thou hast made with us an everlasting covenant, ordered in all things and sure.

May we never have reason to mourn over our children as David did. O make thy gracious covenant with them and our domestics; then shall our house be in league with heaven.

Lord, make all of us valiant soldiers of Jesus Christ, and every day may we triumph over our spiritual enemies.

We thank our God for the protection, sleep, and repose of the past night; and this day may we live as those who are in covenant with thyself. O hear our prayers, for the sake of Jesus, our exalted Mediator. Amen.

GRATEFUL RECOLLECTION.

Ebenezer Chapel. Consolation. Jewin Street. P. M.

1 COME, thou fount of every blessing,
Tune my heart to sing thy grace,
Streams of mercy never ceasing
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above:
Praise the mount—O fix me on it,
Mount of God's unchanging love.

2 Here I raise my Ebenezer,
Hither by thy help I'm come:
And I hope, by thy good pleasure,
Safely to arrive at home:
Jesus sought me when a stranger,
Wandering from the fold of God;
He, to save my soul from danger,
Interposed his precious blood. ROBINSON.

ACTS XXVI.

Paul before Festus.

AND I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee;

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus: but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

REFLECTIONS UPON ACTS XXVI.—Great is the change produced upon the block of stone dug from the quarry. By the hand of the skilful artificer, it now shows the appearance of the human body in its loveliest form and in its most beautiful proportions. None can behold it without emotions of wonder and delight. This bears no comparison with the blessed change produced upon the soul in the day of conversion—that memorable never-to-be-forgotten day, the day of Christ's power. Of this, the regenerating change produced upon the soul of Paul furnishes the most astonishing illustration. His moral deformity was changed into spiritual beauty. His persecuting spirit of enmity and blood was changed into the most ardent love to Jesus, admiration of his Gospel, attachment to his saints, and overwhelming desire to promote the prosperity of that kingdom he sought to destroy. Have we felt this change, this blessed change?

PRAYER.

WE adore thee, O Lord, as the Father of all mercies and as our merciful Lord God. So great is thy delight in bestowing countless mercies upon thy people, that thou art pleased to be denominated the Father of mercies. Thou art the God of all comfort. There is no real comfort which does not flow from thyself, the fountain of all blessedness. What reason have we to exclaim, How precious are thy thoughts towards us! how great is the sum of them!

We unite in presenting the humble tribute of our thanksgiving at thy feet, for the personal and domestic blessings we have received from thy bountiful hand this day. We are encouraged again to commit ourselves to thy fatherly care during another night, trusting to thee for protection, and praying that our lives may be prolonged to another day. O let our lives be continued till we are prepared to enter upon a life of immortality in heaven!

We supplicate the blessing of the Holy Spirit on what we have now read from the volume of Divine truth. We adore that grace which subdued the ferocious and persecuting spirit of Saul of Tarsus, and which changed him into a zealous and successful ambassador of Jesus Christ. Lord, have mercy on those who are now the persecutors of thy people, and the determined enemies of thy Gospel; make them, like Paul, the holy and devoted servants of the cross of Christ.

We thank thee, O Lord, for the astonishing effects which the Gospel is instrumental in producing on the hearts of the children of men. May a preached Gospel be remarkably blessed among the people with whom we are connected by the ties of Christian fellowship. May our beloved minister, like Paul, be the honoured instrument in thy hand of opening the eyes of those who are spiritually blind, of turning them from darkness unto light, and from the power of Satan unto God.

Heaven grant that our children may feel the saving effects of a preached Gospel. O let the day of grace dawn upon their youthful minds, and may the shadows of folly, sin, and guilt soon flee far away.

Have mercy on all our relatives and friends. We pray not that thou wouldst confer upon them earthly greatness or temporal wealth, but we earnestly pray that thou wouldst give them repentance unto life, and bestow upon them the remission of all their sins, and an inheritance among those who are sanctified by the faith that is in Christ Jesus. Lord, make all of us, in our various stations and relations, witnesses for Christ. In our conversation and life may we exhibit the salutary, experimental, and practical effects of the truth as it is in Jesus. Mercifully hear our prayers, only for the sake of Jesus, our glorious Saviour. Amen.

CONFESSION AND FORGIVENESS.

Alloa. Banbfield. Shirland. Salisbury. L. M.

1 O BLESSED souls are they
Whose sins are covered o'er!
Divinely blest, to whom the Lord
Imputes their guilt no more!

2 They mourn their follies past,
And keep their hearts with care;
Their lips and lives without deceit,
Shall prove their faith sincere.

3 While I concealed my guilt,
I felt the festering wound;
Till I confessed my sins to thee,
And ready pardon found.

WATTS, *Ps.* 32.

2 SAMUEL XXIV.

David numbering the People.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred fold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 And David's heart smote him, after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For, when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

15 So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, as the LORD commanded.

REFLECTIONS UPON 2 SAMUEL XXIV.—It was the sin of pride which moved David to perform an act which was followed by the sudden removal from time to eternity of seventy thousand men! It is pride, more than any other sin, which kindles the flames of God's anger. If this be our ruling passion, we are preserving alive that fire, which, if mercy prevent not, must accomplish our ruin. May we be preserved from such a sin, which is so offensive to God, the perfection of goodness, and which is so ruinous to the soul! Even graceless men like Joab may see the danger of pride, and may utter wholesome counsels, which, if followed, God may bless to prevent the greatest calamities. God never permits his people to continue in sin. If they fall, he will raise them up again, and even give them greater strength and stability than before they fell.

PRAYER.

OUR Father and our God, we come unto thee, for thou hast graciously invited us to come, and thou hast confirmed thine invitation with thy promise, Him that cometh unto me I will in no wise cast out. Lord, we come at thy command, and in the name of Christ, thy well-beloved Son, through whose name myriads have obtained access, and through whose righteousness they have obtained acceptance. Lord, we come to thee this morning as a family, that we may obtain mercy and grace to help in every time of need. O give us the satisfying evidence that we have received thy favour, and that thou art reconciled to us through the all-prevailing mediation of our anointed Saviour.

We have now read of an affecting instance in which David thy servant fell into the mire of temptation and sin. O sanctify to us this account of human weakness and infirmity, in one of the most distinguished of thy saints. Lord, forsake us not in thine ire. Our sins have often provoked thee to cast us off. Suffer not, we beseech thee, our sins to bring upon our heads a calamity so dreadful. Let not the suggestions or temptations of Satan have the dominion over us. Deliver us from all his wiles, and defend us from all his fiery darts. Teach us always to have our armour on, and to be ready for the conflict. May we rejoice, that if we wield the sword of the Spirit, employ the shield of faith, and pray with all prayer and supplication, it is impossible that our spiritual enemies can ever prevail. When thou dost afflict thy people for their sins, and chastise them for their transgressions, O comfort them with the conviction that thou wilt not forsake them, nor utterly cast them off. May they see that the calamitous events of providence brought upon them for their sins, are not the frowns of an angry judge, but the chastisement and the wholesome corrections of a loving Father.

Lord, make our dear children thy loving disciples. O convince them that a life of sin is a life of dishonour and danger. Teach and enable them and our servants to give a ready and constant obedience to all thy laws, which are holy, just, and good.

Let all our minds be affected with the deepest humility, that we have so often and so grievously offended thee. May we call to our remembrance the chief offences of our life, and thus acknowledge our sins: We have sinned greatly in what we have done; and now, we beseech thee, O Lord, to take away the iniquity of thy servants; for we have done very foolishly. O Lord, we look to the atonement of Christ alone for our hopes of pardon. There, O Lord, thy justice found satisfaction, and there alone we look for rest for our troubled conscience, and the forgiveness of all our sins.

Lord, incline thine ear to the voice of our supplication, for Jesus' sake, to whom, with the Father and Divine Spirit, we ascribe glory, honour, and power, for ever and ever. Amen.

THE SPIRITUAL VOYAGE.

Birmingham New. Finsbury Chapel. Clapham. 148TH.

1 JESUS! at thy command
I launch into the deep,
And leave my native land,
Where sin lulls all asleep:
For thee I would the world resign,
And sail to heaven with thee and thine.

2 Though rocks and quicksands deep
Through all my passage lie;
Yet Christ will safely keep
And guide me with his eye;
My anchor hope shall firm abide,
And I each boisterous storm outride. TOPLADY.

ACTS XXVII.

Paul's Voyage to Rome.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called, The fair havens; nigh whereunto was the city *of* Lasea.

9 Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And, because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

REFLECTIONS UPON ACTS XXVII.—What is the setting out of a general on a military campaign, compared with an Apostle setting out on a spiritual embassy, under the sanction of the God of salvation, to proclaim the tidings of grace in the most distinguished city on the face of the earth? It is pleasing to consider, how much ships have been made subservient to the interests and prosperity of the cause of truth, the extension of the Church of Christ, and the salvation of souls. Sidon was once a city of great wealth, splendour, and power. It was pre-eminent and influential among the cities of the earth. Where is Sidon now? This great city, with all its wealth and glory, is no more; and thus most strikingly illustrates, that all earthly glory is vanity. Are we on the voyage to heaven? Then, "we have Christ in the vessel, and smile at the storm."

PRAYER.

WHAT reason have we to rejoice, O Lord, and to magnify thy great and gracious name, that we have enjoyed thy providential protection through another day, and that another blessed opportunity is now afforded us of engaging in the ordinances of domestic worship! For these blessings we praise thee. Holy Spirit, condescend to breathe upon us thy Divine influence, that we may draw near the throne of God with the sincerity of unfeigned devotion.

O Lord, thou art the guide, the preserver, and the comforter of thy people, in all the circumstances of danger and suffering in which they can possibly be found. We thank thee for the instance we have now read of that fellowship which Paul thine Apostle enjoyed with thyself, when tossed upon the raging billows of a tempestuous sea. In all the trials with which we may be surrounded, may we look immediately to thee, and nowhere else, for help. We desire ever to sing, in the language of the Psalmist, Truly, in vain is salvation hoped for from the hills and from the multitude of mountains; truly in the Lord our God is the salvation of Israel.

Merciful God, give us proper views of the Christian life. Convince us that, though it is a life of great blessedness and peace, it is also a life of peculiar difficulties and sufferings. We rejoice that the comfort is greater than the sorrow, and that the security infinitely exceeds the danger. If there are any in thy sacred presence who have not yet entered upon the Christian life, O let them not be deterred by difficulties or discouraged by dangers. Teach them to compare a life of holiness with a life of impiety, and a life of folly with a life of wisdom; and then convince them of the immense advantage of preferring a life of godliness before a life of sin.

Open the eyes of our dear children to see the blessedness of early piety, and touch their hearts, that they may choose Christ for their leader, their captain, and Saviour.

Comfort the minds of aged Christians, who have been long tossed upon the sea of human life. Make them thankful that they have been so long preserved, that their Saviour has been near them in all their difficulties, and that they have not suffered the shipwreck of their faith and their salvation.

We thank our God for all the goodness which has passed before us during the past week, for the blessings conferred upon our bodies, but above all for those bestowed on our souls. If we have enjoyed thy fellowship and direction, if we have experienced the comfort of faith in Jesus and the hopes of heaven, we praise thy glorious name. Watch over us this night. Preserve us to see, improve, and enjoy another day of the son of man. Prepare all thy ministering servants in general, and our beloved pastor in particular, for dispensing the Word of life. May our sanctuary be filled with thy glory.

Lord, hear our feeble prayers, and forgive our sins, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us, and all the Israel of God, for ever and ever. Amen.

SAINTS AND SINNERS.
Marylebone. New Cremden. Worksop. C. M.

1 NOW I'm convinced the Lord is kind
To men of heart sincere,
Yet once my foolish thoughts repined,
And bordered on despair.

2 I grieved to see the wicked thrive,
And spoke with angry breath,
How pleasant and profane they live!
How peaceful is their death.

3 Yet while my tongue indulged complaints,
I felt my heart reprove;
Sure I shall thus offend thy saints,
And grieve the men I love.

4 But still I found my doubts too hard,
The conflict too severe,
Till I retired to search thy word,
And learn thy secrets there. WATTS, *Ps.* 73, *p.* 1.

PSALM LXXIII.

The Righteous and the Wicked.

TRULY God *is* good to Israel, *even* to such as are of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

REFLECTIONS UPON PSALM LXXIII.—They who belong to the spiritual Israel of God have undergone an inward saving change; their hearts are sanctified, and their lives are holy; they are the objects of Divine love, and the subjects of Divine grace; they alone are prosperous, living under the gracious smiles of their God and Father in Christ. While on earth, believers are constantly within temptation's reach; and, without constant dependance upon Divine grace, they cannot stand—they must fall. But, while they completely distrust themselves, and implicitly trust in Jesus, they must stand—they cannot fall. The foolish, the wicked, and the proud may revel in luxury, and may shine in all the splendour of earthly greatness, still they are not real objects of envy; they are objects of pity; they are like oxen fatted for the slaughter. Where, O where does the sun of their glory set? In the gloom of Tophet, and in the darkness of never-ending despair! How deplorable to behold them on a dying bed, hardened in sin, and without the slightest apprehension of their approaching doom. It avails nothing, that during life they were in a measure strangers to the troubles and sorrows of other men; like other men, they must die; and, dying in an unregenerate state, they must perish. Of this, the rich man in the parable is a most awfully affecting illustration. He changed his luxuries for torments, while holy Lazarus exchanged his poverty and his sores for heaven and its joys.

PRAYER.

GLORY to thy name, O Lord our God, that the light of another Sabbath-day shines around us, and that we have the near prospect of entering thy sacred courts, where, we pray, the light of the Sun of righteousness may shine on our souls in all its influence and in all its comfort. We adore thee, O Lord, as the God of grace, and as having given the most wonderful display that ever God himself can give of his grace, in the unparalleled gift of thy well-beloved Son. We bless thee that we have entered on that day which is appointed to preserve the animating remembrance of the resurrection of Jesus from the dust of death, and to commemorate his most triumphant victory over death, the grave, hell, and all the enemies of the church. And we thank God that we are entering upon a day celebrated throughout all ages, and in all generations, for the bestowing of spiritual and saving blessings upon the children of men. O Lord of heaven and earth, most graciously visit all thy ministers and churches. May the rain of the Spirit's influences descend upon all the congregations of thy people, like refreshing and fructifying showers. Make a preached Gospel mighty through God, to the pulling down the strongholds of ignorance, folly, prejudice, superstition, bigotry, and immorality—those battlements which Satan employs for the defence of his gloomy empire of captivity, misery, and death. Truly, O Lord, thou art good to Israel, even to such as are of a clean heart.

Put our dear children among thy spiritual Israel, and give them the pleasures and the honours of unfeigned piety. Put within them a clean heart. O sprinkle clean water upon them and our domestics, and they shall be clean.

May we and all thy people learn many important lessons in thy sacred courts, and under a preached Gospel. May thy servant our minister, be directed by thy Spirit to speak to our heart, our conscience, our case. In thy sanctuary may we learn not to be envious at the foolish, nor be distressed when we see the prosperity of the wicked. When we consider their present moral circumstances, as living without God, and in a state of constant exposure to the miseries of hell, may we see that no earthly grandeur nor wealth nor honour can compensate for such a state as this; and that poverty and pain, with the well-grounded hopes of heaven, are infinitely more worthy to be desired.

We present supplications for all our rulers, both supreme and subordinate, that they may live the devoted subjects of Jesus the King of kings.

Lord, preside in the midst of all our universities, colleges, seminaries of learning, and Sabbath-schools. Let all of them be illuminated with rays of heavenly wisdom and grace.

Remember the afflicted in the abodes of suffering, and give them to drink of the refreshing waters of salvation. Graciously hear and answer and forgive, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOD THE BELIEVER'S ETERNAL PORTION.
Shields. Craven Chapel. Abridge. C. M.

1 GOD my supporter and my hope,
My help for ever near,
Thine arm of mercy held me up
When sinking in despair.

2 Thy counsels, Lord, shall guide my feet,
Through this dark wilderness;
Thine hand conduct me near thy seat,
To dwell before thy face.

3 Were I in heaven without my God,
'Twould be no joy to me;
And whilst this earth is my abode,
I long for none but thee. WATTS, *Ps. 73, p. 11.*

PSALM LXXIII.

The Psalmist's Hopes.

THUS my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and ignorant: I was *as* a beast before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that worship idols.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

PSALM LXXIV.

Calamities of the Jews.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolation; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

REFLECTIONS UPON PSALM LXXIII., LXXIV.—Though the believer knows his sins are forgiven, and that his person is accepted as righteous in God's sight through the righteousness of Christ imputed, still he most sensitively feels grief of heart on account of past sins, and on account of the remains of sin in his soul. In this we see the effects produced by tenderness of conscience, and the precious fruits which are produced by unfeigned evangelical repentance. The saints of God are on a pilgrimage to the heavenly Canaan. Though the troubles, and dangers, and storms by the way are numerous, the advantages they enjoy are immense. They have the Word of God for their chart; they have the unerring wisdom of Jesus for their guide; they have the Divine presence for their comfort; they have almighty power for their defence; and when their pilgrimage comes to a close, they have heaven for their home, and the joys of immortality for their eternal inheritance. Personal calamities are nothing to be compared with the calamities of the Church, in the estimation of the children of God. External calamities cannot affect the real security of Christ's kingdom, for two reasons. It is redeemed by Jesus' blood, and God has taken up his residence in the midst of it, there to dwell for ever.

PRAYER.

GOD the Father, Son, and Holy Ghost, one Jehovah, though the distance between thine uncreated essence and our created existence is infinite, yet, we praise thee, we are admitted to the enjoyment of fellowship with thyself, and are allowed, with the assured hopes of success, to supplicate from our God, in the name of Jesus, all those spiritual blessings which we need for time and eternity. O Lord, thou art King of old, working salvation in the midst of the earth. Thy government is ancient as the creation of the universe; and thou shalt remain for ever and ever on thy throne, swaying a sceptre of wisdom, justice, and power.

O Jesus, we acknowledge thee as our king, and we desire for ever to live under the sway of thy mediatorial sceptre. Mighty Saviour, destroy the hardened obstinacy of our wills and the enmity of our hearts. Our enmity is an iron sinew which thou alone canst bend and subdue; and to thee we come, that we may be brought under thy blessed government, and for ever yield a loving and a ready obedience to all thy laws. O take possession of our hearts, and expel every rival from our souls. We are thine by purchase; make us thine by conquest. Holy Spirit, work in our hearts that genuine and superlative love to Jesus, by which each one of us, young and old, shall be able with sincerity of spirit and ardour of love to say, in the language of Asaph, Whom have I in heaven but thee? and there is none upon earth I desire beside thee. Divine Saviour, when the time arrives that our flesh and heart shall faint and fail, O be thou the strength of our heart, and our portion for ever.

Comfort the afflicted and the aged, amid all their afflictions and infirmities, with the conviction that thou, O Lord, art the strength of their hearts, and the stay of their declining years. Cheer them with the animating hope, that when the sun of their present life shall set amidst the dark shades of death, the sun of their immortal life shall rise amidst the glories of heaven, to go no more down.

Let thy richest blessings attend a preached Gospel, and may many sons and daughters be added to the family of Christ.

May our dear children be among the number. Teach them to cry, Abba, Father. Put them among thy children, and make them heirs of the goodly heritage beyond the stars. Give our servants the adoption of children, and animate them with the spirit of Christ.

We thank God for all the good that has been accomplished this day. As there is joy in heaven over repenting sinners, may there be joy in our hearts over sinners converted to the faith of Jesus. We lament that the number of the faithful followers of Jesus is so small. O hasten, hasten the blessed day when the little one shall become a thousand, and the small one a strong nation! Lord, hasten it in thy time.

Watch over us this night, and may we lie down on our beds under very lively impressions of thy goodness. Lord, hear us, for our Mediator's sake. Amen.

Our Father which art in heaven, &c.

AGED SAINT'S PRAYER AND SONG.

New Windsor. St. Mary's. Crosse. C. M.

1 GOD of my childhood and my youth,
The guide of all my days,
I have declared thy heavenly truth,
And told thy wondrous ways.

2 Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God my strength depart?

3 Let me thy power and truth proclaim
To the surviving age,
And leave a savour of thy name
When I shall quit the stage.

WATTS, *Ps.* 71, *p. III.*

1 KINGS I.

Adonijah's Usurpation.

NOW king David was old *and* stricken in years; and they covered him with clothes, but he gat no heat.

5 Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag, the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, My lord, thou swearest by the LORD thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

REFLECTIONS UPON 1 KINGS I.—What a contrast—David in the full vigour of his active life, and David borne down with the infirmities of advanced years. And what a difference—the believer on earth in a state of comparative infancy, and the saint in heaven, having reached the state of a perfect man in Christ Jesus. Adonijah, David's son, furnishes a most humiliating example of carnal ambition, pride, vanity, and filial enmity and rebellion against an aged, holy, and indulgent parent, bowing down to meet the dust. This arrogant, foolish, and deluded prince, has clothed his name with infamy, for having attempted to bring down the grey hairs of a loving parent with sorrow to the grave. How wonderful—David, a saint of God, enriched with the most exalted gifts, and the most transcendent graces, visited almost more than any other saint with the most overwhelming domestic afflictions. Still he comforted himself with that covenant "which was all his salvation, and all his desire."

PRAYER.

OUR Father who art in heaven, encouraged by thine invitations, promises, and gracious commands, we draw near thy mercy-seat. Through the mediation of thy well-beloved Son, we bow before thy footstool, and present our supplications, with the hope of being answered and accepted. As individuals and as a family we would look upon this liberty of access as the greatest honour and the highest privilege.

We thank thee, O Lord, for creating us rational beings, and that thou hast given us capacities by which, through thy Spirit, we may know, love, worship, and enjoy thee. We would mourn over that affecting and humbling change which has been produced within us by the apostasy and fall of Adam, our first covenant head. We acknowledge that the eyes of our understanding are blinded, that our judgment has become erroneous, our will obstinate, our affections sensual, our memory weak, our conscience treacherous, and our whole heart a cage of every unclean and hateful lust. But we rejoice that in thee our help is found. Thou hast found out a mode of recovery, thou hast laid our help on one mighty to save. Jesus, thou art that mighty one; thou art not only able but willing to save to the very uttermost all that come unto thee. Lord Jesus, thou hast been precious to thousands as a Saviour; O be precious to our souls. May the language of our hearts be, Thou art white and ruddy, the chiefest among ten thousand, and altogether lovely.

Blessed Jesus, may the hearts of our dear children be taken from lying vanities, and may their affections be placed on thee. May it be our happiness to see our children delighting themselves in God, and rejoicing in thy covenant as all their salvation and all their desire.

Give all of us grace, O Lord, to serve thee with diligence in the vigour of our days; and if like David, we live to a good old age, may the evening of our days be brightened with the prospect of an eternity of celestial joys.

Lord, preserve us from sinful ambition. May we not be left to long after objects sinful and unhallowed; and may we not sinfully desire or excessively long after temporal things lawful in themselves.

Bless what we have now read of the history of Adonijah. In him we have seen the sad effects of parental indulgence. May this prove as a warning to all parents. Lord, convince them that, when they indulge their offspring, they are strengthening their corrupted passions, adding fuel to their lusts, and accelerating their destruction.

We thank our heavenly Father for the mercies of the past night and of the past Sabbath. Give us grace to live in the fear of the Lord all this day. Hear these our imperfect prayers, for our dear Redeemer's sake. Amen.

PEACE AFTER A STORM.

Tooley Street. Cottage. Munich. L. M.

1 WHEN darkness long has veiled my mind,
And smiling day once more appears,
Then, my Redeemer! then I find
The folly of my doubts and fears.

2 I chide my unbelieving heart:
And blush that I should ever be
Thus prone to act so base a part,
Or harbour one hard thought of thee.

3 O let me, then, at length, be taught
What I am still so slow to learn,
That God is love, and changes not,
Nor knows the shadow of a turn. Cowper.

ACTS XXVII.

Paul's safe Arrival in Melita.

BUT, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then, fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And, while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape,

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken* pieces of the ship. And so it came to pass, that they escaped all safe to land.

REFLECTIONS UPON ACTS XXVII.—How valuable is wise counsel; how important to follow it; how foolish and dangerous to reject it! By following it the greatest losses, sufferings, and sorrows may be escaped, and the greatest blessings and comforts may be inherited and enjoyed. Paul cheered the sailors and the crew when exposed to great danger, and, to all human appearance, ready to perish. He addressed them under Divine direction, and under the highest sanction gave them encouragement and hope. This reminds us of the Gospel message, which brings the most joyful tidings to the guilty, diseased, and afflicted; yea, to those who are ready to perish, and ready to suffer the shipwreck of their hopes and their souls. The Gospel points to Jesus, who is "the hiding place from the wind, the covert from the tempest, rivers of waters in a dry place, and the shadow of a great rock in a weary land."

PRAYER.

DIVINE Spirit, mercifully communicate to us thy light, thy grace, and thy power, while we endeavour to approach the throne of our God, to present our evening supplications.

We adore thee, O Lord, in thine almighty power, and in all the displays thou hast given of thine irresistible control over boisterous waves, tempestuous winds, and raging storms. Thou art he who dividest the sea by thy power, and by thine understanding thou smitest through the proud. By thy Spirit thou hast garnished the heavens; thine hand hath formed the crooked serpent. Lo, these are a part of thy ways; but how little a portion is heard of thee! and the thunder of thy power who can understand?

We adore thee in those manifestations of thy power and providence, in preserving the life of thy servant Paul, and the lives of those who were with him, while exposed to great danger upon the waves of a stormy sea. We adore and praise thee for the many instances in which we have enjoyed thy preserving providence, while our lives were in circumstances of the greatest hazard, and when all human means of deliverance seemed of no avail. Lord, give us that grace, that holy confidence in Christ, by which we shall look onward to all future events, trials, and storms with tranquillity and peace, believing that thou art our God and Father in Christ, who will never leave us nor forsake us.

Prepare, O Lord, our dear children for the storms of human life. Give them and our domestics an interest in the righteousness of Christ; then they shall remain in perfect security, though the earth itself should be removed, and the mountains be cast into the midst of the sea.

Smile upon our aged friends in the last days of their mortal journey, which must soon close in death. Thou hast preserved them in many storms; and do thou graciously comfort them with the near prospect of reaching the blessed haven of eternal rest, where not a wave of trouble or of sorrow shall ever pass across their peaceful breasts. And when the time of their departure arrives, may they have such clear views of Christ in his person, his righteousness, and glory, that they shall exclaim in their dying moments, Now lettest thou thy servants depart in peace, for our eyes have seen thy salvation.

We thank our God for the continued mercies of this day. May the guilt we have contracted be removed by the merit of our Saviour's blood. When we lie down on our beds, may we be refreshed with sleep, and may no plague come near our dwelling. These our prayers we present in our exalted Mediator's name, our God and Saviour. Amen.

CHRIST KING OF SAINTS.
New Victory. Jerusalem. America. C. M.

1 COME, ye that love the Saviour's name,
And joy to make it known;
The Sovereign of your heart proclaim,
And bow before his throne.

2 Behold your King, your Saviour crowned
With glories all divine;
And tell the wandering nations round
How bright these glories shine.

3 Infinite power, and boundless grace,
In him unite their rays:
You that have e'er beheld his face,
Can you forbear his praise? STEELE.

1 KINGS I.

Solomon proclaimed King.

THEN King David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 And Adonijah, and all the guests that *were* with him, heard *it*, as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

REFLECTIONS UPON 1 KINGS I.—David had in great degree the succours and the consolations of religion in his old age. In addition to vigour of intellect, he had vigour of grace He traced up all his deliverances—and they were numerous—to God alone. God was with him in all his afflictions, and, at last, God delivered him out of them all. The rebellious and ambitious Adonijah did everything in his power to prevent Solomon from sitting on the throne of Israel; but all in vain. The rulers of the Jews used every effort—yea, earth and hell united, strove to prevent Jesus from filling the mediatorial throne; but all in vain. He hath ascended up on high; he has led captivity captive; and he now fills his mediatorial throne in the heavens, and receives the homage and adoration of countless myriads of saints and angels. David could not live for ever. His ashes repose with his fathers. His throne and dynasty have ceased to exist. The royalty of the tribe of Judah is no more! Jesus, the root and offspring of David, lives—he lives for ever. He is the resurrection and the life. His throne can never be overturned. His name shall endure for ever!

PRAYER.

GOD and Father of angels and saints, God and Father of our Lord and Mediator Jesus Christ, thou art the high and lofty one who inhabitest eternity and its praises; thy name is holy, and thou dwellest in the high and holy place. We, O Lord, are thy humble petitioners. We are humble in circumstances and state, O that we may be humble in heart, and contrite and penitent in spirit; then shall we enjoy the fulfilment of thy promise, to dwell with humble and contrite spirits, to revive the spirit of the humble, and to revive the heart of contrite ones. We come unto thee, for we are encouraged by thy merciful invitations; we come unto thee, for we are constrained by our own necessities. We bow before thee, confessing our sins, and acknowledging that we are the chief of sinners. With thy servant may we exclaim, with penitential sincerity and believing joy, This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into this world to save sinners, of whom we are the chief. We bow before, thee, O Lord, thankful to acknowledge thy mercies, and our unworthiness of the smallest tokens of thy goodness. We bow before thee, O Lord, earnestly to supplicate mercy and grace to help in every time of need.

We desire with grateful hearts as a family to approach thy sacred presence. We thank thee that we have been preserved during the past night, and that we are now introduced by the hand of our Divine Mediator into the gracious presence of a prayer-hearing God. What shall we render to the Lord for all his benefits toward us! We will take the cup of salvation, and call upon the name of the Lord.

Give thy blessing, O Lord, in connection with the reading of the Holy Scriptures. May the *usurpation* of Adonijah remind us of far more formidable and dangerous usurpers, who are constantly attempting to obtain the possession of our souls. Preserve us, O Jesus, thou captain of our salvation, from the usurpation of Satan, the world, and our own lusts.

May we never see our dear children the subjects of depraved passions. Graciously defend them and our servants from the lust of the flesh, the lust of the eye, and the pride of life.

Great Immanuel, we rejoice in thy royal, mediatorial, and Divine honours. Thou art the anointed king of Zion, and thou wilt subdue all nations and kings under thee. Thou art proclaimed King. The arches of heaven have re-echoed with the gracious proclamations! Thou art crowned with glory, honour, and immortality. As joyful multitudes went forth to see Solomon, to see the royal crown upon his head, may we by faith go forth and see thee our Divine Solomon wearing thy glorious crown, placed upon thy head on the day of thine espousals, and on the day of the gladness of thine heart.

We humbly seek thy grace, to perform the duties and overcome the temptations of the day. Graciously hear the prayers and forgive the sins of thy humble petitioners, for Jesus' sake, the Lamb who is in the midst of the throne. Amen.

PROVIDENCE.

Alfred. Longfield. Alle Street. L. M.

1 HIGH in the heavens, eternal God!
Thy goodness in full glory shines;
Thy truth shall break through every cloud
That veils and darkens thy designs.

2 For ever firm thy justice stands,
As mountains their foundations keep;
Wise are the wonders of thy hands;
Thy judgments are a mighty deep.

3 Thy providence is kind and large,
Both man and beast thy bounty share,
The whole creation is thy charge,
But saints are thy peculiar care.

4 My God! how excellent thy grace,
Whence all our hope and comfort springs:
The sons of Adam, in distress,
Fly to the shadow of thy wings.

WATTS, *Ps. 36.*

ACTS XXVIII.

St. Paul at Melita.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* reptile hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the reptile into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen or fallen down dead suddenly: but, after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So, when this was done, others also, which had diseases in the island, came and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The three taverns: whom, when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

REFLECTIONS UPON ACTS XXVIII.—All who were in great peril in the ship with Paul the Apostle escaped: not one perished. Great must have been their joy and thankfulness when they stood upon the rocky shores of Melita, and found that not one of them had perished in the waters of the great deep. Great were the dangers to which they were exposed: by the especial care and protection of Providence they all escaped. There was, at least, one wrestling, praying saint in the midst of them; and in answer to his prayers they were all preserved, and escaped a watery grave. How true!—"Praying breath was never spent in vain!" The dangers of the deep, and the perils of shipwreck, are nothing compared with those awful spiritual dangers which the poor sinner escapes when he flees to Jesus, and obtains deliverance from sin, Satan, the world, the law as a covenant, and the miseries of hell. O may that deliverance be ours! Amen.

PRAYER.

WE adore thee, O Lord, as a God of mercy, and we praise thee for all those manifestations of mercy which thou hast shown to thy people in circumstances of suffering and danger. In all the sorrows of thy people, thou hast never forsaken them. Though the Lord cause grief, yet will he have compassion, according to the multitude of his mercies. What reason have we to say when we think of thy mercy, How kind are thy compassions, Lord! how slow thine anger moves! but soon he sends his pardoning word to cheer the souls of those who are the objects of his mercy.

Innumerable are the mercies, O Lord, which thou hast conferred upon us. From our birth to the present moment, the history of our lives has been a history of thy continued mercies. Above all the mercies we have received, we desire more especially to thank thee for spiritual mercies. We thank thee for the means of grace, for the Holy Word, and for thy blessed day. If any of us have been called to be sharers of thy saving grace, we would sing aloud of thy mercy, and would exclaim, O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Blessed be God, who hath not turned away my prayer nor his mercy from me!

Lord, suffer none of us to despise thy mercy. Long thou hast called upon us by thy word and providence, to flee to Jesus, the true city of refuge. Suffer us not to resist the kind and pressing calls of mercy. Convince us that, if we will not hear the kind call of thy mercy, we shall be compelled to hear the alarming thunder of thy justice; and that, if we refuse to be saved in thy love, we must submit to be destroyed in thine anger.

Lord, deliver our dear children from hardness of heart. Touch their hearts by Divine grace, that they may see their true state—their sin, their danger; and open their hearts to admit Jesus and his grace.

Have mercy upon us as a family, a congregation, and a nation. We have reason to mourn over our abuse of our great privileges, and have just cause to lament that in many cases we are far exceeded by heathens themselves. God forbid it should be said of us, It shall be more tolerable for Tyre and Sidon, in the day of judgment, than for you. May we remember the hospitalities of the pagans of Melita to Paul and those who accompanied him, and may we feel ashamed that in kind affections and amiable feelings we should be so much surpassed by untutored pagans.

As Paul was preserved from the envenomed reptile which fastened on his hand, may we be preserved from the envy and malignity of all our enemies—from the evil of sin, and from Satan the crooked serpent. O heavenly Father, whatever plans they form for our injury, do thou mercifully defeat and overturn them all.

We present our thanks for the temporal and spiritual blessings which we have this day enjoyed; and we desire, under the influence of a grateful heart, to commit ourselves and all our relatives to thy care this night. Lord, hear these the imperfect supplications of our heart, for our dear Redeemer's sake. Amen.

DEATH LEADS TO IMMORTALITY.
Peters. Nailsworth. Leeds. Marks. L. M.

1 DEATH'S but a path that must be trod,
If man would ever pass to God:
A port of calms, a state of ease,
From the rough rage of swelling seas.

2 As men who long in prison dwell,
With lamps that glimmer round the cell,
Whene'er their suffering years are run,
Spring forth to greet the glittering sun:

3 Such joy, though far transcending sense,
Have pious souls at parting hence;
On earth, and in the body placed,
A few, and evil years, they waste. PARNELL.

1 KINGS II.

David's Death.

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to sware by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

REFLECTIONS UPON 1 KINGS II.—David was deeply impressed with the near prospect of the termination of his life and reign, and of his entrance into that heaven of which he wrote and sung so sweetly, "In thy presence is fulness of joy, and at thy right hand are pleasures for evermore." It is appointed for men once to die; and they are wise who think daily of that appointed day, and who daily look to Jesus, the Conqueror of death, to deliver them from the sting of death. Like David, pious parents, especially on their dying bed, feel anxious and earnestly pray that their offspring may dedicate themselves to Christ, and devote their persons and their all for advancing the interests of his kingdom. "The wages of sin is death!" In the prophetic denunciations of David against his enemies, and which were literally fulfilled in their disgraceful fatal end, we have a solemn illustration of this serious truth recorded by the Apostle's pen!

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, what are we, that we are permitted to take thy holy name into our polluted lips! what are we, that we are permitted as petitioners to approach thy throne, and present our supplications before thee! what are we, that we are allowed to enjoy fellowship with thee, the king eternal, immortal, and invisible! We desire to be lost in wonder, love, and praise, when we think that worms of the dust such as we, are admitted to the enjoyment of privileges so transcendent and great.

We have now read of the death of David thy servant, a king of great piety, celebrity, and power. O Lord, the power of the mightiest of earthly princes is abject weakness compared with thine; and the duration of their government is only a passing dream, when compared with the eternal and undisturbed continuance of thy reign. Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting thou art God. O Lord, our God, we would rejoice in thy government. O Jesus our Saviour, we would rejoice in thy reign as King of Zion.

Sanctify to our minds what we have now read of the last moments of the man according to God's own heart. May the graces which adorned him adorn the mind of all who are invested with rule and authority in these lands, and in all lands. Like him, may they be men of prayer, zealous for the honour of God, and anxious for the prosperity of thy Church.

We implore the influences of thy promised Spirit, that we may be enabled to follow the counsels which the expiring David delivered to Solomon, his successor and son. Make us strong in the Lord.

Make our beloved children and servants strong in the Lord; strong to subdue their passions and lusts, strong to run the Christian race, and strong to fight the battles of the Lord of hosts.

Holy Saviour, make us strong in thy strength, and wise in thy wisdom. In every duty, in every difficulty, and in every part of our journey to eternity, may we quit ourselves like men, and be strong. Instead of being discouraged at our own weakness, may we be encouraged by the power of thy gracious omnipotence.

Lord, prepare us for our latter end. When we shall be gathered with our fathers, may our departure resemble that of David; may we fall asleep in the arms of redeeming love, and exchange the clay tabernacle for the house not made with hands, eternal in the heavens.

Graciously receive the expressions of our thankfulness for the mercies of the past night, and assist and prosper us in all the duties of the day.

Hear and answer and forgive, for Jesus' sake, who lived and was dead, and is alive for evermore. Amen.

CHRIST OUR HOPE.

Charity. Sherbourn. Ulverston. L. M.

1 O GOD of grace and righteousness,
Hear and attend when I complain;
Thou hast enlarged me in distress,
Bow down a gracious ear again.

2 Ye sons of men, in vain ye try
To turn my glory into shame;
How long will scoffers love to lie
And dare reproach my Saviour's name?

3 Know that the Lord divides his saints
From all the tribes of men beside;
He hears the cry of penitents,
For the dear sake of Christ that died.

4 When our obedient hands have done
A thousand works of righteousness,
We put our trust in God alone,
And glory in his pardoning grace.

WATTS, *Ps.* 4.

ACTS XXVIII.

Paul preaching in Rome.

AND it came to pass, that after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

REFLECTIONS UPON ACTS XXVIII.—It is an evident and satisfactory mark of grace when no outward circumstances, however unpropitious, indispose us to promote the great interests of the Gospel of Christ. We find some resemblance between the life of Jesus, and that of his faithful servant, the Apostle of the Gentiles. Though there was no cause of death found in Paul, the Jews wished to put him to death. Though there was no cause of death found in Jesus, the Jews put him to death. In both cases, the envy and malice of the Jews were deadly and murderous. How infinitely honourable and dignified was the position of the great Apostle, in being bound with a chain for the sake of Christ, by whom his soul had been set at liberty from the bondage of sin, of Satan, of prejudice, and of bigotry. Are we among the number of those whom Jesus has set free?

PRAYER.

MOST merciful Father, we acknowledge and adore thee as infinitely righteous and holy. All the acts of thy government, whether in reference to the world or the Church, are acts of wisdom and justice. We rejoice that all thy faithful servants who have been unjustly treated by men and by human judges shall be publicly acquitted by thee before an assembled universe, at the last day. All thy ways are judgment; thou art a God of truth and without iniquity; just and right art thou. Thy right hand is full of righteousness. Righteousness and judgment are the habitation of thy throne. Thy righteousness is an everlasting righteousness, and thy law is truth.

We adore thy wise sovereignty, in permitting thine apostles and saints to suffer unjustly at the hands of wicked men; and we bless thee that all these sufferings have been overruled for good; and we thank thee that thy servants have been enabled to look beyond the storms of the present life, to the peaceful calm of heaven, where a rest remaineth for the people of God. In all our sufferings for Christ, may we remember his sufferings for us; in all our sufferings for Christ, may we think of the blessedness of the celestial state, the rivers of immortal pleasure which flow from the throne of God and the Lamb.

As Paul communicated an account of his unjust sufferings to his brethren in Rome, may we be instructed to value and improve the *communion* of the saints. Give us grace to communicate with freedom and prudence to those who are journeying with us to the heavenly world an account of our sufferings, temptations, perplexities, and sorrows, that we may enjoy the benefit of their sympathy, their counsel, and their prayers. Thus may we bear one another's burdens, and so fulfil the law of Christ.

Preserve our dear children from those associates whose example and counsel will rather hinder than promote their journey to heaven. O may they seek as their associates those who bear the image and adorn the Gospel of Christ.

We thank thee, O Lord, for the HOPE OF ISRAEL. We thank thee for the promised Messiah, in whom ancient Israel hoped, and for whom they waited in earnest expectation for a long succession of ages. May Jesus be the anchor of our hope in the day of trial, the day of temptation, and the day of death. O for a lively faith to lay hold on Jesus as the sure anchor of our hope! While thy servant Paul was bound with a chain for the hope of Israel, graciously impart to us and our beloved relatives that hope of Israel, even a lively faith in Jesus, the true anchor of our hope; then we shall be effectually set free from the chains of sin and the fetters of guilt.

We present our grateful acknowledgments for the blessings of thy providence and grace afforded during the past day. May we lie down to rest, exercising vigorous faith and lively hope in Jesus, our Redeemer and Advocate. Lord, hear our imperfect prayers, and forgive our aggravated offences, for Jesus' sake, the faithful and true Witness. Amen.

ASK WHAT I SHALL GIVE THEE.

Chester New. Leonard's. Cookham. Stoel. P. M.

1 COME, my soul, thy suit prepare,
Jesus loves to answer prayer;
Jesus who hath bid thee pray
Cannot, will not say thee nay.

2 Thou art coming to a King,
Large petitions with thee bring;
Such his grace, his bounty such,
None can ever ask too much.

3 Lord! I come to thee for rest,
Take possession of my breast;
There thy blood-bought right maintain,
There without a rival reign. NEWTON

1 KINGS III.

Solomon praying for Wisdom.

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child; I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

REFLECTIONS UPON 1 KINGS III.—Alliances and friendships formed with the ungodly by those who are the partakers of grace, never fail to prove snares to their souls. When we think of the wisest of men and of princes falling into this sin, we have indeed reason to exclaim in the language of his holy and inspired father, "Lord, what is man?" While the volume of eternal truth gives a faithful account of the graces and excellences of God's saints, it is also faithful in pointing out their blemishes and faults: and if we read it with conscientious attention and application, we shall not fail to see that it furnishes a most faithful and minute picture of our own hearts. What an ornament, what an inheritance, what an honour is wisdom! May our souls be captivated with its loveliness, and charmed with its excellence. May we seek it as silver, and search for it as for hidden treasures. May our prayers rise daily to the heavenly throne, that our God and Saviour may send down upon us this blessing from above.

PRAYER.

O LORD our God, thou art he who fillest the hungry with good things, whilst the rich are sent empty away. In approaching thy throne, may we be among the number of those who are hungering and thirsting after righteousness, and who shall be filled. We desire, on the morning of this day, to approach thy throne under the sensible impression of our need of spiritual blessings and of Divine grace. We feel our need of temporal blessings for our bodies this day: O that we were equally sensible of our need of spiritual blessings for our souls! We rejoice that thou hast promised that such as come unto thee weary and heavy laden, thou wilt give them rest. We plead the fulfilment of thy promise. Holy Spirit, teach and enable us to hunger and thirst after pardoning mercy, rejoicing that we shall not be sent empty away. Teach us to hunger and thirst after sanctifying and comforting mercy, rejoicing that we shall not be sent empty away. May we long for Christ and spiritual blessings more than for our natural food; and may we desire the experience of thy favour and love far more than the esteem and friendship of the most affectionate of earthly relations.

We thank thee that we are brought in safety to another day, and that a kind and special Providence mercifully watched over us during the helpless hours of sleep. Every morning we awake may we remember the great end of our existence, and may we make some progress this day on which we have entered in knowledge of Divine things, in holiness, in the mortification of the flesh, and in glorifying our God. Let not this be a lost day, but may we redeem the time, seeing the days are evil. Lord, give us thy Holy Spirit, that we may walk before thee in truth, in righteousness, and in uprightness of heart. We seek from our God holiness of heart and holiness of life. May we have the inward experience of thy love, and may we outwardly manifest the powerful influence of thy grace. We come to thee as Solomon did, and we pray for wisdom. As to our knowledge, experience, and attainments, we are but little children, and we would therefore ask an understanding heart. Lord, give us thy heavenly light, by which we shall become acquainted with ourselves, by which we shall discern the glory of all thy perfections shining so pre-eminently in Jesus Christ, and by which we shall see wonderful things in thy law.

Inspire the minds of our children with an ardent thirst for saving wisdom and Divine knowledge. Like David's son, may they not seek for themselves riches nor length of days, but may they ask for a wise and understanding heart.

We thank our God for the Holy Scriptures, and the ordinances of religion, which are the means of saving wisdom, and we praise thee for the promise of the Holy Ghost, by whose grace these means are rendered effectual to the soul.

Lord, hear these our humble and imperfect prayers, only for the sake of Jesus, who shed his blood for us. Amen.

THE APOSTLES' COMMISSION.

Cottage. Triumphant. Wareham. L. M.

1 GO preach my Gospel, saith the Lord,
Bid the whole earth my grace receive;
He shall be saved that trusts my word,
He shall be lost that won't believe.

2 I'll make your great commission known,
And ye shall prove my Gospel true,
By all the works that I have done,
By all the wonders ye shall do.

3 Go heal the sick, go raise the dead,
Go cast out devils in my name;
Nor let my prophets be afraid,
Though Greeks reproach, and Jews blaspheme.

4 Teach all the nations my commands;
I'm with you till the world shall end;
All power is trusted to my hands,
I can destroy, and I defend.

WATTS, 138, *B. I.*

ROMANS I.

Paul's Mission.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers.

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

REFLECTIONS UPON ROMANS I.—How delightful and encouraging it is to know and believe that Jesus, who is the depositary of all wisdom and grace, is the king and head of his Church; and that offices and ordinances which are necessary for the maintenance of the truth, and for the interest of his Church, originate in him, and are appointed by him! Exalted was that place which Jesus filled in the heart and affections of the holy Apostle. He never mentions his name, or speaks of his works of mercy and grace, without testifying that love to his Lord, of no ordinary kind, glowed in his bosom. Let each one of us ask, as under the discerning eye of an omniscient God, "What think I of Christ?" Ever may Jesus be to us the chiefest among ten thousand, and altogether lovely. What a blessed example the Apostle presents before us in his love to the brethren! May we bear some resemblance to him in the possession and exercise of this peculiarly blessed and heavenly grace! Then, by our love to the brethren, we shall know that we have passed from death to life. Are we the children of God? Then we will highly value the communion of the saints. If we delight in their fellowship on earth, it is an evidence that we shall enjoy their society in heaven. Numerous are the interruptions of the fellowship of saints here below. But when they reach their heavenly home, they shall meet to part no more for ever. These words greatly delighted the heart of the Apostle in the midst of all his afflictions, and they greatly delight us: "We shall be ever with the Lord."

PRAYER.

O LORD our God, enable us to enter into thy sacred presence, under a deep and adoring impression of thy love, which passeth all knowledge and conception. Truly, thy goodness shines in all thy works; but when we turn our attention to the gift of thy well-beloved Son, and when we think of what has been accomplished by his atonement and intercession, we see the goodness, mercy, and love of our God shining with pre-eminent brightness and glory. O that, in approaching thy throne, we felt a portion of that adoring astonishment of Divine love manifested in Jesus which Paul the Apostle of the Gentiles felt! O the height and depth and breadth and length of the love of God, in sending his Son into the world, and in giving him up to the death for us all! May this unexampled manifestation of mercy enkindle in our hearts that flame of admiration, love, and praise, which shall continue and increase for ever and ever. As a family we would now sing, Glory to God in the highest, on earth peace, and good will towards men!

We thank thee, O thou King of Zion, for raising up from the midst of the Jewish church Saul of Tarsus, to be the apostle of the Gentiles, to be one of the most extensively successful heralds of the Gospel, and to be one of the most highly honoured and useful penmen of the inspired volume. We praise thee for all that has been done through his instrumentality in extending the Gospel, and in enlarging the boundaries of the Mediator's kingdom. O inspire all thy ministering servants with a large portion of that noble, zealous, disinterested, and Divine spirit which so remarkably characterised thy servant. O may they imitate him in the matter of their preaching! May Jesus, in his personality, his sonship, his incarnation, his atonement, his resurrection, and his intercession before the throne, be the chief subjects of their public instruction. May all thy professed servants receive abundantly out of thy fulness, and grace for grace; then they shall determine to know nothing among their people but Jesus Christ, and him crucified; then shall the earthen vessel be filled with the heavenly treasure, that the excellency of the power may appear to be of God, and not of man.

Bless to our offspring a preached Gospel. May we soon witness satisfying evidence that they have received grace and peace from God our Father and the Lord Jesus Christ.

We would affectionately pray for all who are related to us, after the flesh; may we be related to them after the Spirit. May they and we possess the same Divine grace; then shall we be mutually comforted by each other's faith. Lord, communicate to all our minds a powerful desire of being useful to one another. Like Paul, may we be desirous to impart unto all our relatives and friends some spiritual gift, to the end they may be established.

Lord, forgive the sins and failings of this day, and accept our thanks for personal and domestic blessings. May we be encompassed by thy love this night. All we ask is in the name of our divine High-priest, Jesus Christ. Amen.

PRAYER FOR CHILDREN.

Bonnar. Hotham. P. M.

1 GRACIOUS Lord, our children see,
By thy mercy we are free;
But shall these, alas! remain
Subjects still of Satan's reign?
Israel's young ones, when of old
Pharaoh threatened to withhold;
Then thy messenger said, No;
Let the children also go.

2 When the angel of the Lord,
Drawing forth his dreadful sword,
Slew, with an avenging hand,
All the first-born of the land;
Then thy people's doors he passed,
Where the bloody sign was placed;
Hear us, now, upon our knees,
Plead the blood of Christ for those! COWPER.

1 KINGS III.

Solomon's wise Decision.

THEN came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night: because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I arose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

REFLECTIONS UPON 1 KINGS III.—There are no ruins to be compared with a soul in ruins! Such ruins appear affecting and peculiarly distressing when we see women, whose natures are susceptible of the most tender and amiable emotions and affections, sunk into the lowest state of human depravity and pollution; yet they are not beyond the reach of hope. Our Saviour states, what was illustrated by many examples, that even such enter into the kingdom of heaven sooner than scribes, pharisees, and hypocrites, with all their fair professions, being wolves in sheep's clothing, but inwardly ravening wolves, and having a name to live while dead. Solomon's decision in the case of the two degraded women, was an admirable display of early wisdom, which shone with such unparalleled lustre in the future period of his history and reign. The wisdom of Jesus shone with great brightness in the sentence pronounced upon the woman brought before him by hypocritical Jews: To her accusers he said, "He that is without sin among you, let him cast the first stone." To the woman he said, "Go, and sin no more."

PRAYER.

GLORY to thy name, God of grace, that, notwithstanding our vileness, unworthiness, ignorance, and guilt, we have constant and abundant encouragement to draw near to the throne of grace, and present our earnest, humble prayers. Though we are thine offending children, thou art saying to us, Seek ye my face. Our Father who art in heaven, we desire with our hearts to reply, Thy face, O Lord, will we seek. We praise thee that thou hast given an especial blessing to those who frequent the throne of grace. Blessed are they whom thou choosest, and causest to approach unto thee. We bless thee that we *have* found it good to draw near unto thee, for thou art gracious to them that seek thee; and thou hast never said to any of thy servants, Seek ye me in vain. What reason have we to rejoice that thou art rich in mercy to all them that call upon thee, to all that call upon thee in truth!

Bless to us the reading of the Scriptures. O graciously put thy laws into our minds, and write them in our hearts; and give us that lively faith in Christ which will lead us to see that a sentence of pardon is pronounced upon us, and that our sins and iniquities shall be remembered no more.

O teach our dear children the Divine lesson of prayer. May they begin their days with prayer, may they spend their lives in prayer; and when their mortal career terminates, they shall enter upon a life of praise beyond the grave.

What reason have we, O Lord, constantly to mourn over the depravity of our fallen nature! When we look around us, and see the multitudes who are serving and indulging their lusts to the ruin of their souls, what cause have we to mourn and weep over the extensive and deadly ravages of sin! Lord, have mercy on our depraved race, and hasten the arrival of that glorious day when the hearts of all the nations of the earth shall be turned unto thee, and when, agreeably to thy promise, there shall be new heavens and a new earth, wherein dwelleth righteousness.

Thy Word we have now read reminds us of our infant state, when, as feeble, helpless babes, we hung upon our mother's breast. Lord, we bless thee for preserving us in the infant period of our days. We thank thee that, in thy kind providence, we have survived those diseases peculiar to infancy, and by which thousands have been removed to an untimely grave. Glory to thy great name, O Jesus, thou didst not only appear in our nature, but thou wast actually born of a woman, and didst assume the feeble form of a weeping infant. We rejoice that the Church has been enabled for ages to sing triumphantly of thine infancy, Unto us a child is born, unto us a Son is given, and the government *is* upon his shoulders.

O Lord, as thou didst give wisdom to Solomon to decide respecting the babes, give wisdom to all our judges and magistrates to give righteous decisions.

Graciously accept of our thanks for the mercies of the past night. Bless our approach to thy throne of grace. Smile upon us this day in all our duties and engagements. For the sake of Jesus, we humbly implore the answer of our prayers and the acceptance of our persons. Amen.

THE GOSPEL OF CHRIST.

Foundry. Newport. Portugal. L. M.

1 GOD, in the Gospel of his son,
Makes his eternal counsels known;
'Tis here his richest mercy shines,
And truth is drawn in fairest lines.

2 Here sinners of a humble frame
May taste his grace, and learn his name;
'Tis writ in characters of blood,
Severely just, immensely good.

3 Here Jesus, in ten thousand ways,
His soul-attracting charms displays,
Recounts his poverty and pains,
And tells his love in melting strains.

BEDDOME.

ROMANS I.

The World without the Gospel.

FOR I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

REFLECTIONS UPON ROM. I.—The Gospel is intrinsically glorious. It is a stream of life from the Divine Fountain of life. It is a collection of pure light emanating from the Sun of righteousness, who is the glory of the Church triumphant in heaven, and the light and blessedness of the Church militant on earth. How glorious also is the Gospel in its effects when applied by the Divine Spirit to the heart. It changes, morally and spiritually considered, the lion into the lamb, and the serpent into the dove. It makes the rebel a loving subject, the alien an affectionate son. It polishes the rude barbarian, and makes the proud philosopher an humble disciple at Jesus' feet. It makes children of wrath the children of the living God; it sets the captive free, and it makes the heir of hell an heir of heaven. O what a change! What a blessed, heavenly change! Paul loved the Gospel for what it is in itself, for the benefit it conferred on man, and for the glory which it brought to God. For these reasons, may the Gospel be the object of our admiration and the source of our delight!

PRAYER.

O LORD, how infinitely glorious art thou in holiness! When we think of the holiness of thy nature, thy purposes, thy laws, and thy throne, what reason have we to cry out in deep abasement, What is man, that he should be clean? and he that is born of a woman, that he should be righteous? Behold, God putteth no trust in his saints; yea, the heavens are not clean in his sight: how much more abominable and filthy is man, which drinketh iniquity like water! Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold, he putteth no trust in his servants; and his angels he chargeth with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

We confess the dreadful depravity of our fallen nature, and we would lament the truth and justice of the frightful picture of human corruption so faithfully depicted in the portion of Scripture now read. We confess, as a family and as individuals, the wickedness, the covetousness, the maliciousness, and the envy of our hearts. We acknowledge, to our shame, that we have not only taken pleasure in the commission of sin ourselves, but have taken pleasure in the workers of iniquity. We would mourn over the malady of sin, which continues to overspread the whole human race. O send abroad, over the face of the earth, the purifying and healing waters of the Gospel of Christ. O send speedily that blessed Gospel which is the wonderful and gracious power of God to every one that believeth; to the Jew first, and also to the Greek. We thank God that the Gospel has been instrumental in the salvation of myriads, in turning their hearts from vanity and lies, and in directing their thoughts to God, to holiness, to heaven, and immortality. May each one in our family feel the illuminating, sanctifying, and saving influence of the Gospel of Christ. While that sacred light is shining around us, O may it shine within us. While its affectionate and urgent calls are addressed to us, under the high sanction of God's authority and love, suffer us not to resist the kind and merciful invitations.

O touch the hearts of our children with thy Divine and gracious power. Convince them, and our servants, of the solemn importance of an immediate acceptance of the offers of mercy; convince them of the danger of delay.

Look down with pity on such among us, and look with pity on such among our relatives and the congregation with which we are associated, as are hardened under the means of grace, and who have hitherto resisted the calls of mercy. Convince them that the wrath of God will be very particularly revealed against the ungodliness and unrighteousness of such transgressors. O suffer them not to slumber in cold indifference upon the brink of endless woe.

Bless to us, gracious God, the duties and events of the day; and, under a grateful sense of thine unmerited kindness, we would retire to rest this night, relying upon the mercy and promise of our God. Mercifully hear, and answer, and accept, for Jesus our Redeemer's sake. Amen.

CHRIST EXALTED TO HIS KINGDOM.

Bradley. Ramsgate. Derby. Chard. L. M.

1 DAVID rejoiced in God his strength,
Raised to the throne by special grace,
But Christ the Son appears at length,
Fulfils the triumph and the praise.

2 How great is the Messiah's joy
In the salvation of thy hand!
Lord, thou hast raised his kingdom high,
And given the world to his command.

3 Thy goodness grants whate'er he will,
Nor doth the least request withhold;
Blessings of love prevent him still,
And crowns of glory, not of gold.

WATTS, Ps. 21.

1 KINGS IV.

The Glory of Solomon.

SO king Solomon was king over all Israel.

20 Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon from all kings of the earth, which had heard of his wisdom.

REFLECTIONS UPON 1 KINGS IV.—Extensive was the reign of Solomon. Christ, as God, reigns over the universe; and as Mediator, his kingdom shall extend from sea to sea, and from the river to the ends of the earth. All the surrounding princes and nations paid tribute to Israel's king; and the joyful, prosperous day is destined to arrive, by heaven's immutable decree, when all nations, with their rulers and princes, shall pay their homage at our Saviour's feet. Solomon had astonishing resources at his command: in Jesus dwells all the fulness of the Godhead bodily. Far did the fame of Solomon's wisdom extend: the unerring and boundless wisdom of Christ fills saints on earth with wonder, and excites and calls forth the admiration and the praises of angels, and the spirits of just men made perfect in heaven. Great words of wisdom fell from Solomon's lips: grace is poured into Jesus' lips. His words are as ointment poured forth; they exhale the fragrance of heaven. His word is penetrating as the two-edged sword, and its brightness infinitely surpasses the glory of the firmament.

PRAYER.

GREAT and glorious Immanuel, thou art the light of the world. Thou art the light of the visible universe, and the Creator of those orbs of brightness which rule the day and preside over the night. Thou art the light of the rational world, for thou didst communicate reason and understanding to angels and men. Thou art the light of the Church. Thou art the bright and morning star, and thou chasest away the clouds of pagan ignorance which cover the nations, and the clouds of natural ignorance, depravity, and folly, which overspread the minds of men. O thou Sun of righteousness, rise on our souls, and let each member of our family be brought under thy healing wings. Give us grace to refuse any longer to walk agreeably to the dictates of our own corrupted minds, but may we walk in the light of saving wisdom and grace, as thou, O Jesus, art in the light. Thus may we have fellowship with thee, the Father, and with thy Son Jesus Christ. We present before thee our sinful hearts, that they may be effectually purified by the renovating influences of the Holy Ghost. May we be the partakers of that blessed hope by which we shall purify ourselves even as thou art pure; and impart unto us that ardent love by which we shall exemplify practical godliness, and delight to run in the way of thy commandments.

We desire with unfeigned gratitude to present our thanksgiving for the mercies of the past night. On the morning of another returning day, enable us as a family and as individuals thus to dedicate ourselves to thee our God: Lord, we are thine, entirely thine, purchased and saved by Divine love; with all our hearts we would be thine, and own thy sovereign right to reign over us for ever.

Teach us to enter on the duties and encounter the difficulties of the day, under the delightful impression that we are thine, that we are no longer our own, but bought with love Divine.

Let a sacred and Divine influence attend what we have now read of the splendour, the power, the extent, and the wisdom of the reign of Solomon. O Jesus, we rejoice in thy boundless and unerring wisdom, compared with which the wisdom of Solomon is less than a ray of light. Lord Jesus, impart to us of the stores of thy wisdom. Give increasing degrees of wisdom to all thy ministering servants throughout the world. Smile on those young men who are candidates for the holy ministry, and make them wise in all the blessed and glorious mysteries of thy cross and kingdom. We pray, O Jesus, for the extension of thy kingdom. We long for the day when all nations shall bow before thy sceptre, and enjoy the unspeakable benefits of thy blessed government. Great were the prosperity and happiness of the subjects of King Solomon; but, O how blessed and happy shall the nations be, great Immanuel, when thy reign overspreads the earth! Hasten that glorious day!

Bow the hearts of our dear children and domestics before thee; may they touch thy golden sceptre, and live for ever.

These our prayers we present before a prayer-hearing God, through Jesus Christ, our Lord and Saviour. Amen.

GOD'S PATIENCE PRODUCING REPENTANCE.

Colchester. Webster's. Wantage. Banyor. C. M.

1 AND are we sinners yet alive?
And do we yet rebel?
'Tis boundless, 'tis amazing love,
That bears us up from hell.

2 The burthen of our weighty guilt
Would sink us down to flames,
And threatening vengeance rolls above,
To crush our feeble frames.

3 Almighty goodness cries, Forbear,
And straight the thunder stays;
And dare we now provoke his wrath
And weary out his grace?

4 Lord, we have long abused thy love,
Too long indulged our sin;
Our aching hearts e'en bleed to see
What rebels we have been.

WATTS, 105, *B. II.*

ROMANS II.

Consequences of Sin.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile;

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

REFLECTIONS UPON ROMANS II.—They are wise who daily sit as impartial judges upon their own hearts and lives, and who are more ready to condemn themselves than to judge and pass sentence upon others. Important, solemn truth—they who unjustly judge and condemn others, plainly testify that they themselves are condemned of God! Let such remember, that if they could ride upon the wings of the wind, or command the swiftness of the lightning, they cannot escape from Divine justice, when that awful day for retribution arrives! There are no sins which God punishes with more severity than those which are committed against his mercy, and there are no sins which more effectually harden the heart with impenitence and enmity. The rich man is accumulating earthly treasures; the philosopher is laying up stores of earthly wisdom and knowledge; the believer is laying up an inheritance in heaven. Alas! the Gospel despiser is heaping up wrath against a judgment-day!

PRAYER.

O LORD our God, the King eternal, immortal, and invisible, we adore thee in all the holiness and justice of thy nature. So holy art thou, that it is impossible for thee to do otherwise than to look on sin with the very utmost detestation and abhorrence. So just art thou, that it is impossible for thee to allow the wicked to escape without satisfaction. With thee, O Lord, there is no respect of persons. If thine enemies escape the punishment of their crimes in this life, thou hast fixed a day in thine immutable decrees when thou wilt judge the secrets of men by Jesus Christ. On that great and memorable day all thy decisions will be the decisions of wisdom and of equity. Thou, O Lord, wilt render to every man according to his deeds. Thou wilt confer eternal life on those who, amid all the trials and temptations of life, shall continue patiently in well-doing, and seek for glory, honour, and immortality. O let such animating and sublime prospects comfort and strengthen thy children, while encountering difficulties and dangers, while submitting to privations trying to flesh and blood, and while contending with enemies who are waiting for their halting and contriving their ruin. May our pious and aged relatives, and such as are in the furnace of affliction, find those blessed prospects peculiarly refreshing to their hearts, as cold water to a thirsty soul. Grant, O Lord, that they may experience, at the same time, the strengthening and the comforting influence of the Gospel of Christ.

If there are any among us living under the reigning power of sin, Lord, awaken us out of our dangerous slumbers. Suffer us no longer to despise the riches of thy goodness, forbearance, and long-suffering. If thy goodness has produced no softening, penitential effects on our heart, let our insensibility remain no longer. By the blessed power of the Spirit of God may thy goodness lead us to repentance. May many on the approaching Sabbath be melted into penitence, love, and thankfulness, under a deep and lively sense of thy patience and forbearance, in keeping them so long out of the miseries of the state of the lost, and in patiently inviting them so long to begin their journey to the mansions of the blessed.

Affect the minds of our dear children with the danger of trifling with thy mercy, and resisting the calls of thy grace.

Convince those who are contentious, and obey not the truth, but obey unrighteousness, that they are accumulating for themselves wrath against the day of wrath, and revelation of the righteous judgment of God. O convince them that, if they die impenitent, tribulation and anguish shall unavoidably come upon them. God forbid that such a doom should befall them. Before it is too late may they be persuaded to flee to Jesus from the wrath to come.

Accept of thanks for the mercies of the day and the blessings of the week. We commit ourselves to the gracious care of our God this night. Hear our prayer, for Jesus our Redeemer's sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

CHRIST AND THE CHURCH.
Alfred. Ilford. Martin's Lane. L. M.

1 THE King of saints, how fair his face,
Adorned with majesty and grace!
He comes with blessings from above,
And wins the nations to his love.

2 At his right hand our eyes behold
The queen arrayed in purest gold;
The world admires her heavenly dress,
Her robe of joy and righteousness.

3 He forms her beauties like his own,
He calls and seats her near his throne:
Fair stranger, let thine heart forget
The idols of thy native state.

WATTS, *Ps.* 45, *p.* 11

PSALM LXXIV.

God's Care of his Church.

THOU didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually.

PSALM LXXV.

Destruction of the Proud.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

REFLECTIONS UPON PSALM LXXIV., LXXV.—Jesus divided the Red Sea for his Church, and for the sake of his people he destroyed the royal and cruel crocodiles of Egypt. For the sake of his people Jesus passed through the stormy billows of the sea of Divine wrath, and encountered Satan, the crooked serpent, the leviathan of Tophet, and trampled him under his feet. He separated the literal waters of the river Jordan that his chosen ones might safely reach the promised Canaan. And he divides the waters of the Jordan of death, that his redeemed ones might safely and triumphantly enter upon the eternal, secure, and undisturbed possession of the heavenly Canaan, the object of their fondest hopes, and the fruit of their Saviour's purchase. Who made the glowing months of summer, with all the varied and abundant loveliness, verdure, and beauty with which they are accompanied? It was Jesus, who is both our Creator and Saviour. And he will never cease, as the Sun of righteousness, to shine upon his saints, the spiritual trees of his own planting, and he will cause them to grow up as among the grass, and as willows by the water courses. God takes particular notice of the enemies of his people. While they are contriving plans for afflicting God's saints, he is preparing for them a cup of wrath which, if they die impenitent, they must drink to the very dregs! "Let the wicked forsake their way!"

PRAYER.

O LORD, whom we approach and adore in Jesus' name, thou art the mighty God of Jacob. In past ages thou hast wonderfully and graciously interposed for the deliverance of thy Church, and for the confusion and destruction of thine enemies. Thou didst divide the sea by thy strength; thou brakest the heads of the dragons in the waters. Thou brakest the head of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. For thy people thou didst cleave the fountain and the flood: thou driedst up many rivers. Thou wilt continue thy mercy to all thy people, and wilt not forsake the weakest or the meanest of thy flock. Thou wilt guide them by thy counsel, and afterwards receive them to glory. When they come to the Jordan of death, O Jesus, with the mantle of thy righteousness thou wilt smite the waters; then shall they go hither and thither, and thy children shall go through dry shod. We praise thee, O Lord, for the unbounded love thou hast shown to thy Church, and for the endearing names thou hast given thy people in the Word of life. Thou hast called thy Church thy turtle-dove. Thou knowest the plans which thine enemies have formed for the injury of thy people. We would pray, in the language of the Psalmist, O deliver not the soul of thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

We thank thee, O Jesus, for the distinguished privileges we enjoy as a church and nation. We lament that we have not sufficiently valued our privileges. Justly mightst thou remove the candlestick of the Gospel from us, and give it unto a people more righteous than we. O Lord, deal not with us as our iniquities deserve.

We desire to think with compassion on those nations of the earth who have never yet heard the joyful sounds of salvation. O thou God of boundless mercy and compassion, have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

We thank thee, our God, for sparing us through another night, and for allowing us to witness the light of another Sabbath. The day is thine, the night also is thine: thou hast prepared the light and the sun. We pray for all thy faithful ministers, that by thy powerful Spirit they may be instrumental in plucking many as brands out of the burning.

May our dear children and servants improve by the ordinances of thy Word, and furnish pleasing evidences that their hearts are impressed with truth Divine.

Mercifully hear our prayers, for Jesus our Mediator's sake. Amen.

Our Father which art in heaven, &c.

GOD MIGHTY IN DEFENDING HIS PEOPLE.

Ebenezer New. Amersham. James's. C. M.

1 IN Judah God of old was known;
His name in Israel great;
In Salem stood his holy throne,
And Sion was his seat.

2 Among the praises of his saints
His dwelling there he chose;
There he received their just complaints
Against their haughty foes.

3 From Sion went his dreadful word,
And broke the threatening spear,
The bow, the arrows, and the sword,
And crushed the Assyrian war.

WATTS, *Ps.* 76.

PSALM LXXVI.

Jerusalem's Glory.

IN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

PSALM LXXVII.

Earnest Prayer.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the LORD: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

REFLECTIONS UPON PSALM LXXVI., LXXVII.—God's glory shines throughout the whole universe; but it is more especially in his Church that God's perfections are displayed, as glorified in Christ, and honoured in the salvation of the objects of his love. God fills unbounded space with his presence, but it is only of Zion he saith, "Here will I dwell, for I have desired it." How great, how glorious the security of Christ's Church. Surely it is impossible the gates of hell can ever prevail against her, for Jesus dwells in the midst of her, and is around her as a wall of fire. Dreadfully confounded are Christ's enemies, when he rises against them to inflict upon them his merited judgment. Their efforts are instantly paralysed, and they sink into the horrors of endless despair! How different the circumstances of the faithful followers of Christ. They have fellowship with him in all their afflictions, and by pouring out their souls into his bosom by earnest supplications, they are animated with hope and filled with joy which the men of the world know nothing of.

PRAYER.

O LORD our God, thou art Israel's God. For many ages thy name was known in Judah, which is now cast off; and thy name was great in Israel, a people and nation whose minds are now blinded by the most alarming prejudice. Thy tabernacle was once fixed in Jerusalem, which is now trodden down of the Gentiles, and thy dwelling-place was found in Zion, which was once the mountain of thy glory, but on which *Ichabod* is now written. Lord, remember thy covenant with Abraham thy servant, and bring back his descendants to thy Church, from which they have been so long excluded. May the day soon arrive when the words of thy servant shall be seen, understood, and felt, in all their proper force: Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their FULNESS? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

We adore thee, O Lord, in all the manifestations of thy justice and power given in the punishment and destruction of the enemies of thy people. Thou art more glorious and excellent than all the mountains of prey. The stout-hearted were spoiled, they have slept their sleep; and none of the men of might have found their hands.

Most merciful God, if there are any among us living in a state of enmity against God, open our eyes to see our danger and our folly. Thou, even thou, art to be feared; and who may stand in thy sight, when once thou art angry? Lord, reconcile us to thyself by the death of thy Son.

Take the enmity of the hearts of our children, and destroy it. Enkindle in their souls that sacred fire of love to the Father, Son, and Spirit, which will fill their minds with peace, and make them the ornaments of thy Church. And may Divine love dwell in our servants' hearts, and may all around them see that they are the friends of God.

We thank our God, the gracious King of Zion, for all the good which has been accomplished this day by means of a preached Gospel. If sinners have been saved, if rebels have been subdued, if wanderers have been reclaimed, if backsliders have been restored, if the sorrowful have been comforted, if those who were bowed down have been graciously raised up, we ascribe to God the Spirit glory, honour, and praise. We thank God for the kindness manifested to thy servant our pastor, and to all thy loving and zealous servants throughout the Christian world. O Jesus, thou hast been lifted up this day in a preached Gospel; may many, agreeably to thy promise, be drawn unto thee, and thy mediatorial kingdom be much extended over the face of the earth.

Lord, comfort the afflicted and the aged. Give them greater degrees of a lively faith in Christ; then shall they renew their strength, and mount up as on the wings of eagles. Have mercy upon widows, fatherless, and orphans.

As a family, we would now solemnly dedicate ourselves to thee. Holy Spirit, teach us to vow and to pay unto the Lord our God: and may we bring presents of thanksgiving and praise unto thee, that ought to be feared.

Encompass us, and all our friends, with the arms of thy gracious protection through this night. Sanctify this family ordinance to every heart, and hear our prayers, for Jesus our Intercessor's sake. Amen.

Our Father which art in heaven, &c.

THE CHURCH IS GOD'S HOUSE.

Hoxton Chapel. Radiance. Chard. L. M.

1 PRAISE ye the Lord, exalt his name,
While in his holy courts ye wait:
Ye saints that to his house belong,
Or stand attending at his gate.

2 Praise ye the Lord; the Lord is good:
To praise his name is sweet employ:
Israel he chose of old, and still
His Church is his peculiar joy.

3 Through every age the Lord declares
His name, and breaks the oppressor's rod:
He gives his suffering servants rest,
And will be known, the Almighty God.

WATTS, *Ps. 135, p. 1.*

1 KINGS V.

Solomon preparing to build the Temple.

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home. And Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

REFLECTIONS UPON 1 KINGS V.—There is much wisdom in the inspired counsel recorded by the pen of Solomon, "Thine own friend, and thy father's friend, forsake not." The king of Tyre followed this wholesome maxim after the death of David. Jesus is our best friend at all times, and our chief comforter, especially when bereaved of earthly relatives. Solomon showed his wisdom as a lover of peace, and by cultivating peace, not only at home, but with all surrounding nations and kings. Peace is the true strength of families, of communities, of thrones, and of kingdoms. Israel was blessed under the wise government of Solomon, and as a nation rose to a pinnacle of unexampled wealth, power, and prosperity. Delightful emblem of the reign and kingdom of Christ!

PRAYER.

WE desire, in our family capacity, O Lord our God, to approach thy sacred and thy gracious presence under a deep and comforting sense of thy boundless mercy, flowing to sinful man through the channel of a Saviour's righteousness. We adore thee in the mysterious and infinite manifestation of thy grace, in giving thy beloved Son, that we might have life, and that we might have it more abundantly. O that each one of us could say in holy sincerity, And out of his fulness have we all received and grace for grace! We bless thee for the opportunities yesterday enjoyed of entering thy holy sanctuary, and of hearing the joyful sound. May we, by means of thy blessed ordinances, go from strength to strength, growing in grace, till at last we reach the heavenly Zion. May we not belong to the wicked, who know not at what they stumble; but may our path be that of the just, shining more and more unto the perfect day.

We lament that, under a preached Gospel, we are so barren and unfruitful—that we are making so little progress in humility, in knowledge, in love, in the mortification of our hateful passions, and in zeal for the glory of God. Alas that we are so much behind others in the Christian race, many of whom are our inferiors in years, and also whose privileges and advantages were much inferior to ours! Lord, we confess these things with shame. Lord, forgive us; and enable us more and more to put off the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which, after God, is created in righteousness and true holiness.

We thank thee, O Lord, for thy providential care and goodness we have experienced during the past night, and that we now enjoy the distinguished privilege of uniting together in presenting our morning sacrifice. This day may we be enabled to live to the glory of our God; and may we take thy blessed Word for a lamp to our feet and a light to our paths.

Teach our dear children to prefer the dictates of this blessed book to the dictates of their own heart. May they and our servants embrace it as a Divine companion, and enjoy its fellowship till their eyes are closed in death.

Holy Spirit, may we learn important lessons from what we have now read. May the sympathy which a heathen prince showed to Solomon after his father's death teach us to feel for each other in our sorrows, and to sympathise with those who are weeping on account of the death of valuable departed friends. O Jesus, enable our bereaved friends to cleave to thee, the friend who died once, but who lives for ever. As thou didst give Solomon rest on every side, Lord, give us that holy rest of mind which arises from thy favour, and flows from an interest in Christ. As Solomon devoted his time and substance to the erecting a temple for Israel's God, O make us zealous for the extension of the Mediator's kingdom. May we form a part of the temple, the Church, which is the favoured residence of Zion's King.

Forgive, O Lord, our imperfect approach to thy presence, and hear our prayers, for the sake of Jesus, our once crucified but now glorified Redeemer. Amen.

THE CONTRITE HEART.

Salisbury Plain. Worcester. Abingdon. C. M.

1 THE Lord will happiness divine
On contrite hearts bestow:
Then tell me, gracious God, is mine
A contrite heart or no?

2 I hear, but seem to hear in vain,
Insensible as steel:
If aught is felt, 'tis only pain,
To find I cannot feel.

3 I sometimes think myself inclined
To love thee, if I could;
But often feel another mind,
Averse to all that's good.

COWPER.

ROMANS II.

Vanity of outward Forms.

THOU therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh;

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

ROMANS III.

God true, and Man depraved.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose condemnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one.

REFLECTIONS UPON ROMANS II., III.—When the teachers of Divine truth do not practise it—when their conduct is opposed to their instructions, they are exceedingly offensive to God and injurious to men. They kindle a fire, and then endeavour to extinguish it; they sow seed, and then prevent its growth; they introduce plants into the ground, and then pluck them up; they light the candle of truth, and then put it out. With what earnestness we should pray that God, by his Spirit, would sanctify his priests and clothe them with his salvation; then, all his saints would shout aloud for joy. Great were the privileges which the Jews possessed above all other nations: great was their abuse of those privileges. Numerous and great were the punishments which God inflicted upon them. Our privileges are much greater than theirs. May God prevent our abuse of them, and give us his grace to improve them! Amen.

PRAYER.

HOLY Spirit, we humbly pray that thou wouldst inspire our minds with that reverence and holy confidence we ought to cherish in approaching the throne of God. O enable us to appear before God as creatures ought to feel in the presence of their Creator, and as children ought to feel when addressing their Father in heaven. We acknowledge thee, O Lord, as our merciful Father, in whom we live, move, and have our being. It is to thy tender care we owe our protection during the past day, it is to thy goodness we owe the constant supply of all our wants, and it is on thy blessed promise we depend for all the blessings we expect to enjoy for the time that is to come. We desire to give thanks unto thee, O God, our exceeding joy; every day we would bless thee, and thank thy name for ever and ever. To thy watchful and special providence we commit ourselves this night, that we may be defended from danger, and that we may be refreshed with sleep and repose. On the morning of another day may we rise from our beds in the exercise of reason and in the enjoyment of health, that we may run with alacrity and joy in the way of thy commandments.

Bless to us the reading of the Holy Scriptures, and particularly the searching truths which have now engaged our attention. Thy Word reminds us that we have been guilty of presumptuous sins, that we have reproved sins in others which we have overlooked in ourselves, and that we have sinned against the light of conscience and the light of Divine revelation. We praise thee that we have not been destroyed in our sins, which has been the case with thousands whose sins have been less aggravated than ours, and whose privileges and opportunities have been less numerous than ours. We adore thy gracious sovereignty, which has shown such unmerited forbearance to us, who so richly deserved to have been cast, long ere now, into the abodes of the lost. Thy Word which we have now read reminds us of our formality and hypocrisy. Too often we have satisfied ourselves with a name to live while we were dead, and with outward professions unconnected with inward sincerity. Lord, forgive these our sins, through the merit of our Saviour's sacrifice.

If there are any members of our family, or any among our beloved relatives, who have nothing of religion but the appearance, and no more of godliness but the profession, convince them of the sin and danger of an hypocritical state. Open their eyes to see that the hypocrite's hope shall perish; that his hope shall be cut off, and his trust shall be as the spider's web; that when he leans upon his house, it shall not stand; and even if he hold it fast, it shall not endure. O convince them that the joy of the hypocrite is but for a moment.

Lord, give to our dear children the blessed reality of Divine grace. At an early period may their hearts be adorned with holiness, and may Jesus sit upon the throne of their affections.

Forgive what thy pure eyes have seen amiss in our imperfect service. Hear our prayer, for the sake of Jesus, our Advocate and Redeemer. Amen.

GOD'S TEMPLE ON EARTH.
Cottage. Newport. New Sabbath. L. M.

1 GOD in his earthly temple lays
Foundations for his heavenly praise;
He likes the tents of Jacob well,
But still in Sion loves to dwell.

2 His mercy visits every house
That pay their night and morning vows;
But makes a more delightful stay
Where churches meet to praise and pray.

3 What glories are described of old!
What wonders are of Sion told!
Thou city of our God below,
Thy fame shall Tyre and Egypt know. WATTS. *Ps.* 87.

1 KINGS VI.

The Building of the Temple.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made windows of narrow lights.

5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

REFLECTIONS UPON 1 KINGS VI.—The Church is Christ's spiritual temple. He is its Architect, Builder, and the glorious, secure, and immutable Foundation on which it rests. This noble edifice was begun on the very day, and in the very moment fixed by God's ancient and eternal decree. The temple was magnificent and capacious. How capacious is the Church! There is room and accommodation, provision and comfort for all who come. How capacious is the covenant of grace!—full of mercies to all who belong to this temple—as full as the ocean's bed is of the watery treasures with which it is filled. Costly were the materials of the ancient temple. One stone, one redeemed soul in Christ's spiritual temple, is more valuable than all the precious materials of that earthly temple, the most noble on which the sun of heaven ever shone.

PRAYER.

O LORD our God, how inconceivable thy condescension in permitting such ignorant, polluted, and unworthy worms of the dust to approach thy blessed and gracious presence! It is an act of great condescension in thee, O Jehovah, to allow archangels to enjoy fellowship with thee: what must thy grace be, in allowing beings so inferior and so vile as we are to enjoy a privilege so distinguished! How incomprehensible thy kindness! Even so, Father, for so it seemeth good in thy sight!

Thou hast been to us a Father, compassionate, tender, and gracious: thou hast borne with our ingratitude and rebellion; thou hast invited, entreated, and commanded us to come unto thee, notwithstanding our numerous denials, and presumptuous provocations; even now thou art knocking at the door of our hearts, and saying, If any man open the door, I will come in to him. O Lord, as a family, we take encouragement from all this, and we would surrender ourselves soul and body into thy hands, which have so long been extended towards us; and we implore thy grace, that we may never be left to depart from thee.

We thank thee for the renewed tokens of thy love we have experienced during the past night; and we beseech the communications of thy holy Spirit, that we may be enabled in every part, and in all the duties of the day, to glorify thy name. To thee, O Lord, we resign our souls and our bodies, that we may ever fear thee, and obey thy laws. Our hearts *are* thine; O take them, and accept the service of our hands.

We adore thy goodness, O Lord, in permitting a temple to be erected in the midst of ancient Israel, as thy visible residence among them. We rejoice that, though the Jewish temple has been long since demolished, thou the king of Zion still continuest in the midst of thy Church. Praise to thy holy name, that thou art saying respecting it, This is my rest, here will I dwell, for I have desired it. O Lord, may each one now before thee belong to thy spiritual temple.

By regenerating grace may our beloved children be separated from the rude quarry of nature; may they be polished by thy holy Spirit, and form a part of that noble structure of which Jesus is the chief corner-stone.

May all the members of this family, may all who are related to us by the bonds of friendship and of blood, may all who worship with us in thy sanctuary, be living stones in the Gospel temple. May they and we be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. O may we belong to that building which is fitly framed in Christ, and which groweth unto an holy temple in the Lord. Blessed God, let each one of us be made a temple of the Holy Ghost.

Hearer of prayer, forgive our offences, and accept our services, for our dear Redeemer's sake. Amen.

MAN'S GUILT, AND CHRIST'S RIGHTEOUSNESS.

Oldham. Craven Chapel. Gainsboro'. C. M.

1 VAIN are the hopes the sons of men
On their own works have built;
Their hearts by nature all unclean,
And all their actions guilt.

2 Let Jew and Gentile stop their mouths
Without a murmuring word,
And the whole race of Adam stand
Guilty before the Lord.

3 In vain we ask God's righteous law
To justify us now,
Since to convince and to condemn
Is all the law can do.

4 Jesus, how glorious is thy grace!
When in thy name we trust,
Our faith receives a righteousness
That makes the sinner just.

WATTS, 94, *B. 1.*

ROMANS III.

All the World guilty before God.

THERE is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

REFLECTIONS UPON ROM. III.—How deplorable are the effects which sin has produced upon the whole man. No faculty, power, or affection has escaped its ravages. As the inundation of waters covered the whole earth, so the inundation of sin has overspread the whole soul. It has struck the understanding, the soul's eye, with moral and spiritual blindness. It has converted the whole human race into an army of malicious rebels against God their Creator, their Father, and their Benefactor. The mouth which was formed for proclaiming his excellence and sounding his praise, it has made the estuary, the outlet of falsehood, anger, enmity, impiety, and blasphemy! It has made man the enemy of man, and rendered him more blood-thirsty than the hyena, and more cruel than the ostrich. It has stripped him of the image of God, and has engraven upon his heart in deepest lines the image of Satan, the deceiver and murderer of our race.

PRAYER.

WHAT are we, O Lord, that we are permitted to draw near unto thee, a holy and a righteous God, and call thee ours? Thou art infinitely and inflexibly just. With Elihu we will ascribe righteousness to our Maker. In all thy laws, in every part of thy government, in the judgments and calamities which have befallen guilty nations, in the miseries of the lost, but more especially in the sufferings of thy beloved Son, thou hast furnished illustrious displays of thy holiness, righteousness, and justice. Thy righteousness is very high. Righteous art thou, O Lord, and upright are thy judgments. Thy righteousness endureth for ever.

Bless to our souls the just and humiliating account we have now read of the depravity, guilt, and misery of man. May it be instrumental in promoting within us humility and repentance. Holy Spirit, enable us as a family to make sincere and penitential confession. O Jesus, we look up to thee, not only for the remission of sins, but for repentance on account of our transgressions and guilt. We confess, O Lord, the universal ignorance and folly of man, and acknowledge that, till Divine grace reach the soul, with all the attainments derived from human learning and philosophy, there is still *none* that understandeth, there is none that seeketh after God. We confess that man in his natural state is living directly opposite to the great and noble end of his creation; for they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Thou didst furnish men with the blessed faculty of speech, that they might proclaim the praises of God, and utter expressions of kindness to their fellow-creatures; but, alas! they have made this faculty the vehicle of blasphemy, malignity, cruelty, and envy. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness. We lament, O Lord, that the rising race so soon acquire the degrading art and habit of profaning the name of the living God.

Preserve our dear children from the destroying sin of cursing and swearing. Affect them with the thought, that it is the language of devils, that it is the language of hell.

With regard to ourselves, and with respect to mankind, we confess that we are all guilty before God; we have no power to burst asunder the fetters of our guilt; and we have no righteousness of our own, wherewith to satisfy offended justice. We have all sinned, and come short of the glory of God. O Jesus, we look to thy righteousness *alone* as the ground of our hope. O for that lively faith by which we shall sing for joy, We are justified freely by his grace, through the redemption that is in Christ!

Accept of our thanks for the blessings of thy providence and grace enjoyed this day. May we lie down to sleep relying on the righteousness of our great High-priest, believing that we are justified by his blood. Hear these confessions and petitions, for the sake of our Lord and Saviour Jesus Christ. Amen.

APPROACHING GOD THROUGH THE INTERCESSOR.
German Hymn. Elmacar. Bath Abbey. P. M.

1 GRACIOUS Lord, who stand'st between
God the Judge and sinful men,
Thee we joyfully will hear;
Speak, divine Interpreter,
Speak whate'er he speaks to thee,
Then we shall obedient be,
Then our answering heart shall prove
All the law fulfilled in love.

2 Do according to thy will,
Answer all thy soul's desire;
Holy principles instil,
Breathe the awe thou dost require;
Grant an heart to fear my Lord:
Take this heart of stone away,
Let me tremble at thy word,
Only live thy word to obey.

C. WESLEY.

1 KINGS VIII.

Preparing to dedicate the Temple.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place,* that the cloud filled the house of the LORD.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my Father, and hath with his hand fulfilled *it,* saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

REFLECTIONS UPON 1 KINGS VIII.—The ark in the temple was an emblem and memento of the Divine and gracious presence. Its presence in that sacred structure was necessary for the observance of sacred ordinances, and to encourage the worshippers in presenting their sacrifices. The temple was nothing without the ark: the Church is nothing without Christ. The ark was the glory of the temple, and its richest furniture: Jesus is the glory of his Church, and its rich inheritance. The ark was brought into the temple with great joy: when the grace of Christ enters the soul, it is filled with peace and joy; and it is his presence which is the life and joy of heaven.

PRAYER.

O LORD our God, our God and our Father in Christ, thou art the infinite Jehovah, whom the heaven of heavens cannot contain. Thou art seated upon the throne of providence. Though all thy dispensations are under the direction of unerring wisdom, yet to our dim and limited perception many of them are involved in impenetrable mystery. Thou, O Lord, dwellest in thick darkness. Clouds and darkness are round about thee. What reason have we, O Lord, as guilty, fallen creatures, to rejoice that, as the God of salvation, thou art surrounded with the brightest beams of grace! On thy merciful throne thou dost appear, smiling upon the children of men, and inviting the penitent and the humble to come and receive from thy hand the choicest blessings of thy love.

We thank our God for the return of the morning light, and that we have been so mercifully preserved during the silence, the darkness, and the helplessness of another night; and that we are allowed, before entering upon the temporal employments of another day, to lift up our eyes to thy throne, and plead for mercy through our Saviour's blood. Teach us to live this day under the impression and according to the direction of Divine truth; then shall we walk with thee, and preserve ourselves unspotted from the flesh.

Preserve our dear children from the snares and temptations of the day. Give them grace and diligence to treasure up that knowledge which will be useful for the present life; but, above all, may they and our servants treasure up that Divine knowledge which is necessary for eternity.

Bless to us what we have now read of the solemn and animating preparations which were made for dedicating the temple. May this teach us to take an increasing interest in the prosperity of thy Church, in the glory and enlargement of thy kingdom, and in the salvation of the souls of men. If it is thy will that any of us now in thy presence should ever be venerable for years, O may we be venerable for wisdom, and may our hoary hairs be adorned with piety. Have mercy on the elders and the aged in our churches. Make them examples of Christian patience, faith, cheerfulness, and hope.

Gracious God, as thy glory filled the temple when thy servant Solomon stood up to bless the people, O may thy spiritual glory fill our hearts and habitations, when we draw near to address thy Divine majesty. May the glory of thy grace and love fill thy sanctuary, when we assemble in thy public courts, to hear of Jesus, salvation, and immortality. May our morning sacrifice be accepted, and all the blessings we have petitioned received, for the sake of Jesus, our Mediator and Saviour. Amen.

PRAISE TO THE REDEEMER.

Buckingham. Abridge. America. C. M.

1 PLUNGED in a gulf of dark despair
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day.

2 With pitying eyes, the Prince of grace
Beheld our helpless grief;
He saw, and (O amazing love!)
He ran to our relief.

3 O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

4 Yes, we will praise thee, dearest Lord,
Our souls are all on flame,
Hosanna round the spacious earth
To thine adored name.

WATTS, 79, *B. II.*

ROMANS V.

Justification.

1 THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

REFLECTIONS UPON ROMANS V.—Faith, acceptance, forgiveness, holy tranquillity and peace, form a bright constellation in the firmament of the believer's heart, which afflictions may obscure, but which the greatest earthly calamities cannot remove from its place. Jesus said to his disciples, "I am the door!" Truly, he is the door by which we enter the building of mercy, and the city of salvation. He is the door by which we are admitted into the covenant of grace, and become the possessors of its sacred treasures. He is the door by which we have access to the throne of grace, before which we present our petitions, and enjoy delightful fellowship with the God of our salvation. What a difference betwixt the first and second Adam! Let us rejoice that the second has come to repair the ruins of the fall, and to deliver from the miseries of eternal death. Hallelujah!

PRAYER.

IN approaching thy blessed throne, O Lord God of hosts, we acknowledge that there is no other method of access but through Jesus, who is the way, the truth, and the life. Should we come before thee, O Lord, with burnt-offerings, and calves of a year old, thou wouldst not be pleased. If we came before thee with thousands of rams, and ten thousands of rivers of oil, thou wouldst not be pleased. Even if the first-born were presented for the transgression, and the fruit of the body given for the sin of the soul, thou wouldst not be pleased. Thou thyself hast found out the way, the only way by which access to thy throne can be obtained, even through the mediation of thine only-begotten Son. In that way, O Lord our God, we now draw near to thy gracious throne, and would prostrate ourselves as humble suppliants at thy feet.

We acknowledge the kindness we have experienced at thy hand in the various duties and engagements of the day. We praise thee that the streams of thy goodness, special and common, still continue to flow. When we are surrounded with the shades of darkness this night, may we be surrounded with thy perfections as our secure defence; and when our days and nights shall cease, may our disembodied souls awake amid the glory of the heavenly world, which is illuminated by the bright beams of the uncreated glory of God and the Lamb.

Holy Spirit, enable us to express the unfeigned thankfulness of our heart, that thine abundant grace has enabled us to answer the all-important question, How should man be just with God? From all eternity thou didst contrive the wondrous plan by which man might be just with God, through the infinitely meritorious righteousness of Jesus, thine only-begotten Son. O Jesus, thine incarnation, obedience, sufferings, and death form that righteousness by which we shall be just before God. Holy Spirit, we now earnestly implore thy grace, to give us that faith by which we shall come empty handed, and seek and receive that blessed righteousness by which we shall be justified from all things, from which we could never be justified by the law of Moses. As a family, bestow on each one of us that faith, by which we shall sing the triumphant language of the Apostle: Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

Convince our dear children of their guilt, and of the necessity of the righteousness of Christ for their pardon and acceptance. O may we see them building on Jesus, the Divine foundation!

Have mercy on our aged and afflicted friends. Give them large measures of that Divine faith by which they shall look on all their bodily infirmities and sufferings as blessings in disguise, sent to prepare them for the joys of heaven. Teach them and us to glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope.

O heavenly Father, hear our prayers, forgive our sins, and sanctify these imperfect services, for the sake of Jesus, our Surety and Advocate. Amen.

GOD'S CONDESCENSION TO OUR WORSHIP.
Duke Street. Green's 100th. Rothwell. L. M.

1 THY favours, Lord, surprise our souls;
Will the eternal dwell with us?
What canst thou find beneath the poles
To tempt thy chariot downward thus?

2 Still might he fill his starry throne,
And please his ears with Gabriel's songs;
But the heavenly Majesty comes down,
And bows to hearken to our tongues.

3 Great God, what poor returns we pay
For love so infinite as thine!
Words are but air, and tongues but clay,
But thy compassion's all divine. WATTS, 45, *B. II.*

1 KINGS VIII.

Solomon's prayer in dedicating the Temple.

AND Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be;*

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers

REFLECTIONS UPON 1 KINGS VIII.—A king praying before the throne of grace, clothed with humility, animated with devotion, and deeply concerned for the glory of God and the interests of his Church, is a sight on which angels gaze with delight. Such kings are infinitely more honoured, engaged in such exercises, than when they are seated upon the throne of earthly majesty, arrayed in royal robes, and receiving the homage of nobles and princes. We must consider Solomon, in presenting his remarkable prayer in so remarkable a place, and on so remarkable an occasion, as typical of Jesus, our great intercessor, before the heavenly throne.

PRAYER.

MOST gracious and merciful God, we desire to address thee this morning in the language of thy servant Solomon at the dedication of thy temple: Lord God of Israel, there is no God like thee in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their hearts. As there is none like unto thee, O Jesus, may there be none in our hearts and affection allowed to occupy that place which is due to thee *alone*. We invite thee, O Saviour, to come by thy grace into our souls, and make them thy sanctified temple. As an evidence that we are thine, may we walk before thee this day with all our hearts. In our temporal calling, in all our relative duties, and in mingling with our friends, may we give evidence to all that we are in covenant with God, and that we are living in the fear of the Most High.

We adore our God, as the God, the king, the glory, and the defence of Zion. We praise thee that the history of thy Church and people in all ages furnishes a joyful answer to that question, Will God indeed dwell upon the earth? Glory to thy name, that thou dost indeed dwell on the earth with thy Church and people. The heaven and heaven of heavens cannot contain thee; and yet thou dost indeed dwell with thy people. As a family give us thy gracious presence, and as a congregation give us thy gracious presence.

We thank thee, O Lord, for the wisdom and piety thou didst give to Solomon, and which shone so pre-eminently in the building and dedication of the temple. Have mercy upon the nations of the earth, and bless them with righteous rulers. Deliver earthly princes and rulers from those vices which dishonour earthly power, and entail such misery on states and nations. May our seats of authority ever be established by mercy, justice, and judgment.

Blessed Jesus, exercise the gracious power of thy kingly office, and subdue to thyself the minds of our children. Give them faith to believe thy promises, and love to obey thy laws.

O let a spirit of grace and supplication be communicated to each one of us. May we see the blessings we indispensably need, and by faith may we earnestly seek them at the throne of grace. It is our privilege as a family, to be permitted each morning and evening to surround the family altar. May our love to this exercise increase: and may our faith be strengthened in God, who is the hearer of prayer; and in Jesus, through whose intercession our prayers shall come up before thee with acceptance. Looking to Jesus, the Intercessor above, we plead, Have respect unto the prayers of thy servants; O hearken unto the cry and the prayers which we thy servants present from day to day. Hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

We thank thee for the care of a special Providence during the past night, and that we have been both preserved and enabled to present this our morning sacrifice. These our prayers we offer up in the name of Jesus Christ our Lord. Amen.

BELIEVERS DELIVERED FROM SIN.

Warrington. St. Lawrence Jewry. Winchester L. M.

1 DO we not know that solemn word,
That we are buried with the Lord,
Baptized into his death, and then
Put off the body of our sin?

2 Our souls receive diviner breath,
Raised from corruption, guilt, and death:
So from the grave did Christ arise,
And lives to God above the skies.

3 No more let sin or Satan reign
Over our mortal flesh again;
The various lusts we served before,
Shall have dominion now no more. WATTS, 122, *B. I.*

ROMANS VI.

Dominion of Sin destroyed.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

REFLECTIONS UPON ROMANS VI.—They who abuse the glorious doctrine of grace for the purposes of licentiousness, show that they are the determined enemies of grace, that they are without grace, that they are removing themselves to the greatest distance from grace, that they are rendering their reception of grace most hopeless, and above all, that they are exposing their souls to the hottest thunderbolts of the Divine displeasure. They whose hearts revolt from the practice of sin, who mourn over the remains of sin in their own heart, and who long and pray to be completely and for ever delivered from the existence of sin in the soul, furnish satisfying and undoubted evidence that they are the possessors of grace, the regenerated sons of God, and the heirs of heaven. Such have the baptism of the Holy Spirit, and show that they are inheriting the rich and imperishable blessings, which are the wonderful fruits of Jesus' death. What a consolatory truth!—Christ died, was buried, rose from the dead, and ascended into heaven, as the Surety, and representative of his people! In this way he has secured for the objects of his love the blessings of salvation—namely, a new life, conformity to the Divine likeness, an unstinged death, a blessed resurrection, and the glories of immortality.

PRAYER.

WE acknowledge thee, O Lord, as our Divine proprietor. Thou art our Creator and our preserver. Thou hast every claim upon us for our love and our obedience. We have reason to confess with shame that we have lived as if we were our own, and at our own disposal. We have often acknowledged thee as our king and our ruler; but we have reason with shame to confess that, in thousands of instances, we have not acted the part of loving and loyal subjects, but of obstinate rebels and offenders. We confess that we have laid aside thy wise and holy laws, and have followed the carnal desires of our foolish and corrupted hearts. We have often acknowledged that thou art goodness itself, that thou art a God of love, adorned with every amiable perfection, and therefore infinitely entitled to all the affections of our heart. Yet we have reason to confess, to our shame—O that we could confess with genuine evangelical repentance!—we have given our hearts to unworthy idols. Other lords and other gods have had the dominion over us. To this deceitful and unworthy world we have given our love, our care, our thoughts, our time, our labour, and our influence, as if this world were to be our only residence, and as if this present state were not to be followed by an endless eternity.

Now, O Lord, we have confessed our sin, we would pray earnestly, Lord, give us thy Spirit, that we may forsake our sin, and forsake it wholly and for ever. Through the peace-speaking blood of Jesus, may our sins be forgiven. As far as the east is distant from the west, so far do thou remove our transgressions from us. We pray that we may be baptized by the Holy Ghost. As Christ was raised from the dead by the glorious power of the Father, may we be raised from the death of sin by the glorious power of Christ, and walk with him in newness of life.

Lord, raise our dear children from the death of sin; and may we live to see them blessed with spiritual resurrection.

Lord, thou knowest the number and the strength of our corruptions, and thou art willing to destroy the old man of sin, which has so long defaced thy lovely image, and alienated our hearts from thee. Heaven grant that our old man may be crucified with Christ, that the body of sin may be destroyed, that henceforth we should not serve sin.

We acknowledge that we have never derived any satisfaction from sin, and that the commission of sin only treasures up the most painful recollections in the heart. We have reason to take up the apostle's language into our lips, and acknowledge that the wages of sin is death. O heavenly Father, enrich us with that inestimable gift which is eternal life, through Jesus Christ our Lord.

We present our thanks for the food, raiment, and health we have this day enjoyed. Bless to us the sacred duties in which we have been permitted to engage. Vouchsafe to us this night thy gracious care, and may we fall asleep under the impression that thou art the Lord our God. All we ask is for our dear Redeemer's sake, to whom, with the Father and Holy Ghost, be ascribed ceaseless praises. Amen.

WAITING GOD'S WILL.
Matthias. Petition. Hopkins. 8. 8.

1 MOST gracious God, reveal
Thy will concerning me;
Whate'er I do, whate'er I feel,
I follow thy decree.
Myself, and all my ways
To thee I still resign,
Led by the Spirit of thy grace,
And by the word divine.

2 Jesus, I here abide
Thy pleasure to fulfil;
My soul and all its motions guide,
By thy most holy will;
The counsels of thy love
Be on my heart imprest,
It then shall at thy bidding move,
And at thy bidding rest. C. WESLEY.

1 KINGS VIII.

Dedication of the Temple.

MOREOVER concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake.

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

REFLECTIONS UPON 1 KINGS VIII.—We should daily remember that we are by nature strangers to God, and aliens from the commonwealth of Israel. May we be no longer strangers, but sons. May we be no longer aliens, but citizens! We have heard of Christ's great name, and of Christ's great salvation. Has the intelligence been grateful to our souls? has it produced saving and blessed effects on our souls? Can we say respecting Jesus' name, it is more fragrant than the richest odour of the most refreshing perfume? Happy are we, if we can say, "Jesus we love thy charming name, 'tis music to our ears!"

PRAYER.

ETERNAL Jehovah, who sittest between the cherubim, we desire this morning to assemble as a family before thy throne of grace, to dedicate ourselves to thy service and glory. As Solomon dedicated the temple to thee, to be constantly devoted to thine honour and worship, may we with our hearts surrender ourselves to thy service, that in time and eternity our souls may be temples devoted to thy praise.

We acknowledge, O Lord, that thy name is great: O may we never be left to dishonour thy glorious name. Holy and reverend is thy name: God forbid that we should ever take thy blessed name in vain.

We adore thee in thy power; thine hand is strong, and thy stretched-out arm in past ages has performed wonderful deeds for the deliverance of thy people, and for the destruction of thy foes. We praise thee for all that thou hast done and art doing for thy Church. Blessed be the Lord, that hath given rest to his people, according to all that thou hast promised. We praise thee that thou hast given them rest in thy purpose, in thy love, in thy covenant, and in thy kingdom. We rejoice that thou hast provided for them a glorious rest in heaven. Give us faith to believe that this heavenly rest is provided for us; and may we and all our relatives rejoice in the words of inspired truth: There remaineth a rest for the people of God.

O teach our dear children and servants to seek a resting-place in Christ. Suffer them not to wander in the paths of folly and sin, seeking rest and enjoyment where they never can be found.

O Lord, thou art a God of truth, and not one good thing has failed of all that thou hast promised to thy people. Bestow on us that lively faith by which we shall lay hold of all the promises of a promising God: and then we shall be enabled to exclaim, in the language of an apostle, with joyfulness of heart, Whereby are given unto us exceeding great and precious promises; that by these we might be made partakers of the Divine nature, having escaped the corruption that is in the world through lust.

As Solomon prayed for strangers, we pray for all who are enduring the miseries of exile in various parts of the earth. May the sufferings of their restless and changing state lift up their hearts to heaven and Christ, and may they desire a city of habitations, even a house not made with hands, eternal in the heavens.

We thank our God for the unmerited mercies of the night, and we pray for grace to live this day as if it were our last. All we ask is for Jesus' sake, who died for us, the just for the unjust. Amen.

CONVICTION OF SIN.

Webster's. Zebulun. St. Mary's. Worksop. C. M.

1 LORD, how secure my conscience was,
And felt no inward dread!
I was alive without the law,
And thought my sins were dead.

2 My hopes of heaven were firm and bright;
But since the precept came
With a convincing power and light,
I find how vile I am.

3 My guilt appeared but small before,
Till terribly I saw
How perfect, holy, just, and pure,
Was thine eternal law. WATTS, 115, *B. I.*

ROMANS VII.

Grace and Corruption.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

REFLECTIONS UPON ROM. VII.—Human laws reach the life and actions; the law of God reaches the heart, and all its movements, affections, and desires. The power of human laws terminates with our mortal life; the law of God is eternal in its authority and obligations. The most endearing of earthly relations are destroyed by death; but if we are savingly united to Christ, there exists a relation, the most endearing and profitable, over which death has no influence, and over which it can exercise no control. If we are thus united to Jesus, he has our whole heart—no rival divides the government with him. He reigns superlative and alone within us. Are we delivered from the law as a covenant? Then, we are clothed with the righteousness of Christ, we are accepted in the beloved, and we yield to him the obedience of sons, and not of slaves; the obedience of love, and not of constraint. Is sin our greatest burden, and the possession of perfect holiness our greatest ambition? Then, assuredly Christ is ours and we are his.

PRAYER.

GLORY to thy name, O Lord our God, that there is constant access to the throne of grace, through Jesus, the new and the living way. If in thy justice thou shouldst deal with us as we deserve, thou wouldst place a seraph with a flaming sword, to prevent our access to thy mercy-seat; or in thy wrath thou wouldst remove us to those abodes of misery, where despair reigns with irresistible control. What shall we render to the Lord for all his benefits? and for this—which ranks among the chief—constant access through Jesus to the throne of grace?

Look upon us with great compassion, thou Shepherd of Israel, who neither slumberest nor sleepest, now that we are assembled together to thank thee for the mercies of the past day, and to commit ourselves to thy gracious care this night. Forgive the sins and sanctify the events of the day. We acknowledge our unworthiness of the blessings received, and we acknowledge our unthankfulness: Bless the Lord, O our soul, and forget not all his benefits.

We are about to be surrounded with the shades of night, but there is no darkness with thee: to thee the night is as clear as the day; the darkness and the light are both alike unto thee. As a family and individuals we commit ourselves to thy protection, as to the care of a compassionate father. May we in reality belong to thy flock; then we shall have an interest in that promise, He will gather the lambs in his arms, and carry them in his bosom.

Preserve our beloved children from the designs and ravages of Satan, who goeth about like a roaring lion, seeking whom he may devour, and who employs the most crafty and early methods for the destruction of the rising race. Thou Divine Shepherd, have mercy upon them and our domestics.

We confess, O Lord, that we are by nature under the law as a broken covenant of works. By the righteousness of Christ imputed may all of us be delivered from the tremendous curse of that broken law. May we be married to Christ, even to him who is raised from the dead, and may we bring forth fruit unto God. Too long we have brought forth the vile and poisonous fruits of sin; now may we bring forth the fruits of love, holiness, and obedience, which are to the glory of God the Father. May our obedience to thy law be the obedience of sons and not of slaves; may it flow from love, and not from constraint; and may we serve God in newness of spirit, and not in the oldness of the letter.

Teach us, O Lord, ever to esteem sin a burden. May we look on sin within us as a body of sin and death, and ever consider it the grievous plague of the heart. Alas, that we have been so long under sin's dominion! that we have been so long its willing captives! May each one of us be acquainted with the spiritual warfare, and know what it is to obtain victories over our powerful corruptions. May we rejoice that all who fight under Christ's banners shall be more than conquerors. Lord, hear the prayers of thine unworthy petitioners, for the sake of Jesus Christ our Lord. Amen.

MAJESTY OF CHRIST.
Worship. Eps. Irish. C. M.

1 THE majesty of Solomon,
How glorious to behold!
The servants waiting round his throne,
The ivory and the gold!

2. But, mighty God, thy palace shines
With far superior beams;
Thine angel-guards are swift as winds,
Thy ministers are flames.

3 Now to the hands of Christ our King
Are all their legions given:
They wait upon his saints, and bring
His chosen heirs to heaven. WATTS, 113, *B. II.*

1 KINGS X.

Queen of Sheba wondering at Solomon.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are *thy* men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

21 And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

REFLECTIONS UPON 1 KINGS X.—The fame of Solomon spread to distant Ethiopia; the fame of Jesus shall overspread the earth: "A greater than Solomon is here." It was honourable and praiseworthy to the queen of Sheba, that she was attracted and charmed by the wisdom of Solomon. Are we attracted and charmed by the wisdom of Christ? And are we concerned to be the disciples of him who teaches as never men or angels taught? Solomon showed himself to be a willing, wise, condescending, and efficient instructor. Many possess stores of intelligence, who manifest no aptness in communicating of their treasures. In Jesus, our Divine Solomon, are laid up all the treasures of wisdom. He is willing to receive the most ignorant, and enrol them among his disciples, and teach them lessons by which they shall be fitted for the life that now is, and for that which is to come.

PRAYER.

GOD the Father, Son, and Spirit, one God, infinitely glorious and blessed in thyself, and in all thy perfections, we come unto thee as the Lord our God, to supplicate, according to thy will, the blessings of the covenant of grace. We adore thee, O Lord, as a God of boundless and unerring wisdom. Thou art wise in heart and mighty in strength; none ever hardened himself against thee and prospered. We have now read of the wisdom of Solomon, whose fame was conveyed to distant and remote nations; and we adore thee for that wisdom given to thy servant as a blessing to thy Church, and as an illustrious type of thy well-beloved Son. What, O Jesus, was the wisdom of Israel's king, compared with thine? When we think of thy wisdom, O King of Zion, O King of heaven, we have reason to give utterance to the sublime expressions of an inspired and devout Apostle, O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of God, or being his counsellor hath taught him? As the queen of Sheba was filled with wonder at the wisdom and wealth and splendour of Solomon, may our minds be filled with wonder, love, and joy, when we think of the uncreated wisdom of Jesus, and the glory and majesty in which he appears upon his heavenly throne.

We bless thee, O Immanuel, for what thou hast made known to us already of thy greatness and thy grace. Convince us that much more remains to be revealed in a future and a heavenly state. O may we rejoice that, though we now see thee through a glass darkly, there is a day fast approaching when all the dark clouds and shadows that obscure our minds shall be for ever removed, and we shall see thee face to face. Prepare us, Holy Spirit, for that blessed day—teach us to long for the arrival of that glorious day.

We have read of the happiness of Solomon's household, and of the felicity and prosperity of his subjects. What reason have we, thou exalted Saviour, thou blessed King of Zion, to exclaim, Happy are thy men, happy are these thy servants, which stand continually before thee, and hear thy wisdom!

We entreat thee, O merciful Saviour, to take our children, and make them thy children; advance them to the honour of belonging to thy household, and may they sit and hear thy wisdom. Make our servants thy servants.

Give aged saints enlarged enjoyment of heavenly consolation; and comfort them with the near prospect of beholding Christ's glory in heaven.

Accept of our thanks for all the mercies of the past night, and enable us to spend this concluding day of the week as if it were the concluding day of our lives. Graciously hear us, for Jesus' sake, the only wise God our Saviour. Amen.

SAINTS QUICKENED BY THE SPIRIT.

Spilbrook. Serenity. Stephen's. C. M.

1 WHY should our mourning thoughts delight
To grovel in the dust?
Or why should streams of tears unite
Around the expiring just?

2 Did not the Lord our Saviour die,
And triumph o'er the grave?
Did not our Lord ascend on high,
And prove his power to save?

3 Doth not the sacred Spirit come,
And dwell in all the saints?
And should the temples of his grace
Resound with long complaints?

4 Awake, my soul, and like the sun
Burst through each sable cloud;
And thou, my voice, though broke with sighs,
Tune forth thy songs aloud. DODDRIDGE.

ROMANS VIII.

The Flesh and Spirit.

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

REFLECTIONS UPON ROMANS VIII.—Exalted is the character, and distinguished the privileges, of the children of God. Once they were condemned; now they are acquitted. Once they were living under God's frowns; now they are living under his smiles. Once they were bond-slaves; now they enjoy a glorious liberty, and shall return into bondage no more for ever. Once the flesh was their master; now they live by the Spirit, are enlightened by the Spirit, and are led by the Spirit. Once they were spiritually dead, and strangers to heavenly joys; now they are spiritually alive, and are filled with that peace which passeth all understanding. Once they were rebels against the Divine authority; now it is their earnest and unfeigned desire to be conformed to God's image inwardly in their hearts, and to please him outwardly in their lives. Are we the subjects of this change—this blessed change?

PRAYER.

HOLY and Divine Spirit, mercifully enable a company of unworthy suppliants to approach the throne of grace with reverence, humility, and faith, and to offer up their evening prayer in spirit and in truth.

O thou glorious Lord God, we adore thee as a God of justice, who cannot consistently pronounce upon the guilty a sentence of pardon, without ample satisfaction being given to the righteous demands of thy justice. We adore thee as a God of infinite and unerring wisdom, and rejoice that thou hast in thy great mercy contrived a scheme of salvation, by which thou art able to exercise thy justice and mercy to the fullest extent in the redemption of our ruined race. Praise to our God, that we are able to sing of justice as well as mercy in the salvation of man. Justice and judgment are the habitation of thy throne, while mercy and truth go before thy face.

We thank our God that we have been preserved to the close of another day and of another week, while many have been ushered into the eternal state who, at the beginning of this week, were in the land of the living. Sanctify to us all the events of thy Providence which have passed over our heads, and mercifully forgive the guilt we have contracted. Give us this night an interest in thy protecting care; and may our lives and health be preserved to another Sabbath, that we may enter thy courts, and unite with thy people in the sacred and animating services of thy sanctuary. O Lord, we desire to esteem a day in thy courts better than a thousand anywhere else. May we ever look on thy sanctuary as an emblem of heaven, and the Sabbath as an emblem of the rest which remaineth for the people of God.

We thank thee, O Lord, for what we have now read of the privileges of thy people. We desire to long and pray for their possession. May they be ours. May we be, in Christ Jesus, interested in his love, his righteousness, and his spirit. Clothe us, O Jesus, with thy righteousness; then we shall be brought from a state of condemnation into a state of pardon and acceptance. Glory to thy name, great Advocate, that what the law could not do through the weakness of the flesh, thou hast done by thine atoning sacrifice. Lord, deliver us from the carnality and the enmity of our nature.

Sanctify the hearts and affections of our dear children, and may they furnish early symptoms of being spiritually-minded, which is life and peace.

May the spirit of Christ dwell in us, and in all our relatives, as an illuminating, quickening, and sanctifying spirit. O give us that spirit, by whose power our bodies shall be raised in the morning of the resurrection, and likened unto Christ's glorious body. Lord, give us the spirit of adoption, by which we shall cry, Abba, Father: and may the Spirit be a witness with our spirits that we are the sons of God, and the heirs of heaven.

Condescend, O heavenly Father, to hear our prayers, for Jesus' sake. And may the grace of our Lord Jesus Christ be with us all. Amen.

GOD'S ANCIENT DEEDS.

Kassell. Smithfield. Providence College. C. M.

1 I'LL meditate his works of old;
The king that reigns above;
I'll hear his ancient wonders told,
And learn to trust his love.

2 Strange was thy journey through the sea,
Thy footsteps, Lord, unknown:
Terrors attend the wondrous way,
That brings thy mercies down.

3 Thy voice with terror in the sound
Through clouds and darkness broke;
All heaven in lightning shone around,
And earth with thunder shook.

WATTS, *Ps. 77, p. 11.*

PSALM LXXVII.

Remembering God's Works.

WILL the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most high.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXIX.

Earnest Prayer.

O REMEMBER not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

REFLECTIONS UPON PSALM LXXVII., LXXIX.—In the believer we have a remarkable mixture of good and evil, of grace and corruption. The question of the Psalmist, "Will the Lord cast off for ever," is an expression of unbelief, and yet we see in it an expression of love and a high estimation of the unspeakable privilege of the Divine fellowship. A superlative love to Jesus forms the basis of that sorrow he feels when his Saviour's smiles seem to be withdrawn, but which are only concealed by an intervening cloud, which shall soon be mercifully removed. It is only in a little anger and for a short moment Jesus hides his face from his people. His affection never changes, while with everlasting loving-kindness he will have mercy upon them. It is justly said that the saint of God, under the influence of holy penitence, never forgets his sins. Like David, "his sin is ever before him." But God treats the sins of his people as if he had forgotten them. He says, he will remember them no more. Clothed with the righteousness of Christ, he looks upon them as free from guilt as if sin had never existed within them.

PRAYER.

HOLY Spirit, enable us to draw near to the God of our salvation with filial boldness, and in the full assurance of faith. O give us grace to present those prayers which will come up with acceptance before the throne of grace, through the merit of our Saviour's righteousness.

Our Father who art in heaven, we desire to address thee in the language of humility and thankfulness. We would extol thee, our God, O King; we will bless thy name for ever and ever. Every day we would bless thee; and we will praise thy name for ever and ever. We thank God for hearing our prayers, and preserving us through another night. We bless thee that we have entered on another day of sacred rest. May we enter joyfully on the exercises of thy day, and may the prospect of entering thy sanctuary fill our hearts with holy delight. O that each one of us could say, in the language of thine inspired servant, I was glad when they said unto me, Let us go into the house of the Lord.

Teach our beloved children and servants to love thy day more than any other day, thy house more than any other place, and thy service more than any other employment.

Lord, have mercy on the heralds of salvation of every name, and give them a large portion of thy Spirit. May they be filled with increasing zeal for the glory of God, increasing concern for the salvation of souls, and increasing desires for the extension of the kingdom of Christ. Fill thy servants in their public ministry with the fear of God, and deliver them from the fear of man, which ensnares the soul.

We present our prayers for all who shall hear the glorious Gospel of our blessed Saviour this holy day. Have mercy on the hardened and indifferent; and awake them out of their slumbers. Have mercy on those who are convinced, and lead them to the feet of Jesus, to receive from his hand the blessed inheritance of pardon and eternal life. O have mercy on such as are on the borders of despair, and convince them that all who apply to Jesus as broken-hearted penitents he will not, he cannot, cast out.

May thy Spirit graciously descend on all the churches, and in particular on the church and congregation with which we as a family are more immediately connected. Make it like a well-watered vineyard, even as a field the Lord hath blessed.

Lord, have mercy on thy suffering children in every part of the habitable globe. Comfort them with the remembrance of the works of the Lord, even with the remembrance of thy wonders of old. Thou art a God that doest wonders; and thou hast declared thy strength among the people.

Lord, bless our sovereign and all inferior rulers. May they seek the welfare of thy kingdom, and prove nursing fathers to thy Church. Make our great men the ornaments of the Gospel, and may they be enabled to furnish that example of piety which will induce multitudes to fear the Lord.

O thou King of saints, mercifully hear our prayers for Jesus' sake, the Lamb that was slain. Amen.

Our Father which art in heaven, &c.

THE CHURCH GOD'S VINE.

Job. Athlone. Rippon's. L. M.

1 HAST thou not planted with thy hands
A lovely vine in heathen lands?
Did not thy power defend it round,
And heavenly dews enrich the ground?

2 How did the spreading branches shoot,
And bless the nations with the fruit!
But now, dear Lord, look down and see
Thy mourning vine, that lovely tree.

3 Return, almighty God, return,
Nor let thy bleeding vineyard mourn;
Turn us to thee, thy love restore,
We shall be saved and sigh no more. WATTS, *Ps.* 80.

PSALM LXXX.

Sufferings of the Church.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubim, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

REFLECTIONS UPON PSALM LXXX.—How precious are the privileges of the children of God. They can say, Jesus is our Shepherd, we shall not want. He leads us by his wisdom and mercy through the waste howling wilderness of this world. With more than paternal affection he listens to our complaints. He graciously hears and answers our supplications; and at last he will conduct us to his heavenly palace, where he dwells in the midst of his adoring worshippers, sheds upon them the lustre of his glory, and fills them with ineffable delight and joy. On earth the light of Jesus' countenance is sometimes interrupted, and even concealed. In heaven Jesus is to his people their everlasting light. He is their sun, and he never goes down; and the days of their mourning are ended—yes, ended for ever and ever. Glorious prospect!—May the prospect of that day, that blessed day, teach us to rejoice in hope of the glory of God. The bitter herbs and the bitter waters of affliction are indispensably necessary for promoting the spiritual health of the family of God, weaning their hearts more and more from earthly things, and lifting up their thoughts, hopes, and affections more fully, ardently, and constantly to the blessed realities of their heavenly home.

PRAYER.

O GOD of our salvation, thou art the Shepherd of Israel, and thou leadest Joseph like a flock. Blessed Saviour, thou art the good Shepherd, for thou hast laid down thy life for the flock. We praise thee for the Divine and constant care thou dost unceasingly manifest to thy flock. Thine eye is never for one moment withdrawn from their interest, and all the plans of their enemies thou dost effectually overturn. Lord, make us in reality the sheep of thy pasture. We are professedly thy sheep: God forbid that we should be wolves in sheep's clothing. Divine Spirit, teach us impartially to examine ourselves—to bring ourselves to the light of thy Word, that we may know whether we are Jesus' sheep or Satan's goats. If there are any of us who do not belong to the flock of Christ, let us not remain at a distance from his direction and defence, without which we shall never arrive at the sheepfold above.

Make our dear children lambs of the Saviour's flock. Where can we take them, O Jesus, but to thee? We can entrust them to none else. Rejoice our hearts, by encircling them with thine everlasting arms. May our servants belong to the flock of Jesus, and acknowledge him as the Shepherd of their souls.

We earnestly pray that a Divine unction may abundantly attend the preaching of the everlasting Gospel this day, through all the churches. May thy Word prove to thousands an enlightening word, and be instrumental in dispelling from the soul the dark clouds of ignorance, folly, superstition, and error. May thy Word prove a sanctifying word, and may the unholy and impure be delivered from their degrading passions and lusts, and become lovely with the ornaments of holiness and grace. And may thy blessed Word prove to many a comforting word, and fill the hearts of the mourners, the sorrowful, and the despairing, with heavenly joy. O that many, by means of a preached Gospel, may be enabled this day to sing respecting Jesus, the only source of true and unfading joy, Whom having not seen we love: in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory.

We thank thee, God of ordinances, for the assistance given this day to all thy ministering servants, and in particular to thy servant our pastor. We thank thee for all the good enjoyed by the churches of the saints; and in particular for the spiritual benefit enjoyed by the church and congregation to which we belong.

Lord, bless thy Church universal more and more. We thank thee that thou hast planted this noble vine on the face of the earth, and that thou hast most wonderfully preserved this vine, and hast not suffered Satan, the boar of the forest, to destroy it. We pray for the increase of the vine. We long for that day when the branches of this vine shall cover the earth. O Lord, look down from heaven, and visit this thy vine. May our sovereign and rulers be branches in this noble vine!

As a family, turn all our hearts to thyself, cause thy face to shine; and we shall be saved. Protect us this night, O Lord: hear our prayers and forgive our sins, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

FOLLY AND MADNESS OF SIN

Old Ford. Westerham. Ann's. C. M.

1 SIN, like a venomous disease,
Infects our vital blood;
The only balm is sovereign grace,
And the physician, God.

2 Our beauty and our strength are fled,
And we draw near to death;
But Christ the Lord recalls the dead
With his almighty breath.

3 Madness by nature reigns within;
The passions burn and rage,
Till God's own Son with skill divine
The inward fire assuage. WATTS, 153, *B. II.*

1 KINGS XII.

Rehoboam refusing the old Men's Counsel.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam, the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

REFLECTIONS UPON 1 KINGS XII.—Kings of human appointment are no real benefit to mankind, unless, like David, they are anointed by God with the spirit of wisdom and knowledge, the spirit of understanding, and of the fear of the Lord. Like Rehoboam, the instant kings and nations begin to depart from God, his service and worship, then dangers and calamities begin. Those who honour God he will honour; but they who despise him, he will lightly esteem. Though no obedience of ours can merit God's defence, it is equally certain and true that they shall enjoy God's protection and smiles who live in observing God's ordinances, and in obeying his commandments. The accumulated experience of advanced years is an inheritance more precious, and unspeakably more useful, than treasures of silver and gold. When the young value, and seek the counsel of the experienced and the wise, and when they follow the counsel they seek, it is an evidence that already the plant of wisdom has taken root in their minds, and that, in future years, it shall bring forth an abundant harvest of precious fruit.

PRAYER.

WE adore thee, O Lord, as the God of ordinances; and we praise thee for the gracious end of their institution, and for the blessed effects they have been instrumental in producing by the power of the Holy Spirit.

We thank and praise thee for the dispensation of the Gospel during the past Sabbath, and for all the instances of saving benefit which have accompanied a preached word. We present our thanks, that we have experienced the preserving kindness of our God during another night, and that we are now assembled before that throne of grace where the God of mercy is seated in all his benignity to bestow the blessings of his salvation. What reason have we to sing, O give thanks unto the Lord, for he is good, for his mercy endureth for ever.

O enable us this day to live under the blessed influence of the Gospel of Jesus. May we be guided by Divine wisdom, and not be left to follow our own corrupted counsels. May our lives show that there is some difference between us and the men of the world. May our actions manifest that we are washed and sanctified. And even in our temporal pursuits may it be evident that we are living above the world, and that our hearts and affections are placed on Christ and immortality. Suffer us not, most gracious Father, to seek a resting-place here below—may we remember that a rest remains for the people of God; and when we have been delivered from this world and all its storms, may we arrive, through the blood of the Lamb, at that city of habitations whose maker and builder is God.

Impress on our minds, Holy Spirit, what we have now read from thy sacred word. May the folly of Solomon's son convince us more and more of the value and necessity of wisdom. Give us grace to love wise men, and to seek their counsel. Teach us to venerate our aged friends, and to listen with affectionate interest to the words of wisdom, piety, and experience, which fall from their lips.

Have mercy on our dear children, and never suffer them to be led astray by the ensnaring counsel of foolish men. O suffer not our children to be wise in their own conceit.

Lord, bless our aged, pious friends. Long preserve them among us, as a blessing to our family, to society, and the church of Christ.

Have mercy on our friends who are not yet the subjects of the kingdom of Christ. Persuade them, O Lord, to forsake the government of Satan and of sin; and may they now exchange the government of these tyrants for Christ's yoke, which is easy, and for his burden, which is light. O may all now prostrate before thee be thy faithful and loving subjects. Mercifully hear these our imperfect prayers, for the Mediator's sake. Amen.

COMPLETE SALVATION.

Arundel. Cyprus. Ashley. C. M.

1 SALVATION, through our dying God,
Shall surely be complete;
He paid whate'or his people owed,
And cancelled all their debt.

2 He sends his Spirit from above,
Our nature to renew;
Displays his power, reveals his love,
Gives life and comfort too.

3 He heals our wounds, subdues our foes,
And shows our sins forgiven;
Conducts us through the wilderness,
And brings us safe to heaven. ANON.

ROMANS X.

Salvation to all who believe.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

REFLECTIONS UPON ROM. X.—Like the holy Apostles, may the spiritual interests and salvation of our relatives, our kindred, and our country, be near our hearts. Their sins and infirmities should stimulate us in our supplications, that the loveliness of grace may soon supersede the depravity of corruption, and that spiritual health may take the place of spiritual disease. They who have clear and correct views of their guilt, on the one hand, and of the justice of God on the other, will soon see that they never can be acquitted, pardoned, and accepted by a just and holy God, except by the righteousness of Christ. They are infinitely to be pitied who imagine and believe they have a righteousness of their own, and who foolishly build their hopes of pardon and eternal life upon a foundation which has no existence. This must be the greatest folly. And, what is worse, if mercy prevent not, must be followed by consequences the most fatal and deplorable. From such delusions may God mercifully preserve us.

PRAYER.

O LORD our God, thou art infinitely great and infinitely gracious. The mind of an archangel cannot comprehend thy glory. What reason have we to rejoice, as guilty creatures, that thou delightest in mercy, and that thy mercies are over all thy works! We adore thee as a God of unspeakable patience and long-suffering. Great and long continued our provocations have been, and thy patience has been equal to our offences. Though our provocations are peculiarly aggravated, thy bounty has never ceased, and our wants have continued to be abundantly supplied. O Lord, though infinitely unworthy in ourselves, we approach thee in the name of Christ, and earnestly pray that his blood may wash away the guilt of all our sins, and that the Holy Spirit may afford us that heavenly grace by which we shall resist every temptation, and obtain the most distinguished victories over all our corruptions.

Let not the sins of the past day rise up in judgment against us; and may unfeigned and filial gratitude inspire our minds on account of the mercies we have this day received. May we enjoy this evening the blessing of sleep, and retire to rest under the blessed persuasion that we are the children of God. O give us that faith in Christ by which we shall believe, that when the morning of the resurrection arrives, we shall awake under the inviting voice of our Saviour to enter the mansions of the blessed.

Bless to us the reading of the Scriptures. We rejoice that this is one of the appointed means of salvation, and that the Holy Spirit in countless instances has rendered it effectual. May our knowledge of God and Christ, our acquaintance with our own hearts, our hatred of sin, and our love of holiness, be advanced by the reading of the Holy Scriptures.

Lord, have mercy on Israel, the descendants of Jacob thy servant. O rescue that nation from the melancholy delusion and unbelief by which they have been held fast for ages. Now may they see that the Messiah is come, and that Jesus is the Messiah who has taken away sin by the sacrifice of himself; and that he is the end of the law for righteousness to every one that believeth.

We would mourn, O Lord, over those parts of the earth where the joyful sound of salvation is never heard. As men cannot believe on him of whom they have not heard, and as they cannot hear without a preacher, O send out the ambassadors of Jesus to every part of the earth, to proclaim the fame of Christ, and beseech rebellious man in Christ's stead to be reconciled to God. We thank thee, O God, for Gospel ministers, and that it is our privilege to hear the joyful sound.

Give to our dear children and servants a warm love to thy ministering servants, and may they hear them as thy messengers.

Lord, teach all of us to say respecting them, with sentiments of gratitude and love, How beautiful are the feet of them that preach the Gospel of peace. Lord, hear the prayers and forgive the sins of thine unworthy suppliants, for Jesus' sake, to whom, with the Father and Holy Ghost, be glory, honour, and praise, for ever. Amen.

GOD ONLY KNOWN TO HIMSELF.

Peru. Triumphant. Ulverstone. L. M.

1 STAND and adore! how glorious he
That dwells in bright eternity!
We gaze, and we confound our sight,
Plunged in the abyss of dazzling light!

2 Seraphs, the nearest to the throne,
Begin, and speak the Great Unknown:
Attempt the song, wind up your strings
To notes untried, and boundless things!

3 You, whose capacious powers survey
Largely beyond our eyes of clay:
Yet what a narrow portion too
Is seen—or known—or thought—by you! WATTS.

1 KINGS XIII.

Jeroboam reproved by a Prophet.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

REFLECTIONS UPON 1 KINGS XIII.—Neither kings nor subjects can conceal their actions, nor the purposes and motives by which they are influenced. We should ever remember and be impressed by the fact, that God is no indifferent witness of the thoughts and conduct of men. God is greatly and necessarily jealous of his glory; and is never more greatly or justly offended, than when rulers interfere with the purity and order of his worship. It is merciful in God to utter threatenings against offenders, that they may take warning, seek grace to repent, and escape his vengeance. Solemn thought!—If the threatened warnings are despised, and that impenitently, the flood-gates of wrath must be opened, and then escape is impossible! They are really wise, who now consider the things which regard their everlasting peace, and escape for safety to the bosom of a Saviour's love.

PRAYER.

O LORD our God, we approach thee in the name of Jesus, and, relying on his righteousness for acceptance, we would present our morning sacrifice. We adore thee as the infinite and incomprehensible Jehovah. Thy being, attributes, and glory can be comprehended by none but thyself. How great is thy majesty, for the heaven is thy throne, and the earth is thy footstool! All things within the vast universe, however great, or however minute, are under the distinct observation of thine eye; and all things are at thy sovereign disposal. Thou holdest with thy hand the helm of Providence. In this may we delight, and with this may we be satisfied, that thy hand is a hand of wisdom and a hand of power. Thou art the searcher of hearts, and, wherever we are, our lives are under the observance of thine omniscience. Thou encompassest our path, and our lying down, and art acquainted with all our ways. O that our minds were suitably impressed with what our lips have now acknowledged!

We present our thanks before thy throne for the providential care and protection of the past night, for the sleep and repose by which we are refreshed, and for the opportunity now enjoyed of presenting our supplications, and enjoying fellowship with a prayer-hearing God. We seek thy grace to enable us faithfully to serve thee this day, and that we may mingle with the world and engage in our temporal business under the purifying influence of the Gospel of Christ.

O that our beloved children resembled Josiah in early piety! God forbid that the beginning of their days, the beginning of their faculties and strength, the golden period of their lives, should be devoted to any but to thee, O Jesus!

What cause have we to rejoice that, for a long series of generations, Christ was promised to thy Church, and that, when the fulness of time was accomplished, the promised Messiah appeared! Glory to thy great and gracious name, the Church can now sing, Unto us a Child is born, unto us a Son is given!

May the history we have now read teach us to treat sacred things with solemnity. When we hear of the hand of Jeroboam being dried up, because he treated God's messenger with contempt, may we see that God watches with the greatest jealousy over his sacred institutions, and considers every indignity shown to his ministers as shown to himself. May we ever receive thy ministers as thy messengers, and may we believe the promises of thy truth, and the invitations of thy mercy, which they are commissioned to make known.

Lord, hear these our imperfect prayers, and sanctify this service, for Jesus' sake, who is the resurrection and the life. Amen.

SOVEREIGNTY AND GRACE.

Melody. Leodamis. Tiverton. C. M.

1 THE Lord, how fearful is his name!
How wide is his command!
Nature with all her moving frame
Rests on his mighty hand!

2 Immortal glory forms his throne,
And light his awful robe;
Whilst with a smile, or with a frown,
He manages the globe.

3 A word of his almighty breath
Can swell or sink the seas;
Build the vast empires of the earth,
Or break them, as he please. WATTS.

ROMANS XI.

Jews not wholly rejected.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

REFLECTIONS UPON ROMANS XI.—Notwithstanding the strength of parental affection, instances have been found in which fathers, and even mothers, have abandoned their offspring. The fire of parental love became extinguished in their bosoms, and was succeeded by the government of the vilest and most repulsive passions. With what grandeur and endearing majesty the love of God rises to our view! He never casts off his people; he hateth putting away: he loves with an everlasting love. How dreadful was the doom of ancient Israel, for despising the love which God manifested to them as a nation and people! They cast off God, who brought them out of Egypt with a strong hand and a stretched out arm, and who put them in possession of the loveliest and the richest spot upon the face of the earth. They preferred idols to Jehovah, and therefore they were cast off. Still, if they return and embrace his Son, he will return unto them, and save them with an everlasting salvation.

PRAYER.

WE adore thee, O Lord our God, in thy glorious sovereignty. The thrones of earthly kings are overturned in close and rapid succession, but thy throne stands for ever fixed. How limited are their kingdoms, confined to narrow spots of ground! but the vast universe is thine empire, over which thou dost reign in undivided authority. All other kings are dependent on their subjects; but thou art the infinitely independent Jehovah, dwelling within thine own unfathomed essence, and filling the vast immensity of space with thine own unbounded presence.

We adore thee, O king of Zion, in the displays given of thy sovereignty in choosing the children of Israel from among all other nations to be thy people; and we adore that sovereignty which afterwards rejected them as a church, and took the long-rejected Gentile nations in their place. We praise thee that, even in the midst of this awful and just rejection, a remnant was preserved according to the election of grace. We thank thee, that a remnant has been preserved from the time of their being cast off till the present moment. O may that number rapidly increase! We have great reason to mourn over the degeneracy of the present times, and on account of the immense majority of the enemies beyond the friends of Christ. But we praise thee that there are still many thousands who fear God, love Jesus, and refuse to bow the knee before the Baal of this world. May the time soon arrive when thy faithful worshippers shall be the majority among the nations; when a little one shall become a thousand, and a small one a strong nation; when the feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them. Lord, fulfil thy gracious promise,—I the Lord will hasten it in his time.

We bless thee, O Lord, for the contrivance of salvation, for its gracious revelation, and for its merciful application to the hearts of the children of men. We acknowledge that salvation is wholly of grace. Suffer none of us to fall into the fatal delusion of imagining we can do anything to merit the salvation which is in Christ. We now come as humble suppliants, to seek salvation on God's own gracious terms, without money and without price. Lord, we desire to be debtors to that Divine grace which is sovereign, rich, and free.

Make our dear children subjects of grace. We pray not that they may be enriched with worldly wealth, or distinguished by earthly honours, but may they be enriched with grace, and adorned with salvation.

Have mercy on our relatives and friends, and may all of them belong to the honourable remnant of those who fear God, keep his commandments, and build their hopes of salvation and heaven on the righteousness of Christ alone. Comfort thine aged disciples with the assured conviction that the God of Jacob is their inheritance, and that they shall flourish in immortal youth beyond the skies.

We thank our God for the blessings of the day, and we would commit ourselves into the hands of our covenant God this night, for Jesus' sake, our Advocate and Lord. Amen.

THE NARROW WAY.

Coleshaw. Longbourne. Claybury. L. M.

1 WHAT thousands never knew the road!
What thousands hate it when 'tis known!
None but the chosen tribes of God
Will seek or choose it for their own.

2 A thousand ways in ruin end,
One only leads to joys on high;
By that my willing steps ascend,
Pleased with a journey to the sky.

3 The joy that fades is not for me,
I seek immortal joys above;
There glory without end shall be
The bright reward of faith and love. COWPER.

1 KINGS XIII.

The disobedient Prophet slain by a Lion.

AND it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

REFLECTIONS UPON 1 KINGS XIII.—God displays his sovereignty in the manner and means he employs for expressing his will and accomplishing his purpose. Balaam the sorcerer and the false and lying prophet, who delivered God's will to the prophet who violated God's express command, are striking illustrations of this truth. The hearts and talents of all men are in God's hand, and he can and will render them subservient to his pleasure. How very affecting the sudden and violent death of the disobedient prophet! May we live in the implicit and constant keeping of God's command, and at last depart in the enjoyment of the Divine smiles!

PRAYER.

MOST gracious Lord God, in approaching thy merciful throne in the name of Christ, we desire with humility and joy to ascribe to thy great name, glory, honour, and praise. O that each one of us would thus address thee in the exercise of a lively faith: Blessed be the God and Father of our Lord Jesus Christ, and our God and Father in him, who, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead.

We adore thee, O Lord, in thy sovereign greatness, and in thy glorious power. Thou dost reign with undivided authority; and men and angels are subject to thy control. Thou art the disposer of riches and honour: thou givest them as seemeth meet in thy sight; and sometimes thou bestowest them on the basest of men. But we rejoice that thou dost confer on thy people the choicest blessings of thy grace. Thou takest the choicest jewels out of thy cabinet, and givest them to thy saints. If their bodies are covered with mean garments, thou dost array their souls in raiment of spiritual beauty and glory; and if they now inhabit mean abodes, thou hast made them heirs of many mansions above, where they shall enjoy the delights of thy fellowship for ever and ever.

We praise thee, O Lord, that after another night we are assembled before thy throne in the exercise of reason and in the enjoyment of health. Graciously enable us to resist the temptations of the day on which we have entered, and strengthen us in the discharge of the various duties we have in prospect; may our duty be always our delight, and may our obedience be that of loving children, and not of unwilling slaves.

Sanctify to us what we have now read of the disobedient prophet, and of the prompt and alarming punishment with which his crime was followed. Teach us, O Lord, to obey thee fully and obey thee readily. We confess our disobedience with respect to thy precepts, and with respect to thine ordinances. We confess we are very guilty, in having long resisted thy command to believe in Jesus, and receive him as thine unspeakable gift. If thou hadst destroyed us in the very midst of our acts of rebellion, if thine invitations of mercy had never been renewed, and if we had been banished as eternal exiles from the land of hope to the world of gloomy despair, thou wouldst only have dealt with us according to our deserts. But we praise thee that thou art continuing thine administration of mercy and grace.

Convince our dear children of the dreadful consequences of a life of disobedience against God; that rebellion is as the sin of witchcraft; but that to obey is better than sacrifice, and to hearken than the fat of rams.

Lord, prepare us for death. If thou shouldst remove us by sudden death, O may we not die, like the disobedient prophet, under the hand of thy judgment, but, like Moses, under the smiles of thy mercy. May we live in Christ, and may we die in Christ.

Graciously lend an ear to the voice of our supplication, for Jesus' sake. Amen.

ISRAEL PUNISHED AND PARDONED.

Egypt. Isaiah. Wirkworth. 4 s.

1 GOD of eternal love,
How fickle are our ways;
And yet how oft did Israel prove
Thy constancy of grace!

2 They saw thy wonders wrought,
And then thy praise they sung;
But soon thy works of power forgot,
And murmured with their tongue.

3 Now they believe his word,
While rocks with rivers flow;
Now with their lusts provoke the Lord,
And he reduced them low.

4 Yet when they mourned their faults,
He hearkened to their groans;
Brought his own covenant to his thoughts,
And called them still his sons.

WATTS, *Ps. 106, p. II.*

ROMANS XI.

God's Judgments Unsearchable.

THOU wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the Gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

REFLECTIONS UPON ROM. XI.—The Jews cast off from the Church of God, after enjoying his ordinances, protection, and smiles during a long succession of centuries, and the introduction of idolatrous Gentile nations in their place, are events without a parallel in the history of man, and are most stupendous displays of the sovereignty of God! How peculiarly offensive is unbelief to God, who is a God of truth, of mercy, and of grace! This sin was the frightful axe which was laid to the root of the Jewish nation, and by which, as a church, they were cut down and levelled with the ground, and have continued prostrate for many hundreds of years. May God mercifully preserve us from evil hearts of unbelief, that we may be preserved from the calamity of being cast off in the Divine displeasure!

PRAYER.

HOLY and gracious Spirit, the promised Comforter, we look up to thee for thy Divine influence, by which we may approach the presence of our God with holy reverence and believing confidence. We feel our unfitness, as ignorant and corrupted creatures, to present our supplications as we ought. With an Apostle may we be enabled to acknowledge that the Spirit helpeth our infirmities, and maketh intercession for us, with groanings that cannot be uttered.

We adore thee, O Lord, as a God of just severity, in casting off the Jews who crucified the Lord of glory, and who refused to receive him as thy Son and their Saviour. They imprecated the blood of Jesus to fall on their heads, and by an act of just severity thou hast visited that guilty nation with thy merited indignation for many hundreds of years. O Lord, may we stand in awe and sin not; and may we be prevented from rejecting thy well-beloved Son, and thus crucify him afresh. Convince us, O Jesus, that to reject thee is to commit against thee a sin of the highest aggravation; yea, is putting thee to an open shame, and doing despite unto the Spirit of grace.

We adore thee, most high God, as a God of unexampled and infinite goodness. We praise thee for that great manifestation of thy goodness, in calling Gentile nations into the Christian church, and making them partakers of the blessings of the covenant of grace. We praise thee for the benefits we have received by the introduction of the Gentiles into the Church of Christ. We confess as a family that we belong by nature to the wild olive-tree. May we by grace, which is contrary to nature, be grafted into the good olive-tree.

Take our dear children, who have received from us by natural descent a corrupted nature, and may they receive from thee a new nature by Divine grace. Our hearts' desire and prayer is, that they may be united to Christ, the true vine.

We rejoice, O Lord, that there is a time coming when *all Israel* shall be saved. We would look with pity on the rejected and unbelieving descendants of Abraham thy servant, and we would earnestly pray that thou wouldst speedily accomplish that promise, which is sure as thy throne: And so all Israel shall be saved: as it is written, There shall come out of Zion, the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins.

We rejoice, O Lord, in the perpetuity of thy saving gifts, and pray that we may be invested with their possession. Suffer us not to imagine that, if we once possess them, we shall ever lose them, seeing the gifts and calling of God are without repentance.

When we meditate on the mysteries of thy providence and grace, we would exclaim, O the depth of the riches, both of the wisdom and knowledge of God!

We thank God for our daily mercies, and supplicate our heavenly Father's care this night. These our prayers, we present in the name of Jesus, our great High Priest and Mediator. Amen, and amen.

PRUDENCE AND ZEAL.

Chichester. Greville. Great Milton. C. M.

1 THUS I resolved before the Lord,
Now will I watch my tongue,
Lest I let slip one sinful word,
Or do my neighbour wrong.

2 And if I'm e'er constrained to stay
With men of lives profane,
I'll set a double guard that day,
Nor let my talk be vain.

3 Yet if some proper hour appear,
I'll not be overawed,
But let the scoffing sinners hear
That I can speak for God.

WATTS, *Ps. 38, p. 1.*

1 KINGS XV.

Asa's Good Reign.

NOW in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

REFLECTIONS UPON 1 KINGS XV.—An ungodly king is an affecting spectacle. When kings rebel against the King of kings, they present a most corrupting example before their subjects, which spreads its baneful fatal influence, like the desolating deadly pestilence! Abijam the king of Judah resembled his father's sins, and bore his father's image. Our parents have handed down to us a legacy of sin, and we were by nature children of wrath, even as others. Parents cannot be too deeply and too constantly impressed with the importance of presenting before their offspring a holy example, exhibiting in living characters and lives the loveliness and influence of Gospel-truth, the loveliness and influence of grace Divine. By a corrupt example, what myriads of children are led to hell; while we rejoice that multitudes of children, by a holy example, are allured and persuaded by the Holy Spirit to begin their journey to heaven.

PRAYER.

HOLY Spirit, our sanctifier and comforter, let gratitude and joy inspire our hearts, that we are permitted, on the return of another day, to present our morning sacrifice. We adore the condescension of our God, that the sinfulness of our persons and the imperfection of our services are no insuperable bar in our way to prevent the acceptance of our persons or the answer of our prayers. Gracious God, thou hast done much for us, and thy patience is great in having borne long with us under all our numerous and aggravated sins. Thou art he alone from whom cometh our salvation; and it is by thee alone we can be preserved from our spiritual enemies, and obtain deliverance from the sting of death. To whom therefore can we go, but unto thee? Lord, prepare our hearts for approaching thy throne, and enjoying fellowship with thyself. The preparation of the heart is from thee alone. O pour out upon us the spirit of grace and supplication.

We bless thee, O Lord, for the mercies of the night. We laid ourselves down to sleep, and we have risen again in safety, for thou hast sustained us. In all the duties and engagements of this day, may we be disposed to glorify thy name. In all places, in all employments, and in all societies, may we be preserved from evil, and may we discover the sanctifying influence of religion on our heart, our conversation, and our lives. May we enjoy thy power as our guard, thy wisdom as our guide, and thy promises as our consolation. Along the vale of life may we be led by thy wisdom; and, when our journey terminates, may we be brought to thy kingdom and glory.

We adore thee, O Lord, in thy sovereignty, in permitting wicked kings to reign over nations, as a punishment of their sins. May our beloved land be preserved from the heavy calamity of wicked and profane rulers. Give unfeigned piety to our legislators and our magistrates; that they may not only be holy toward God, but righteous toward men. May our rulers resemble Asa, who did that which was right in the eyes of the Lord, as did David his father.

We adore thee, O Jesus, as the King of kings. Thou art possessed of every perfection; justice and judgment are the security of thy government, while thy mercy and truth diffuse innumerable blessings among thy loving and devoted subjects.

We find, O Lord, that Abijam walked in the sins of his father: mercifully prevent that we should exhibit before our children an example of sin, to betray them from thy paths.

As thy servant Asa endeavoured to improve the corrupted inhabitants of the land over which he reigned, may we individually be enabled to remove from our hearts and lives what is offensive to God and injurious to the soul.

When our present life comes to a close, may we die in peace, as Asa died. O impart unto us that lively faith in Christ by which we shall smile at death's alarms, and look upon the last enemy as a conquered foe.

May our prayers come up with acceptance before thy throne, through Jesus Christ, our Lord and Saviour. Amen.

PLEASURES OF BENEVOLENCE.

Oswestry. Staines Brancoale. L. M.

1 O WHAT stupendous mercy shines
Around the Majesty of heaven!
Rebels he deigns to call his sons,—
Their souls renewed, their sins forgiven.

2 Go, imitate the grace Divine,—
The grace that blazes like the sun;
Hold forth your fair, though feeble light,
Through all your lives let mercy run;

3 Upon your bounty's willing wings
Swift let the great salvation fly;
The hungry feed, the naked clothe;
To pain and sickness help apply. Anon.

ROMANS XII.

Practical Duties.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophecy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love: in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Reflections upon Rom. xii.—Did Jesus present himself a sacrifice for us upon the altar of the Divine nature? Did he shed his blood for us? Did his body experience the agonies of crucifixion for us? In presenting himself a sacrifice for us, did his blessed and spotless humanity expire upon the accursed tree? Then how just, how important, how necessary, that we should dedicate ourselves and all we are and have to his service and glory. Pride is the characteristic of a child of Satan, but humility is a characteristic of a child of God. May we be clothed with humility! May this grace be our daily exercise! May it be our daily apparel! The believer, in addition to his natural talents, has spiritual and saving gifts. These are given by the Divine Donor for the very highest purposes and the most important ends—namely, his own glory, his people's good, and the interests of Zion. In proportion as the graces of the Spirit are in lively exercise in the believer's heart, is he alive to the holy, sacred ends for which his gifts were bestowed, and diligent in devoting all to the service and honour of his Saviour and his God. The Gospel inculcates pure and universal morality. It especially teaches, that we were not made for ourselves alone, that we are all members of one great redeemed family, whose spiritual prosperity should be the object of our affectionate interest, and the subject of our earnest prayers.

PRAYER.

O LORD our God, the God of salvation, the God and Father of our Lord and Saviour Jesus Christ, thou art incomprehensible in thy nature, and infinite in all thine excellences. All things are before thine eye, which is omniscient, and all things are at thy disposal. Thou wilt overrule every event for declaring thy glory and accomplishing thy will. How unfit are we to appear before the throne of an all-seeing, heart-searching God! We would therefore supplicate the Holy Spirit to give us that devotional, reverential frame, and those holy Divine graces, which are so necessary in approaching the mercy-seat of a prayer-hearing God.

O Lord, we acknowledge our unworthiness of the mercies we have received during the past day. We thank thee for the exercise of our mental powers, and for the degree of health and bodily strength we enjoy. Lord, give us better blessings than those which are natural and temporal; give us blessings which are spiritual and eternal. Keep and bless us this night, and may thy powerful hand avert from us every description of danger. We feel our need of sleep and repose: may we be refreshed by these blessings. May our bodily wants and bodily weakness remind us often of another and a better state, where the infirmities of mind and body are for ever unknown. Lord, prepare us for the sleep of death; and when our mortal eyes shall cease to see the glory of the natural sun, may the eyes of our soul be opened to behold the unveiled glory of God and the Lamb.

Gracious Spirit, bless to us the suitable and practical counsels we have now read. Incline our hearts to follow and obey them. Now we would dedicate to the Lord our God our bodies and our souls. We seek thy heavenly grace, that we may present ourselves living sacrifices, holy and acceptable, which is our reasonable service.

May our dear children be persuaded to make an early surrender of themselves to Jesus. Never may they be left to give up their bodies and souls to the service of Satan or the vile drudgery of carnal lusts.

Lord, deliver us from the corruptions of a depraved and an ensnaring world. Suffer us not to be conformed to the world in its sinful maxims and polluting pleasures. We long for the transforming influence of the Spirit, by which our mind may be renewed, and the image of Jesus impressed on our soul.

Gracious God, inspire us with holy benevolence. Ever may we be kindly affectionate one toward another, in honour preferring one another. Give us sympathy for the indigent members of the family of Christ. As far as providence has given us the power, may we distribute to the necessities of the saints. We pray that we may ever be the lovers, the promoters, and the followers of peace. As a family may we be blessed with that Gospel peace which is the prelude of the peace of heaven.

Graciously hear, answer, and forgive, for Jesus our Redeemer's sake. Amen.

PROVIDENCE.

Bethel New. Arabia. Staughton. C. M.

1 THY wisdom, power, and goodness, Lord,
In all thy works appear:
And, O! let man thy praise record—
Man, thy distinguished care!

2 From thee the breath of life he drew;
That breath thy power maintains;
Thy tender mercy, ever now,
His brittle frame sustains.

3 Yet nobler favours claim his praise,
Of reason's light possessed;
By revelation's brightest rays
Still more divinely blessed.

4 Thy Providence his constant guard,
When threatening woes impend,
Or will the impending dangers ward,
Or timely succours lend. STEELE.

1 KINGS XVII.

Elijah fed by Ravens.

AND Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

REFLECTIONS UPON 1 KINGS XVII.—Elijah was one of the most wonderful of God's saints and prophets that ever lived upon the face of the earth. His name excels every other name given even to the most distinguished of prophets. It literally signifies, "My God, he is Jehovah!" God was pre-eminently his God: he was pre-eminently with him all his life, as his counsellor, his comforter, and his defender. He enjoyed in a most especial degree the fellowship of his God. Never were prayers more powerful than the prayers of this holy man, whether in a way of judgment, or in a way of mercy. His most interesting life was accompanied with the most splendid miracles, in a period of the darkest idolatry and contempt of Jehovah; and miracles which made him the terror of the worst of kings, and the most corrupted of priests.

PRAYER.

WE adore thee, O God of our salvation, as the Divine and inexhaustible source of all blessings. We thank thee for the gracious protection of another night, and that we hear the voice of mercy saying unto us, They that seek me early shall find me. May we, as a family, answer in the language of holy and animating devotion, O Lord, thou art our God, and early will we seek thee. Would to God that all possessed the spirit which animated thy servant, when he said, Unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. I prevented the dawning of the morning, and cried; I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word. We would earnestly long for those sacred and animating emotions which warmed the Psalmist's heart; and would sincerely mourn in the presence of God, that our devotions are so languid, and our hearts so cold.

We look to God for grace to live up this day to the great end of our being. May we not be slothful in business, but fervent in spirit, serving the Lord. Let us not be left to seek temporal blessings in preference to spiritual mercies, nor the comforts of the body before those of the soul. O teach us to seek the kingdom of heaven *first*, believing, according to thy word, that all other things shall be added unto us.

We adore thee, O Lord, as the God of providence. We hear thy voice in the refreshing breeze, and we see thy goodness in the descending showers. When thou seest meet to punish a nation for their sins, how easily canst thou restrain the clouds from sending down rain, and how soon art thou able to involve a nation in all the calamities of destroying famine! Thus thou didst punish guilty Ahab and his guilty subjects; for years thou didst withhold the blessings of rain and dew. We thank thee for not dealing thus with our guilty nation; thou hast given us the former and the latter rain. And we praise thee for the appearance of plenty with which our valleys and our plains are adorned.

We adore thee, O Lord, for all those gracious and Divine interpositions of thy Providence in behalf of thy people so numerously recorded upon the pages of inspiration. Thou didst often appear miraculously in behalf of thy prophets and people. Give us, we earnestly pray, a lively faith in thy promises for temporal blessings as well as for spiritual comforts. If we are exposed to indigence and straits, may the remembrance of the ravens which were sent to feed Elijah, and the supplies he received from the barrel of meal and the cruse of oil in the house of the widow of Zarephath—may this convince us that thou wilt never leave us, that our bread shall be given us, and that our water shall be sure.

O that our beloved children may never feel the suffering of the want of bread. But, above all, may they and our domestics hunger and thirst after righteousness.

May all of us dwell high in the Divine favour; and may our place of defence be the munition of rocks. We desire, O Lord, to trust in thee for life, for death, and for the eternal world. Hear our feeble prayers, for our adorable Redeemer's sake. Amen.

GOVERNMENT FROM GOD.

British. Carr's Lane. London. C. M.

1 ETERNAL Sovereign of the sky,
And Lord of all below,
We mortals to thy majesty
Our first obedience owe.

2 Our souls adore thy throne supreme,
And bless thy providence,
For magistrates of meaner name,
Our glory and defence.

3 Let Cæsar's due be ever paid
To Cæsar and his throne;
But consciences and souls were made
To be the Lord's alone. WATTS, 145, *B. II.*

ROMANS XIII.

Subjection to Magistrates.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

REFLECTIONS UPON ROMANS XIII.—Is submission to human authorities essentially necessary for our own individual happiness, and for the well-being of society? How much more necessary, just, and advantageous it must be to yield implicit obedience to the authority of Jesus, who is both our Saviour and our King. If the violating of human laws be so injurious, an impenitent violation of the laws of Christ must be attended by consequences fatal and irreparable. Good earthly government never fails to prove a blessing to men: inestimable are the blessings which flow from the government of Christ, Zion's renowned and gracious King; and of whom it is said, as it never could be said of any earthly rulers, "Justice and judgment are the habitation of his throne, mercy and truth go before his face." When the grace of Divine love has taken possession of the soul, it is the blessed fountain whence flows the performance of those duties we owe to our rulers, our relatives, our neighbours, the Church, ourselves, and our God. If all our duties we are required to perform be compared to a machine, consisting of numerous wheels, love is the main spring which must move the whole: otherwise, all will be motionless and dead.

PRAYER.

MOST blessed and glorious Jehovah, we thy creatures, dependents, and subjects, encouraged to approach thee under the merit of our divine Advocate, adore and praise thee as the unlimited and absolute ruler of the universe, from whom all righteous and legitimate authority and government proceed. It is by thee kings reign and princes decree justice. It is by thee princes rule, and nobles, even all the judges of the earth. We adore thee, God of salvation, in the glory and extent of thy dominion.

High as the heavens are above the earth thou dost reign the Creator, God; and thine awful rod extends as far as the limits of creation.

We present the tribute of thanksgiving for the goodness which we, as thy subjects, have experienced at thy gracious hand this day. Every portion of our time proclaims, The goodness of the Lord endureth continually. While we have reason to rejoice that thy goodness is daily, we have reason to lament that our sins are daily. Lord, extend, through Christ, thy pardoning goodness to the sins of the past day; and may all of us have reason to believe that by an act of pardoning goodness thou hast removed our sins from us, as far as the east is distant from the west.

We seek the blessing of God on the word read. We thank God for the constitution and advantages of civil society. We thank thee that our lot is cast in a country where rulers and laws exist, under which great security is given to our life, our property, our liberties, and our religious privileges. We praise God that we have the unspeakable privilege of sitting down under our own vine and our own fig-tree, none daring to make us afraid. We thank thee that not a few of our rulers fear God; and we earnestly pray that all our magistrates and legislators may be adorned with Divine grace. May they ever trace the authority they possess to Christ, the Lord of lords; and may they employ their influence and power for the glory of God, and for advancing the prosperity of Immanuel's kingdom. Give to them a spirit of wisdom and understanding, a spirit of counsel and of might, a spirit of knowledge and of the fear of the Lord.

Wherever wicked and tyrannical rulers are found, either mercifully renovate their souls with Divine grace, or, in compassion to those who are suffering under their iron yoke, do thou remove them from their authority.

As it is our duty to pay lawful tribute to earthly rulers, may we never forget to render the tribute of love, of homage, and obedience to our Saviour and Lord.

O Jesus, make our dear children thy loving subjects. May they love thee as a gracious and condescending King. Ever may they consider thy yoke easy and thy burden light.

We thank thee, O Lord, not only for the doctrines, but also for the morality of the Gospel. Blessed Jesus, thou author of the Gospel, in conformity to thy will, may we be careful to owe no man anything, but to love one another. Let our family and our congregation be distinguished for Christian love. And by thy Spirit may we put on the Lord Jesus, and make no provision for the flesh to fulfil the lusts thereof.

We commit ourselves to thy care this night. Hear our humble prayers, for Jesus our Divine Redeemer's sake. Amen.

SANCTIFIED AFFLICTION.

Stockgate's Dream. Calton Hill. Lewes. Painswick. P. M.

1 IN the floods of tribulation,
While the billows o'er me roll,
Jesus whispers consolation,
And supports my fainting soul:
Hallelujah, Hallelujah,
Hallelujah, Praise the LORD.

2 Thus the lion yields me honey,
From the eater food is given;
Strengthened thus I still press forward,
Singing as I wade to heaven,—
Sweet affliction, sweet affliction,
And my sins are all forgiven.

3 'Mid the gloom, the livid lightnings
With increasing brightness play;
'Mid the thorn-brake beauteous flowrets
Look more beautiful and gay:
Hallelujah, &c.

S. PEARCE.

1 KINGS XVII.

Widow's Son raised to Life.

AND it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

1 KINGS XVIII.

Elijah and Obadiah.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

SUGGESTIONS UPON 1 KINGS XVII., XVIII.—Parents are much tried by the maladies with which their beloved offspring are visited in infancy and childhood. The sufferings of the children are the sorrows of the parents. Believers are taught to believe and enjoy this truth, "That while God does not afflict his people willingly—that though he takes no delight in their afflictions as such, he afflicts them wisely, mercifully, and beneficially." When may we know and conclude our afflictions are sanctified? This is the case when they deeply and penitentially humble us, by bringing our sins to remembrance. Many have to mourn over the untimely death of their children, and think that all these things are against them. But the child of God is taught to believe, that his dear little children removed by death are taken away from the evil to come, and that they are removed to a heavenly home, for ever to enjoy a Saviour's smiles.

PRAYER.

O LORD our God, thou art sovereign, wise, and just in all the afflictions of the children of men. We rejoice that no affliction ever befalls thy people, which is not mingled with thy goodness. We praise thee that the sufferings of thy people are not permitted to accomplish the destruction, but are employed to promote the improvement, of those that love thee. We rejoice that thou hast said, Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction.

We thank thee, gracious God, that we are not now laid upon the bed of affliction, but are permitted and enabled, in the enjoyment of some degree of bodily health and mental tranquillity, to approach thy throne, after the darkness and retirement of another night, and present our morning supplications. We seek thy grace to guide us this day in our various duties, whether these duties respect time or eternity, the soul or the body, earth or heaven. Lord, preserve us from falling into temptation. Give us strong desires to seek and do thy will, and strong desires to avoid whatever is opposed to thy holy and Divine pleasure.

We humbly crave the blessing of the Holy Spirit on what we have now read. We adore thee in the affliction which deprived the pious widow of Zarephath of her beloved son and her only child. We thank thee that the death of her child brought her sin to her remembrance. Lord, grant that all our afflictions may bring our sins to our remembrance. God forbid that we should be hardened under our afflictions, which are sent by a wise and gracious God to soften our hearts, to alienate our affections from earthly objects, and raise our hopes and desires to heaven. In taking a review of all our afflictions, we pray that we may have just cause to acknowledge, Lord, thou hast proved our suffering souls in thy mercy, to make our graces shine, as silver is refined by burning coals.

We bless thee, O Lord, for the displays of thy mercy given to thy people in the furnace of affliction; for supporting them under their afflictions, and for giving them sometimes the most unexpected deliverances. We adore thee in thy compassion toward the bereaved widow whose son was miraculously raised to life by thy servant Elijah. We thank thee for the great honour thou hast affixed to the humble, earnest prayers of thy people, and for the instances recorded in Scripture of miraculous answers given to their believing supplications.

As the prophet prayed for the natural life of the widow's son, so we would pray for the spiritual life of our dear children. Let them no longer remain in a state of spiritual death.

O have mercy on all our relations who are dead in trespasses and sins. May a principle of spiritual life be communicated to them, which will issue in a life of immortality in heaven. We lament over the wages of sin, which is death; O give us reason to rejoice over the gift of God, which is eternal life, through Jesus Christ our Lord! We present these humble prayers before thee, with all their imperfections, and lift up our eyes to thee for acceptance, for our Saviour's sake. Amen.

LOVE TO OUR NEIGHBOUR.

Warwick. Roxton. Charmouth. C. M.

1 FATHER of mercies! send thy grace,
All-powerful from above,
To form, in our obedient souls,
The image of thy love.

2 O may our sympathising breasts
That generous pleasure know,
Kindly to share in others' joy,
And weep for others' woe!

3 When the most helpless sons of grief
In low distress are laid;
Soft be our hearts their pains to feel,
And swift our hands to aid.

DODDRIDGE.

ROMANS XVI.

Paul's Salutations.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the Church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household.*

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

25 Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory, through Jesus Christ for ever. Amen.

REFLECTIONS UPON ROM. XVI.—Phebe was only a humble servant; yet, on account of her piety, zeal, and activity, she was instrumental, in the hand of God, in rendering the Church and cause of Christ the greatest service in the days of their early history. While the names of kings and of heroes are forgotten, her honoured name is preserved upon the page of inspiration, and shall be for ever held in remembrance. May we all feel powerfully and effectually influenced by the example of Phebe, this humble, honoured maid-servant. May the genuine language of our hearts be, "Lord Jesus, I am thy servant, what wilt thou have me to do?" How different from Priscilla and Aquila, are many professors of the faith!—instead of being helpers to the ministers of Christ, they are *hinderers.* That is a noble ambition which God will honour, bless, and accept—namely, an earnest desire to be instruments in the hand of the Spirit, by giving help, succour, and encouragement to the faithful ministers of Christ, who are employed in the most sacred and important work that can possibly occupy the attention of men, or of angels—namely, holding up Christ and salvation, and making known his unsearchable riches to a perishing world.

PRAYER.

WE adore thee, O Lord, as the Lord our God, and as a God of boundless benevolence and mercy. Thou art the FATHER of mercies, delighting in the happiness of thy creatures, and making thy sun to shine alike upon the evil and the good, and causing the rain to descend upon the just and the unjust. We thank thee for the enjoyment of all that goodness, temporal and spiritual, we have experienced in the past day and enjoyed in the past week. We praise thee that another opportunity is afforded us at the end of the week to acknowledge thy mercy, and to supplicate the continued communication of thy goodness, till our bodily eyes are shut in death; yea, to remain with us during an endless immortality.

We invoke the protecting care of our heavenly Father during this night. If consistent with thy wise and sovereign arrangements, may we rise, on the morning of the sacred Sabbath, from our bed, refreshed with sleep, and invigorated and animated for the holy services of thy sanctuary.

May all thy ministering servants enter upon the engagements of the day with spiritual animation and with holy vigour. May they be like giants refreshed; may they resemble the strong man, ready to run a race. May their hearts be warmed with Divine love, and may thy most blessed word fall with burning ardour from their lips. But above all, may the unction of the Holy Ghost accompany a preached Gospel. O take thy word, the incorruptible seed, and where it is sown may it spring up in many hearts, and bring forth a rich harvest of converting grace, and of the fruits of righteousness.

Let a preached Gospel be to our children and servants a saving message; and, while hearing the word with their external ear, may their hearts inwardly experience its quickening power.

Lord, bless to us that holy and abundant manifestation of Christian and apostolical love of which we have now read. When we think of that warm display of Christian affection, so beautifully expressed by thy servant in his letter to the Roman Church, what reason have we to mourn over the coldness of our love to our Saviour, and to those who bear our Saviour's image, breathe his spirit, and appear clothed in his righteousness! Lord, increase our love to thyself, and our love to thy saints. May each of this family, may all our relatives and friends, and may all who constitute the congregation to which we belong, be enabled with the heart to employ the language of an Apostle: We know that we have passed from death to life, because we love the brethren.

Lord, graciously bestow on us these comely excellences, which adorned those humble, active, primitive Christians of whom we have now read. May we resemble Phebe, who was a succourer of many. Like Aquila and Priscilla, may we be helpers in Christ Jesus. As a family may we be beloved in the Lord, and may we labour much in the Lord. Graciously hear our prayer, for Jesus' sake. The grace of our Lord Jesus be with us all. Amen.

To God, only wise, be glory, through Jesus Christ, for ever. Amen.

SIN PUNISHED, SAINTS SAVED.

Folkstone. Peter's. Gould's. L. H.

1 GREAT God, how oft did Israel prove
By turns thine anger and thy love!
There in a glass our hearts may see
How fickle and how false they be.

2 How soon the faithless Jews forgot
The dreadful wonders God had wrought!
Then they provoke him to his face,
Nor fear his power, nor trust his grace.

3 The Lord consumed their years in pain,
And made their travels long and vain;
A tedious march through unknown ways,
Wore out their strength, and spent their days.

4 Yet did his sovereign grace forgive
The men who not deserved to live;
His anger oft away he turned,
Or else with gentle flame it burned.

WATTS, *Ps.* 78, *p. IV.*

PSALM LXXXI.

God's Kindness.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange God be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

REFLECTIONS UPON PSALM LXXXI.—Is Jesus our strength and salvation? then he deserves our loudest, sweetest, and most loving songs of praise. What reason we have for thankfulness and joy, that we have so rich, and diversified, and suitable a collection of inspired songs, by which we are assisted in presenting our sacrifices of praise before the throne of grace; and also taught by the Spirit to make melody with our hearts unto the Lord. God's deliverances of his Church and of his individual saints furnish matter of never-ceasing songs of thanksgiving and praise. While pious Israelites proceeded in their journey through the wilderness to Canaan, great were their emotions of gratitude and love when they remembered their unparalleled deliverance from the galling bondage of Egypt, and their miraculous passage through the Red Sea. Though God taketh no pleasure in the troubles of his people, he takes the greatest pleasure in changing them into blessings, and in listening to their earnest, believing, and loving supplications, which in the day of trouble ascend before his throne.

PRAYER.

O LORD our God, we praise thee for another day of sacred rest, another day of the Son of man—another day, the emblem of that eternal day of heavenly rest on which thy people shall enter, when the present night of their sorrow, temptation, and trial has come to an end. We thank a gracious and a special Providence that we have been refreshed and preserved during the past night. O Lord, we would begin the day by calling on thy name. With the Psalmist we desire to say, O Lord, thou art our God, early will we seek thee. We acknowledge that this world in itself, and as it respects the concerns and wants of the soul, is a dry and thirsty land, where no water is. May we look forward with earnest expectations to thy public ordinances, that we may see thy power and thy glory. O let our souls be satisfied as with marrow and fatness, when we surround thy Gospel table, and when thy rich blessings are presented before us for our acceptance. Blessed shall we be, if each one of us shall be able to say respecting the rich and the spiritual provision of thy house and of thy holy, hallowed day, Not all the rich dainties of a feast can please my soul so much, as when I taste the provision of thy house, and dwell in thy presence.

O Lord, fulfil thy gracious promise in the experience of all thy ministers. Thou hast said, Lo! I am with you alway. O enable them to lay hold of this promise; then they shall enjoy thy help, and in thy strength shall be successful in pulling down the strongholds of corruption and rebellion. Make them faithful in addressing the hearts and consciences of men, faithful in exposing the corruptions of the heart, faithful in showing the vanity and danger of false grounds of confidence and hope, faithful in proclaiming the unsearchable riches of Christ, and faithful in showing the necessity of the influences of the Spirit for the conversion of sinners and the edification of saints.

Have mercy on the thousands of the rising race who shall be assembled this day for the purpose of Divine instruction. O Lord, have mercy on these lambs of thy flock. Take them up into thine arms, and bless them.

May our dear children be introduced into the flock of Christ, and be enabled with the Psalmist to sing, The Lord is my Shepherd, I shall not want. May our servants taste the pure joys of religion, and drink of the waters of salvation.

Have mercy on our rulers. May they hearken unto thee, and walk in thy ways; then thou wilt subdue their enemies, and turn their hand against their enemies. God forbid that our rulers should ever provoke thee to say respecting them, So I gave them up unto their own hearts' lusts, and they walked in their own counsels.

We pray, O Lord, for the afflicted who are unable to appear in thy courts this day. Have mercy on such of them as are *graceless*, and lead them to Jesus, who alone can comfort the soul amid the sorrows of life. O convince them of the dreadful folly of living without HIM who is the only comforter of the afflicted. And have mercy on the afflicted who fear thy name; and enable them this day to glory in tribulation, and look forward to the joys of heaven.

Mercifully hear our prayers, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

MAGISTRATES WARNED.

Bath Auriculo. Lutton (Canada). Islington. L. M.

1 AMONG the assemblies of the great,
A greater Ruler takes his seat;
The God of heaven, as Judge, surveys
Those gods on earth, and all their ways.

2 Why will ye then frame wicked laws?
Or why support the unrighteous cause?
When will ye once defend the poor,
That sinners vex the saints no more

3 Arise, O Lord, and let thy Son
Possess his universal throne,
And rule the nations with his rod;
He is our Judge, and he our God.

WATTS, *Ps.* 82.

PSALM LXXXII.

Advice to Magistrates.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, Ye *are* gods; and all of you *are* children of the most high.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

PSALM LXXXIII.

Miserable End of the Enemies of the Church.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent: they are confederate against thee:

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

REFLECTIONS UPON PSALM LXXXII., LXXXIII.—Dignified is the office of magistrates, as the deputies of God. And with solemn awe and strict equity ought they to fix their decisions, as in God's presence, and as accountable to him. Yet how commonly do many of them indulge themselves in injustice and partiality! For want of substance to obtain their rights, the poor are ordinarily trampled upon by unjust and cruel oppressors: but God is their guardian; and let wicked magistrates do their worst, he will at last redress the grievances of his poor and afflicted ones. When rulers are wicked, let us fervently pray that God may soon subdue the world to the righteousness and government of his Son. When God in answer to the earnest and believing prayers of his persecuted people, lifts up his voice against the enemies of his Church, it is louder and more terrible than the thunders of the sky. For a season the enemies of Zion may appear to prosper and triumph; but they are preparing for themselves a dreadful doom. Now, they will not open their eyes to see their sin and their guilt; but when the day of God's vengeance comes, their eyes shall be open to see the cup of wrath, the very dregs of which they shall be compelled to drink. Often they have sought and attempted the utter destruction of Christ's cause and kingdom; they have always failed, and they must always fail. For what can human craft do in contending with boundless wisdom and human weakness—in fighting with omnipotent power?

PRAYER.

O LORD our God, with humility and reverence we would approach thy throne of grace, through the merit of our Divine and merciful Redeemer. We adore thee as the ruler of princes, and the ruler of angels. Thou art he who standeth in the congregation of the mighty, and who judgeth among the gods. Thou dost observe and control and overrule all the decisions of earthly kings and earthly rulers. How often hast thou in mercy to thy people defeated their proud and tyrannical purposes! how often hast thou said to them, Hitherto shalt thou come, and no farther; and here shall the proud waves of thy pride and cruel ambition be stayed! Thy name alone is Jehovah. This thy name thou wilt not give to another, and this is thy glorious memorial, which shall endure to all generations. Thou art the Most High over all the earth; and all kings and princes and conquerors are only grasshoppers in thy sight. O impress the minds of earthly rulers with a deep and humbling sense of thy glory, thy might, and thy sovereignty. May they feel their own insignificance when compared with thee; and may they remember that they are accountable to thee, and that there is a day fast approaching when, like other men, they shall stand before thy tribunal, and hear a just and impartial sentence pronounced upon them by Christ, the judge of all.

Teach all our rulers, and all the rulers of the earth, to place Jesus before them as their pattern, and may they walk in his footsteps as their example. May righteousness be the girdle of their loins, and faithfulness the girdle of their reins.

We thank thee, O thou King of Zion, that the Gospel has been preached this day in many parts of the earth by thy faithful servants. We praise thee for all thy gracious assistance which has been afforded to thy ministers, and for all that edification and comfort which has been imparted to thy people. Especially we would thank thee for that saving benefit which has been extended to perishing sinners, in bringing them from under the degrading slavery of sin and Satan, and introducing them to the glorious liberty of the children of God. O Lord, we would rejoice over their deliverance, and join our thanksgivings and praises with the songs of praises before the throne.

Blessed Jesus, make our dear children and servants the subjects of converting grace, if they have not yet tasted the sweet joys of Divine love.

We pray for aged pilgrims. Encourage their hearts with the animating prospect of being for ever with the Lord, when the infirmities of old age shall afflict them no more for ever. May they mount up with wings as eagles; may they run, and not be weary; may they walk, and not faint. Make them in old age to flourish like the palm-tree, and grow like the cedar in Lebanon.

We commit ourselves, and all our beloved connections and friends, this night, to the care of our new-covenant God. O hear our prayers, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

NOT ASHAMED OF THE GOSPEL.

Melchisedec. Walham. Grove House. C. M.

1 I'M not ashamed to own my Lord,
Or to defend his cause,
Maintain the honour of his word,
The glory of his cross.

2 Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.

3 Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour. WATTS, 103, *B. I.*

1 KINGS XVIII.

Elijah, Obadiah, and Ahab.

AND as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord, what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel: but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

REFLECTIONS UPON 1 KINGS XVIII.—In whatever place, or in whatever circumstances true believers meet, like Obadiah and Elijah, they recognise and love each other as children of the same family, redeemed by the same Saviour, and travelling to the same heaven. As in the case of Ahab, we find that the most wicked of masters have sometimes the best of servants. Ahab was the vilest idolater, and his servant Obadiah the most faithful and devout worshipper of the God of Israel; the only, the living, and the true God. God overruled Obadiah's service in Ahab's house for most important ends; and one of these consisted in this holy influential man's hiding an hundred of the Lord's prophets in a cave. How commendable when pious servants, in graceless families, lay themselves out for usefulness in Christ's cause.

PRAYER.

O LORD our God, we desire, as thy humble and unworthy suppliants, to draw near to thy throne, under a reverential impression of thy glorious and unbounded majesty. O what reason have we to rejoice that the God of glory is a God of grace, and that God is as glorious in his grace and mercy as in any other of his attributes! O Lord Jehovah, thou art he who framed the globe, and who built the firmament of the sky. The shining worlds on high, the blessed residence of angels, are thy workmanship. There thou art arrayed in robes of uncreated light, compared with which the brightest created glory sinks into complete obscurity. How divinely bright, thou great Immanuel, thy beauties shine amid the spirits of just men made perfect, who are raised from ignominy and sin by thy blood and righteousness, to sit beside thee on thy throne, and to be sharers of the blessedness of thy triumphs and thy glory! O that all who are kneeling before thee may now receive thee by faith as their Surety and Saviour! then shall they be associated for ever with those glorious bands who for ever live in the enjoyment of all that felicity which is peculiar to the beatific presence.

What reason have we to thank a gracious Providence for the preserving care we have experienced during the past night, and that we are now assembled in thy presence and around the domestic altar in circumstances of comfort and of peace! Give us thy Holy Spirit, that we may serve thee faithfully this day, that we may be preserved from the snares of a corrupting world, and that our lives and actions may adorn the Gospel of Christ.

Bless to us the important history we have now read. May all of us resemble Obadiah, the servant of king Ahab, in love to thy ministers. May we be instructed to love them, for the sake of their Divine Master, for the sake of the Gospel, and for the sake of thy kingdom. Lord, have mercy on all thy persecuted servants, whether they are openly persecuted by wicked magistrates, or more privately by the crafty enemies of thy church.

O Lord, put the spirit of Elijah into the minds of all thy ministers. Deliver them from the fear of men and of princes. May they openly yet prudently expose the sins of the great before whom they are called to preach, as Elijah, with manly fidelity, exposed the sins of Ahab, who had forsaken the commandments of the Lord, and followed Baalim.

Lord, show compassion to our beloved offspring, and let them not halt between two opinions, whether they shall serve sin or Christ. O give them and our servants grace to decide now, and surrender themselves to the love, the faith, and the service of Jesus.

Prepare us, gracious God, for all the duties, temptations, events, and trials of this week. All we ask is only for our dear Redeemer's sake. Amen.

THE GLORY OF CHRIST.

Christian Soldier. Warfare. Gloucester. L. M.

1 NOW be my heart inspired to sing
The glories of my Saviour King,
Jesus the Lord; how heavenly fair
His form! how bright his beauties are!

2 O'er all the sons of human race
He shines with a superior grace;
Love from his lips divinely flows,
And blessings all his state compose.

3 Dress thee in arms, most mighty Lord,
Gird on the terror of thy sword,
In majesty and glory ride,
With truth and meekness at thy side

4 Thine anger, like a pointed dart,
Shall pierce the foes of stubborn heart;
Or words of mercy, kind and sweet,
Shall melt the rebels at thy feet.

WATTS, *Ps. 45, p. 1.*

1 CORINTHIANS I.

Paul's affectionate Salutation.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother.

2 Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in everything ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius:

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanus: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

REFLECTIONS UPON 1 COR. I.—No human priesthood can make mortals like themselves ambassadors of Christ. Their office immediately emanates from Jesus, our real High-priest. And those he calls, he qualifies. What a comfort it is to faithful ministers, when, like Paul the holy Apostle, they enjoy the satisfying evidence that they have the call of Christ, and the sanctifying preparation of his Spirit. Of all places on the face of the earth, for the introduction of the Gospel, and the planting of a Christian Church, Corinth was the most hopeless. Idolatry the most gross, licentiousness the most extensive and disgusting, and philosophy the most influential, stood in the way of the entrance of the Gospel, as a wall of brass. Nothing can withstand Jehovah's purpose, or successfully resist the power of his omnipotence. He spoke the word, and a breach was made in the formidable wall. The Gospel entered. The banner of salvation was unfurled, and a Christian Church planted.

PRAYER.

HOLY Spirit, our guide and comforter, breathe upon us thy gracious influences; then we shall draw near the throne of God as children to a Father. We adore thee, O Lord, as our King; we bow down before thy blessed sceptre, and we rejoice in thy gracious government. O teach us and enable us to praise thy name for ever and ever! May we in reality enter upon that work of believing adoration and praise on earth, which will be continued through all eternity, in the heavenly world, in loftier and purer strains. May a due and lasting impression be produced on our minds by the portion of the sacred records to which we have now listened. May our eyes be opened to see wondrous things in thy laws. Convince us that there are more wonderful things to be seen on the pages of the inspired volume than we can see upon the starry sky, and that the perfections of the Divine nature are more remarkably exhibited by the word of God than by the works of the visible universe. If there are any among us spiritually blind, graciously open the eyes of our understanding, and suffer our minds no longer to remain enveloped in the dark clouds of spiritual ignorance and moral death.

We pray, O Lord, that all of us may resemble the Corinthian converts; may we be sanctified in Christ Jesus, and called to be saints. We have the name; O may we have the dispositions, the graces, the attainments, and the spirit of saints. Like thy saints, may we love the name of Christ; to us may it be as ointment poured forth; may it be fragrant and refreshing to our minds, travelling through the wilderness of this world, and looking onward to the joys of heaven. We bless thee, O Lord, for the institution of the ordinance of prayer. Grant that all of us may be instructed in this most sacred and profitable exercise; and daily may we call on the name of Jesus Christ our Lord. O Jesus, we acknowledge thy Divinity, and we would unite with primitive Christians in giving thee Divine homage, and in calling on thy blessed name in the exercise of prayer.

Holy Spirit, teach our beloved children and domestics the important lesson of earnest and believing prayer. Convince them of the necessity of prayer, and that it is vain to expect the joys of immortality after a prayerless life.

We thank thee in behalf of all our beloved relatives, who are the partakers of saving grace, which is given them by Jesus Christ. May our remaining friends, who have not yet obtained the treasure of Divine grace, soon receive it from the hand of mercy. Say to them, O Jesus, I counsel of you to buy of me gold tried in the fire, that thou mayest be rich O make with them an everlasting covenant, and give them the sure mercies of David. May all of us rejoice on account of the future appearance of the Son of God; and may we long for his coming to judge the world. Accept of our thanks for the personal and family blessings we have this day received. May we, and all our friends, enjoy thy paternal care this night; and all we ask is for our Saviour's sake, the Lord Jesus Christ. Amen.

IDOLATRY REPROVED.

Mehetabel. Smyrna. Salem. C. M.

1 SAVE me, O Lord, from every foe:
In thee my trust I place;
Though all the good that I can do
Can ne'er deserve thy grace

2 Yet if my God prolong my breath,
The saints may profit by it;
The saints, the glory of the earth,
The men of my delight.

3 Let heathens to their idols haste,
And worship wood or stone;
But my delightful lot is cast
Where the true God is known.

WATTS, *Ps.* 16, *p. I.*

1 KINGS XVIII.

Prophets of Baal slain.

AND Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar, and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

REFLECTIONS UPON 1 KINGS XVIII.—We should never read of idolatry, or think of those who are the deluded worshippers of false gods, without thoughts of thankfulness to our God that we know him as the only, the living, and true God, that we enjoy the ordinances of religion as the appointed means of his worship, and are taught to look to the Holy Spirit for his gracious aid, and to rely on the atonement of Christ for acceptance. With what just scorn Elijah treated idolatrous worship; and with what dignified and holy sarcasm he treated the worshippers of Baal! Truly, idolatry is a display of the greatest impiety against God, and the greatest folly of man.

PRAYER.

O LORD our God, thou art God alone. There are lords many, and gods many, but thou alone art he who made the heavens; thou art he alone who art possessed of every perfection. We would exclaim in the language of astonished Israel, when fire came down from heaven and destroyed the sacrifice, The Lord, he is the God; the Lord, he is the God. We would address thee in the language of Elijah: Thou art the Lord God of Abraham, Isaac, and of Israel. Let the day soon arrive when it shall be known in all the earth that thou art Israel's God. Give us the pleasing evidence that we are thy servants, that all around us may see that we have been with Jesus, that we are on the Lord's side, that we are no more halting between two opinions, that we are for thee and not for another.

We confess, O Lord, the treachery and the corruption of our hearts. As Baal reigned in the hearts of his blinded votaries, we confess that the Baal of lusts and worldly-mindedness has long reigned in our hearts. Idols have been permitted by our own consent to occupy that place in our affections due to thee alone. O Saviour, deliver us from all our lusts and all our corruptions; expel them from our souls; let them not be only subdued, but destroyed.

Convince our dear children and servants of the natural depravity of the human heart. O give them, by thy Spirit, a discovery of their own hearts, as deceitful above all things, and desperately wicked. Holy Spirit, enable them thus to pray: Lord, bring me to Christ, renew my heart, forgive my sins, and keep me from evil.

God and King of Zion, mercifully look down on the myriads of the children of men living without the knowledge of thy name, and yielding to false gods that worship and adoration which is due to thee alone. We long and pray for the arrival of that day, when all the nations of the earth shall know that thou art the Lord God, and that thou art the God of salvation. We lament that the hearts of the greater number of the inhabitants of the earth are alienated from thee. Let the knowledge of thyself and of thy plans of mercy be diffused among the blinded and idolatrous nations, and let the hearts of men be turned unto thee.

We bless thee, most high God, that the true worship of thy name is established in our land. We thank thee for all the evidence thou hast given of the truth of thy Word and the Divine appointment of thine ordinances, by rendering them instrumental in the salvation of thousands. Thou hast never left thyself without a witness. Thou didst give a miraculous testimony in the days of Elijah; and in our day thou art giving many special evidences of the Divine origin of thy Gospel, in its blessed effects upon the hearts of thousands of our race.

We thank our God for the mercies of the night, and we implore the gracious presence and blessing of our God in all the duties and engagements of the day. All we ask is for Immanuel's sake. Amen.

CHRIST CRUCIFIED, THE WISDOM AND POWER OF GOD.

Kemsey. New Bethlehem. Old 100th. L. M.

1 NATURE with open volume stands
To spread her Maker's praise abroad,
And every labour of his hands
Shows something worthy of a God.

2 But in the grace that rescued man
His brightest form of glory shines;
Here on the cross 'tis fairest drawn,
In precious blood and crimson lines.

3 Here his whole name appears complete;
Nor wit can guess, nor reason prove
Which of the letters best is writ,
The power, the wisdom, or the love.

WATTS, 10, *B. III.*

1 CORINTHIANS I.

Gospel Preaching.

WHERE *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 CORINTHIANS II.

Simplicity of Preaching.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

REFLECTIONS UPON 1 COR. I., II.—Dark as midnight is the brightest intelligence, when compared with the omniscience of Jehovah; and the wisdom of men, and even angels, is folly, when compared with the wisdom of God. What an astonishing difference betwixt the philosophy of the wisest of heathen sages, and the glorious doctrines of the Gospel!—exhibiting the attributes of Jehovah in all their alluring excellence, the Son of God in all his loveliness and suitableness, and bringing life and immortality to light. May the Holy Spirit inspire us with unfeigned thankfulness for the glorious Gospel, which is the wisdom and power of God to them who believe. Numerous and powerful are the obstacles and impediments in the way of man's acceptance and belief of the Gospel of Christ. This is applicable to our whole race, of whatever age, and of whatever grade. But it is more especially and extensively true of the wealthy, the mighty, and the great. The allurements and temptations to keep the heart away from Christ, and to prevent his acceptance, are more numerous in connection with them, than with any other portion of our race. Let us, however, rejoice in the instances, of a most illustrious description, furnished by individuals of noble rank, who have lived and died the ornaments of the Christian faith.

PRAYER.

MOST merciful and mighty Jehovah, how incomprehensible is thy glory, and how inconceivable thy blessedness! Thou dwellest, O Lord, amidst the dazzling light of vast immensity. So ineffable is that glorious and uncreated light, that no mortal eye has ever been able to approach it, and shall never be able to behold its Divine brightness, till mortal is swallowed up in immortality. Holy Spirit, teach our souls to soar and rise above earthly things, and ascend in longing desires to thy celestial throne. Give those holy and sacred affections which will lead us to anticipate with holy delight the arrival of that period when, through the righteousness of Christ, we shall behold the Trinity in unity, the blessed Three, the undivided One.

We assemble before thee this evening, O prayer-hearing God, and we praise thee for the undeserved mercies of the day. Thou hast opened the hand of thy providential bounty, and afforded us our daily supply of mercies. May the offences of the day be graciously forgiven, and the events which are constantly passing over our heads be attended with thy blessing:

We thank thee, O Lord, that, when our exhausted nature needs rest, thou hast provided beds where we may lie down and enjoy the blessing of repose. If it is thy will, give us refreshing sleep.

Have mercy on the afflicted and diseased from whose eyes sleep shall be banished, and lead their minds to the meditation of those Divine doctrines and animating discoveries of the Gospel which will cheer their hearts amid the heaviest affliction, and by thy grace enable them to glory in tribulation also.

Lord, prepare the minds of our beloved children for the sufferings and sorrows which unavoidably await them in the journey of life. Now may they receive thy grace, which will effectually preserve them in every danger, and comfort them in every affliction.

Teach us, gracious God, to express our thankfulness for spiritual blessings. We thank thee that thou hast not left our world with no more light than the glimmering rays of human philosophy and wisdom. Glory to thy name for the Gospel of Christ. We praise thee that, though the men of the world have looked upon the preaching of the Gospel as foolishness, it hath pleased thee, by the preaching of the Gospel, to save them that believe. We rejoice that, though it is to unbelieving Jews a stumbling-block, it is both the wisdom of God and the power of God to those who are taught by the Spirit to see its excellence and feel its power.

O Lord, may all of us be in Christ, interested in his love, his righteousness, and intercession; and may Jesus, in his person, offices, and relations, be made of God unto us wisdom, righteousness, sanctification, and redemption.

Lord, teach all thy ministers, of every name, to imitate thy servant Paul, in simple, plain, affectionate, earnest, and faithful preaching. May their speech not be with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of their people may stand, not in the wisdom of men, but in the power of God.

Graciously hear our prayer, forgive our sins, and accept our persons, for Jesus' sake. Amen.

DECEITFULNESS OF SIN.

Bovey Tracy. Fallesworth. Walsal. C. M.

1 SIN has a thousand treacherous arts
To practice on the mind;
With flattering looks she tempts our hearts,
But leaves a sting behind.

2 With names of virtue she deceives
The aged and the young;
And while the heedless wretch believes,
She makes his fetters strong.

3 She pleads for all the joys she brings,
And gives a fair pretence;
But cheats the soul of heavenly things,
And chains it down to sense.

WATTS, 180, *B. II.*

1 KINGS XIX.

Jezebel's Wickedness, and God's Word to Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough: now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat: because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, *even* I only, am left: and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria.

REFLECTIONS UPON 1 KINGS XIX.—Ahab had sufficient proof by the miracle which was performed in the consuming of the sacrifices by fire from heaven, that the slaying of Baal's priests was a judgment immediately from God, and not an unauthorised act upon the part of Elijah. By such a miracle, connected with such a judgment, he was loudly and solemnly called upon to forsake his idols, and return to the worship of Jehovah, Israel's God. He, and his abandoned queen, were wedded to their idols, and after them they would go. And after them they did go, to their own destruction. They preferred weak, dumb idols, which could give them no help, before the Most High, who was willing and able to deliver them from all their enemies, to beautify them with his grace, and at last raise them to his heaven!

PRAYER.

GRACIOUS and Holy Spirit, lift our thoughts above sublunary things, and mercifully dispose our minds to praise and adore the glorious and the triune Jehovah. Thou art from everlasting God. Long before the lofty skies were spread and stretched out like a curtain, thou, O Lord, didst fill the throne of thine essential majesty. Myriads of ages before the human race existed, or angels shouted thy praise, thou didst live alone in the enjoyment of all thine infinite glory and blessedness. Great and glorious and incomprehensible as thou art, we, humble worms of the dust, encouraged by thy mercy, approach thy throne, to present our morning prayer in the name of Jesus, the Son of thy love, and the Saviour of our souls.

May the mercies of the past night inspire our hearts with gratitude, and warm our hearts with love. Lord, make us thy willing, active, zealous, useful, and persevering servants. And in the transactions of this day may the great end of our existence, the glory of God, be ever present before our eyes. Give us that appropriating faith in Christ, by which we shall see and rejoice that we are not our own, and are therefore sweetly constrained to glorify God in our bodies and our spirits, which are his.

May thy gracious blessing accompany the word now read. Teach us to read thy word with care, with reverence, with faith, and with earnest desire, that the Holy Spirit may render the exercises effectual in the enlightening of our understanding, the purifying of our affections, and the improvement of our hearts.

May our minds be deeply affected with the malignity of sin, which was so extensively manifested by the cruelty and idolatry of Jezebel. May sin appear more odious to our minds than ever, when we look around us and see its painfully demoralising effects, not only on the sons, but also on the *daughters* of Adam.

Lord, sanctify our beloved children and domestics, and may they never become the prey of mental passions, or the victim of bodily lusts.

Promote grace, O Lord, in the hearts of all thy people. When they are brought into great difficulties and straits, when borne down with accumulated sorrows, suffer them not, like thy servant Elijah, to give place to unhallowed fear, to the workings of unbelief, or the workings of a murmuring spirit. Give them courage and firmness in all their trials, relying on an arm of omnipotent grace, confiding in promises of unchanging truth, and rejoicing in the unbounded stores of Divine goodness.

Lord, refresh our souls with the bread of life while travelling in this wilderness state, and give thine angels charge over us in all our wanderings. May the *still* small voice of the Gospel ever comfort us; and in that voice may we hear the voice of a Father and a God.

May our sins be pardoned, and our prayers answered, for Jesus' sake. Amen.

HEAVEN INVISIBLE AND HOLY.
Mount Pleasant. University. Huddersfield. C. M.

1 NOR eye hath seen, nor ear has heard,
Nor sense nor reason known,
What joys the Father has prepared
For those that love the Son.

2 But the good Spirit of the Lord
Reveals a heaven to come;
The beams of glory in his word
Allure and guide us home.

3 Pure are the joys above the sky,
And all the region peace;
No wanton lips, nor envious eye,
Can see or taste the bliss.

WATTS, 105, *B. I.*

1 CORINTHIANS II.

Wisdom of God in Salvation.

HOWBEIT we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 CORINTHIANS III.

Contentions about Ministers.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions; are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

REFLECTIONS UPON 1 COR. II., III.—Earthly wisdom is from below—a stream flowing from human sources; saving wisdom is from above—an emanation from the Sun of righteousness. Earthly wisdom has its eye only on time; spiritual wisdom has its eye on heaven and immortality. The one is fixed on objects which are perishing; the other is fixed on objects which shall endure for ever. The first is directed to honours which are fading like the grass upon the house top; but the second is directed to a crown of glory, which shall never fade away. May this wisdom, so heavenly and Divine, fill our souls with its brightness, and adorn our lives with its celestial radiance! If we have this wisdom, we have the mind of Christ, and shall at last sit beside him on his throne. Ministers are appointed by Christ for the interest of his Church, and are most useful, when viewed in their place, only as *means* which Christ has graciously appointed.

PRAYER.

EXALTED Jehovah, thou art the only wise God, and the Lord our God. We adore thee in the displays of thy wisdom given in creation. The heavens declare the glory of thy wisdom, and the earth showeth thy handy-work. We adore thee in all the displays of thy wisdom given in providence. Day unto day uttereth speech, and night unto night declareth knowledge of thee. But we adore thee in the richer displays of thy wisdom given in the contrivance of salvation by the incarnation, obedience, sufferings, and death of thy well-beloved and only-begotten Son. When we think of thy deep and wonderful design respecting the deliverance of a lost world, we would exclaim, in the language of the Apostle, For who hath known the mind of the Lord, that he may instruct him? or who hath been his consellor? Thy wisdom is a Divine and boundless sea, which flows too deep to be sounded by the conceptions of men.

Lord, we confess the natural and practical depravity of the heart of man. We acknowledge the correctness of the melancholy picture which the Apostle has given of the degenerate mind of man: The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Teach us, O Lord, to receive the things of the Spirit of God; even those spiritual doctrines which the Spirit presents before us in the Scriptures, and those spiritual blessings which he kindly offers in a preached Gospel. May we no longer look upon these spiritual doctrines and blessings as foolishness. Open our eyes to see their incalculable value, and may we receive and enjoy them as an invaluable inheritance.

We thank our God for the blessed Gospel, which makes known to us the wisdom of God in our salvation, which is the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world began. O teach us to see that the contrivance of the scheme of salvation is the very masterpiece, yea, the most glorious manifestation of Divine wisdom ever given to created intelligences.

We praise thee, O Lord, for the glory and felicity of the heavenly world, which is a blessed part of the consequences which follow the accomplishment of the scheme of mercy. We rejoice that thou hast prepared for thy people beyond the grave an inheritance exceeding in glory and richness the utmost comprehension of the imagination of man. We praise thee that thou hast prepared for them that love thee, what eye hath not seen, what ear hath not heard, and what has not entered into the heart of man to conceive.

O Lord, fill the hearts of our dear children with the love of Christ and with the love of heaven. May they often think of the purity and the joys of heaven, and now begin the journey to that celestial world.

Comfort the pious poor with the hopes of the unseen inheritance laid up in heaven, and convince them that their present poverty will in some measure enhance the enjoyment of the heavenly blessedness.

We commit ourselves to the gracious care of our heavenly Father this night, and all we ask is for our great Redeemer's sake. Amen.

VANITY OF THE WORLD.
Kendall. Israel. New York. C. M.

1 IN vain the giddy world inquires,
Forgetful of their God,
Who will supply our vast desires,
Or show us any good?

2 Through the wide circuit of the earth
Their eager wishes rove,
In chase of honour, wealth, and mirth,
The phantoms of their love.

3 Lord, from this world call off my love,
Set my affections right;
Bid me aspire to joys above,
And walk no more by sight. STENNETT.

1 KINGS XXI.

Ahab covets Naboth's Vineyard.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them:

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive but dead.

REFLECTIONS UPON 1 KINGS XXI.—No evil can arise from the possession of grace, or from being heirs of a heavenly inheritance. In Naboth's tragical case, we see that earthly possessions often prove sources of the greatest calamities, and excite the enmity of the covetous, who will commit the most unseemly and repulsive crimes to become unjustly possessed of the property of others. Naboth may have considered his paternal estate enhanced in value, by being situated near the abode of royalty: whereas this very circumstance was the occasion of the loss of his property, and the loss of his life. Uncertainty is written on all earthly possessions, in language the most solemn, luminous, and distinct. O let us not then place our hearts on that which is not! But what do we see written upon the bequeathed inheritance of the redeemed of God? We read these words, brighter than burnished gold, "Incorruptible, undefiled, and that which fadeth not away."

PRAYER.

WE adore thee, O Lord our God, as holy, just, and true. We desire to stand in awe of thee, most mighty Jehovah, when we think of thy justice and thy terrible majesty. Thou art the witness of the crimes, the cruelty, and the oppression which stain the government of the unjust rulers of the earth; and as thou didst punish Ahab and Jezebel for their covetousness, their cruelty, and their pride, so thou wilt bring down the iron rod of thy vengeance upon the heads of all the tyrannical oppressors of the children of men. We adore and fear, for thou, O Lord our God, art a consuming fire to thine obstinate and impenitent foes. O who can abide the fierceness of thine indignation!

We desire with humility and contrition to confess that we deserve thine anger, and that we have no claims on thy mercy. When we think of the multitude and the aggravation of our iniquities, we have reason to wonder that long ere now the cup of wrath has not been put into our hand. Holy Spirit, give us evangelical repentance, and enrich our minds with that faith in Christ's atoning sacrifice by which we shall see that all our sins are forgiven, and that a gracious and propitiated judge has pronounced upon us a blessed sentence of justification, by which the debt of our guilt is for ever cancelled.

We thank thee, gracious Father, that, during the darkness and silence of the past night, thou didst not visit us with the punishment of our sins. We thank thee that the angel of death was not sent to convey us unprepared into the world of spirits. We seek thy fatherly smiles this day: may we walk in thy fear and in thy love all the day long. May we walk, not after the flesh, but after the spirit.

As Naboth resisted the temptation to surrender his paternal inheritance, may we be enabled to resist every temptation to surrender our souls to the lust of the eye, the lust of the flesh, or the pride of life.

When our dear children may be hard pressed by the allurements of the tempter, may they say in the language of Naboth, The Lord forbid it me! and may they lift up their eyes to Christ for help.

Preserve us, O Lord, from the sin of covetousness, of which we have read so melancholy and appalling a display. Give us grace to check the very earliest rising in our bosom of an unhallowed love of earthly objects. If there are any of us, or of our beloved relatives, under the influence of a covetous heart, may we remember that the Lord *abhors* the covetous. O suffer us to remain no longer under the dominion of a disposition which secures the abhorrence of Jehovah. Teach all of us to covet earnestly the best gift, even Jesus, and all the blessings of his purchase. So earnestly may we seek this great gift, that we shall be ready to exclaim, Give me Jesus, else I die.

May all our sins be pardoned, and our humble petitions answered, for Jesus' sake, our God and Saviour. Amen.

CHRISTIAN TREASURE.

Samaria. Stanley. Portugal. L. M.

1 HOW vast the treasure we possess!
How rich thy bounty, King of grace!
This world is ours, and worlds to come:
Earth is our lodge, and heaven our home.

2 All things are ours, the gifts of God,
The purchase of a Saviour's blood:
While the good spirit shows us how
To use and to improve them too.

3 If peace and plenty crown my days,
They help me, Lord, to speak thy praise;
If bread of sorrows be my food,
Those sorrows work my lasting good.

4 I would not change my blest estate
For all the world calls good or great:
And while my faith can keep her hold,
I envy not the sinner's gold.

WATTS, 43, *B. I.*

1 CORINTHIANS III.

Inheritance of the Saints.

NOW he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide, which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ *is* God's.

REFLECTIONS UPON 1 COR. III.—What a lovely plantation is the Church!—filled with evergreens which shall never wither, and with trees of righteousness which shall never be plucked up by the roots. Pious parents, teachers, and ministers, are engaged by the King and Head of the Church, in watching over the interests of this spiritual garden. Blessed are they who are instrumental in training up plants for the heavenly paradise to flourish in immortal bloom, and exhale the fragrance of Divine grace, for ever and ever. Thus they are fellow-workers with Christ, though he stands in no need of their aid; thus they become sharers with Christ in his honour, and partakers with Christ in his blessedness. Important question!—What are we doing in Christ's service, and the interests of his kingdom? Are we labourers or loiterers? Christ's servants are rich, beyond the princes of the earth. All things are theirs—grace here, and glory hereafter.

PRAYER.

WE assemble, O Lord our God, to worship thy great and glorious name. Thou art a spirit, and thou wilt only accept spiritual worship. Holy Ghost, mercifully teach us to worship God in spirit and in truth. Ever may we worship thee in a spiritual manner, from spiritual motives, and for spiritual ends. We adore thee as unspotted in thy holiness, whose pure essence is invisible to mortal eyes. Thou art from everlasting to everlasting, the infinite, the good, the only wise.

We present before thee the humble tribute of our praise for the supply of our wants this day, and for any degree of assistance communicated in the various duties in which we have been engaged. We thank our God, the Father of mercies, for the continuance of our reason, and that we are not in the situation of many, who, by the suspension of their rational powers, are a terror to themselves and all around them. We look up to thee our God for the continuance of thy gracious protection this night, and pray that the blessing of sleep may be given to these dying tabernacles of dust. Keep thy kind arms around all our relatives and friends, and may they be brought within the bonds of the covenant of grace, and enriched with the sure mercies of David.

We thank God for the sacred truths we have now read respecting the ministerial office, respecting Christ the great foundation, and respecting the rich and imperishable inheritance of the saints.

Make thy ministers very successful in planting trees of righteousness in the garden of thy Church. When they sow the good seed of the Word upon the minds of men, may it be watered by the influences of the Holy Spirit, without which thy servants must plant in vain and labour in vain.

We adore thy condescension and grace, thou King and Head of the Church, in making men fellow-workers with thyself. O that each one of us, in our various spheres, may be labourers together with God, in seeking the salvation of souls, and advancing the prosperity of the kingdom of Christ.

Lord, bless our beloved minister, who labours among us in word and doctrine; and make him a wise master-builder, and greatly successful in adding many living stones to that sacred temple, the Church, of which Jesus is the chief corner-stone.

O Lord, separate our beloved children and servants from the rude quarry of nature; polish them by thy grace; and may they form a part of thy building, the Church.

God forbid that any of us should reject Christ, who is the only foundation laid in Zion. O Jesus, we would cast off our own pretended righteousness, which is no righteousness, and we desire, through the Spirit, to build all our hopes of acceptance, pardon, and heaven on thee as the only foundation. Make all of us thy temples, and may we find of a truth that the Spirit of God dwelleth in us.

Comfort thy poor and indigent saints with the delightful conviction that they have a rich and imperishable inheritance: and that all things are theirs; that they are Christ's; and Christ is God's.

Mercifully pardon the sins and hear the prayers of thy humble petitioners, for our dear Redeemer's sake. Amen.

DEATH OF THE UNCONVERTED.
Sherburne. Kimdon. Babylon Streams. L. M.

1 NOW in the heat of youthful blood
Remember your Creator, God;
Behold, the months come hastening on,
When you shall say, Our joys are gone!

2 Behold, the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.

3 The dust returns to dust again,
The soul in agonies of pain
Ascends to God, not there to dwell,
But hears her doom and sinks to hell.

WATTS, 91, *B. 1.*

2 KINGS I.

Destruction of Persecutors.

THEN Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick; and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the God of Ekron?

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, there came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the God of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

REFLECTIONS UPON 2 KINGS I.—When kings cast off their allegiance to God, they may read their sin in their punishment, when their tributaries and subjects cast off allegiance to them. Ahaziah, in the time of health, was without the comforts of religion, and in his affliction, and in the prospect of his dissolution, was destitute of all the consolations which religion could afford. In the article of death, royal splendour is of no avail; Christ and his righteousness alone can inspire the soul with peace and joy.

PRAYER.

PRAISE to the Father, Son, and Holy Ghost, that we are thy preserved worshippers, that no evil has befallen us during the past night, and that we are permitted, in the name of our adorable High-Priest, to approach the throne of Divine grace. We acknowledge thee, O Lord, as the immutable Jehovah. Thy nature, perfections, glory, blessedness, and purposes, have never experienced, can never experience, the slightest change. While nature changes, and while her works corrupt, decay, dissolve, and die, thy pure essence, O Lord, remains immutable, and secure of immortality.

May thy gracious Spirit sanctify and apply to our hearts the reading of the Holy Scriptures. As we continue reading the sacred volume, may we discern increasing beauty in its doctrines, its precepts, and its promises.

Lord, bless to our minds what we have now read of the sickness and death of a graceless and idolatrous prince. When we are visited, in thy sovereign providence, with bodily suffering, or any other affliction, may we enjoy the sweet consolations of religion, may we have clear views of thy wise and gracious purposes respecting us, and may our minds be soothed and comforted with that peace of conscience which flows from a lively faith in Christ the propitiation. May we never, like Ahaziah, in the day of suffering, apply to improper sources for help. God forbid that we should prefer the broken cistern that holds no water, to Jesus, the living fountain, whence streams of blessings flow for ever.

In all our afflictions, may we remember, and may we rejoice, that there is a God in Israel, a new covenant God, a God of boundless mercy and compassion, and a God near at hand, and not far off. In the time of health may we enjoy constant intercourse with Israel's God, and exercise constant dependance on Israel's God; then we shall sing triumphantly, when the storms of outward adversity howl around us, God is our refuge and our strength, a very present help in time of trouble.

If it is thy will, O Lord, that our dear children should meet with bodily affliction in their early days, may they find it good to bear the yoke in their youth.

O Lord, we adore thee in the exercise of thy righteous vengeance, in commanding fire to descend from heaven to destroy those men who had been persecutors of thy cause and people. If any of our beloved friends and relatives are not on the Lord's side, open their eyes to see the danger of living constantly exposed to the Divine displeasure. Bring to their remembrance the doom of thine enemies at death, who shall be cast into hell, with all the nations that forget God. O heavenly Father, may the death of Ahaziah convince us of the importance of being prepared to die, by having our faith placed on Jesus, the only conqueror of death.

Lord, give us thy gracious aid in the duties of the day, and hear our prayers, for Jesus our blessed Saviour's sake. Amen.

MINISTER'S WISH FOR HIS PEOPLE.

Charity. Warminster. Magdalen. L. M.

1 MY brethren, from my heart beloved,
Whose welfare fills my daily care,
My present joy, my future crown,
The word of exhortation hear.

2 Stand fast upon the solid rock
Of the Redeemer's righteousness:
Adorn the gospel with your lives,
And practise what your lips profess.

3 With pleasure meditate the hour,
When he, descending from the skies,
Shall bid your bodies mean and vile,
In his all-glorious image rise. GIBBONS.

1 CORINTHIANS IV.

Sufferings of Apostles.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you.*

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the Gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

20 For the kingdom of God *is* not in word, but in power.

REFLECTIONS UPON 1 COR. IV.—The office of the ministry cannot be too highly estimated by the people of God. For their sake, men of like passions and infirmities with themselves are placed in circumstances of the greatest responsibility; and a trust is committed to their hands, of such magnitude and importance, as is quite sufficient to impress an angel's mind with solemnity. How much then the heralds of salvation need the help and encouragement of the prayers of the loving and believing members of the Church of Christ! Ministers are peculiarly stewards. But every individual believer is also a steward. He is required to watch over his own soul, over the souls of all committed to his charge, in consequence of the various relations he is called to fill in society and in the Church of Christ. May the holy Spirit make us faithful to our trust. O how delightful to hear our Saviour thus address us in loving accents, when our stewardship shall come to a close: "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

PRAYER.

WE bless thee, O Lord our God, that notwithstanding the sins and provocations of the past day, we are graciously permitted to lift up our eyes to thee at this time, as our Father who art in heaven. Enable us, Holy Spirit, under a grateful sense of the unmerited goodness we have experienced this day, to approach the throne of grace and present our evening sacrifice.

We adore thee, O Lord, as the infinitely glorious I AM. There is none like unto thee among the greatest and the best of human beings; and such is thy glory, that there are none among the archangels worthy to be compared unto thee.

We thank thee, O Lord, for all the rich privileges we enjoy in the Christian and New Testament Church. We bless thee for the Gospel, and that thou hast entrusted the sacred oracles to ministers, who are men of like passions with ourselves, and who can sympathise with us, not only in the bodily afflictions to which we are exposed, but also in the mental weaknesses, infirmities, and sorrows, with which we may be tried.

Have mercy on all thy stewards, of every name, and of every denomination in thy Church, and make them faithful. Make them faithful to their Divine Master, whose name they bear, faithful to that Divine cause in which they are embarked, and faithful to the souls of men, whom they profess to love. Affect their minds with the prospect of that judgment-day, when they must give an account of their stewardship. May they consider the favourable opinon of man as nothing without the acceptance and approbation of God. May our beloved minister, at the last day, be enabled to give an account of his stewardship with joy, and not with grief. O that all our family may be found with him at the right hand of the judge, and hear a sentence pronounced upon us which will acquit us in the presence of an assembled world, and welcome us to the mansions of the blessed.

Affect the minds of our dear children and domestics with the prospect of the judgment-day, that great and awful day, that day for which every other day was made.

If any of us are made partakers of Divine grace, preserve us from spiritual pride, remembering that grace has made us to differ; and that all we possess is what we have received. Graciously animate us with the same mind which dwelt in thine Apostle. Like him, may we not only be zealous for the glory of God, but, if our heavenly Father should require, may we be willing to endure hunger, and thirst, and buffeting, and exile, and reproach, for the furtherance of a blessed Gospel. Teach us, gracious God, to be followers of those who, after a life of distinguished piety and zeal, are now inheriting the promises. Like them, may we live by faith, and at last die in peace.

We humbly seek the care and guardianship of our heavenly Father this night. Hear our feeble prayers, for Jesus' sake, our glorious Advocate. Amen.

SAINTS' FAREWELL.

Cottage. Ringwould. Alle Street. L. M.

1 THY presence, everlasting God!
Wide o'er all nature spreads abroad;
Thy watchful eyes, which cannot sleep,
In every place thy children keep.

2 While near each other we remain,
Thou dost our lives and souls sustain:
When absent, happy if we share
Thy smiles, thy counsels, and thy care.

3 To thee we all our ways commit,
And seek our comforts near thy feet;
Still on our souls vouchsafe to shine,
And guard and guide us still as thine.

DODDRIDGE.

2 KINGS II.

Elijah translated to Heaven.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw *it,* and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan:

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

REFLECTIONS UPON 2 KINGS II.—The love and unity of the saints are always lovely; but when they are about to be separated by death these shine with peculiar splendour, and appear arrayed in peculiar comeliness. On earth believers are united by close, intimate, sacred, and endearing ties. They cannot be dissolved by death. That event can only interrupt their fellowship for a season: it shall be resumed in heaven, to be interrupted no more for ever. How sublime and glorious, honourable and blessed, the translation of the prophet Elijah to heaven! What a signal display of Jehovah's approbation and love! And what a loud call to idolatrous Israel to return to the allegiance and worship of Israel's God! In this great event we have a typical representation of the ascension of Christ, "Who ascended up on high, who led captivity captive, and who received gifts for men."

PRAYER.

MERCIFUL Hearer of prayer, we adore thee as the infinitely blessed and incomprehensible Lord God, our God. Though exalted angels are more extensively acquainted with thy perfections and glory than the wisest of human beings on earth, still thy perfections and purposes are as incomprehensible to them as the most ignorant of the children of men. Adorable Jehovah, thou art only known to thyself, and thou canst only be known by thyself.

We lift up, O Lord, the voice of gratitude and praise for the continuation of thy providential kindness and protection during the past night. O deliver us from a spirit of insensibility under thine abundant and unmerited goodness! Lift upon us, heavenly Father, the light of thy countenance, in the performance of all the duties of this day. May we perform spiritual duties in a spiritual, holy manner; and may a holy, spiritual feeling influence our minds, in all our worldly employments. May the apostolical advice sink deep into our hearts, and accompany us throughout the whole journey of life, Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

We thank thee, Holy Spirit of inspiration, for the interesting portion of history we have now read. We supplicate thy blessing. We adore thee in the display of thy gracious sovereignty, given, by conveying Elijah, thine honoured and faithful servant, to heaven, without tasting of death. We praise thee for this very remarkable testimony given to idolatrous Israel of the truth of all thy prophet proclaimed respecting the abominations of idolatry, and the worship of thyself as the true Jehovah, and the only legitimate object of religious homage and adoration.

We rejoice that, though thy people cannot enter heaven without tasting of death, yet they are already delivered from the guilt of sin, which is death's most formidable sting. We rejoice that, though they shall not be conveyed through the sky by a chariot of fire and horses of fire, their happy, disembodied spirits shall be conveyed to the glorious portals of the New Jerusalem in the chariot of the covenant of grace.

Sanctify to us, O Lord, the death of pious friends and useful ministers. May we, their survivors, be clothed with their mantle; and, when we come to the Jordan of death, may we find the waters divided by the righteousness of Christ, and may we pass through dry-shod.

If our dear children survive us in this vale of tears, may they be prepared for the solemn separation; and when we are gone, may they find thee to be their Father and their God.

Gracious God, may we, and all our friends, when this life comes to a close, meet joyfully in the heavenly world, to sing thy praise and enjoy thy love for ever and ever. Lord, hear our prayers, for the sake of Jesus, who is worthy of our adoration and praises. Amen.

BLESSINGS OF FRIENDSHIP.

Dalston. John's. 122ND.

1 HOW pleasant 'tis to see
Kindreds and friends agree,
Each in their proper stations move,
And each fulfil their part,
With sympathising heart,
In all the cares of life and love.

2 'Tis like the ointment shed
On Aaron's sacred head,
Divinely rich, divinely sweet;
The oil through all the room
Diffused a choice perfume,
Ran through his robes, and blest his feet.

WATTS, *Ps.* 133.

1 CORINTHIANS VI.

Holiness.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

REFLECTIONS UPON 1 COR. VI.—Generally, legal litigations may be traced to corrupt passions. How important, then, it is to seek grace to expel from our bosoms pride, envy, jealousy, and malice! How important to supplicate the Holy Spirit to fill our souls with Christian love, that this noble and Divine grace may fill the throne of our heart! Thus animosity and strife would cease to exist, and our holy, peaceful, loving lives, would become an epitome and prelude of heavenly bliss. They who love their neighbour as sincerely as they love themselves, bear upon their heart the image of Jesus, and carry about with them in their bosom a heavenly treasure of holy principles, affections, and emotions, which are a preparation for heaven, and a most delightful foretaste of its joys. On the other hand, how fearful the state of those who are the slaves of their passions, corruptions, and lusts. These form a dreadful wall of separation betwixt God and the soul, unfit for glorifying and enjoying God on earth; and, alas! prepare for that world of endless woe, the misery of which is enhanced by the unrestrained and unsubdued reign of these passions in the soul. O how blessed are they who are renewed by Divine grace, in whose soul the dominion of sin has ceased, and where grace reigns through righteousness unto eternal life!

PRAYER.

FATHER of mercies, and God of our salvation, we adore thee as the God of peace. Thou art the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. Blessed Jesus, we adore thee as the Prince of peace; thou art our peace, who hath reconciled God to man by satisfying offended justice, and who reconciles man to God by taking away the enmity of his heart, and filling his soul with Divine love. Eternal Jehovah, we desire to praise and adore thee for thine ancient, infinite, and eternal love. Holy Spirit, mercifully and deeply affect us with an admiring and believing view of the saving love of the Father manifested in Christ.

Give us grace, O Lord, at all times, to approach thy throne with sentiments of holy and evangelical repentance. We would mourn over that affecting change which sin has produced upon the nature of man. When we look around us, and see the animosity, strife, enmity, jealousy, and envy which so extensively prevail, what reason have we to mourn over the ravages sin has committed upon the mind and happiness of the children of men! We acknowledge that man is not only a practical enemy of the God that made him, and of the Saviour that died to redeem him, but we lament that the character of our race is, They are hateful, and hating one another. We would mourn over the consequences of this enmity, as they appear in innumerable litigations in courts of human laws, by which the reputation, property, peace, health, usefulness, and even souls of vast multitudes, have been lost and destroyed. We mourn over the natural and family ties which have been torn asunder by legal strife. We lament in thy presence, thou God of peace, that many professed Christians have laid aside the Divine principle of love which the Gospel breathes, and have gone to law before the unjust, and not before saints. If there are any families with which we are connected afflicted by unhallowed litigation, O disappoint the expectation of their unjust adversaries, and suffer them not to be destroyed by the cruel plans of their enemies.

We praise thee, O Lord, for the everlasting Gospel, which is calculated by thy Spirit to renovate the world, to subdue the vile and hateful passions of the human mind, and to place the soul under the pacific reign of sacred love. May the Gospel soon be universally preached, and its effects universally felt.

May our beloved children and domestics feel its purifying influence. May we and all our relatives experience its sanctifying power. O may we be washed and sanctified and justified in the name of the Lord Jesus, and by the spirit of our God. Teach us, O Lord, to flee every lust, and to perfect holiness in the fear of the Lord. We acknowledge, O Lord, that we are thine, soul and body; give us grace to glorify thee in our bodies and our spirits, which are thine.

We thank our God for the mercies of the week. May we receive refreshing sleep this night, and be spared to enter on the duties of thy day. All we ask is for Jesus' sake. May the grace of the Lord Jesus Christ be with us all. Amen.

DELIGHT IN GOD'S COURTS.

Bower's. Worship. Bedford. c. m

1 MY soul, how lovely is the place
To which thy God resorts!
'Tis heaven to see his smiling face,
Though in his earthly courts.

2 There the great Monarch of the skies
His saving power displays,
And light breaks in upon our eyes
With kind and quickening rays.

3 With his rich gifts the heavenly Dove
Descends and fills the place,
While Christ reveals his wondrous love,
And sheds abroad his grace.

WATTS, *Ps.* 84.

PSALM LXXXIV.

Love to the Public Ordinances.

HOW amiable *are* thy tabernacles, O LORD of hosts!
2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them:*

6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God, our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

PSALM LXXXV.

God the Deliverer of his People.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

REFLECTIONS UPON PSALM LXXXIV., LXXXV.—Love to the ordinances of God's house, and enjoyment in their observance, are satisfying evidences of a renewed heart. As the child enjoys his parents' presence under the parental roof, so believers rejoice in Christ's presence in his sanctuary. As the child far distant from home longs to return to his father's house, to enjoy his parents' fellowship and smiles, so the believer, when at a distance from God's house, longs—yea, earnestly longs—to return to his heavenly Father's courts, that he may hear his voice and enjoy his smiles. The men of the world may wonder why the people of God cherish such love to his sanctuary and worship. It is the wonder of ignorance. It is in God's house and in his worship they enjoy the foretaste of heaven—in which they experience joys as far superior to those of carnal sense, as the light of day exceeds the obscurity of night.

PRAYER.

O LORD our God, while entering on a new day and on a new week, we would draw near the throne of grace, and in the name of Christ we would present our morning sacrifice. In the language of Joshua we would resolve, in humble dependence on the Holy Spirit, whatever others do: As for me and my house, we will serve the Lord. Heaven grant that all our religious services may be accepted in the beloved, and that our prayers and praises may come up before God as the fragrant incense.

We humbly and joyfully adore thee, most merciful Lord God, as a sun and shield; thou wilt give grace and glory, and no good thing wilt thou withhold from them that walk uprightly. Thou art the God of salvation, and surely thy salvation is nigh unto them that fear thee, that glory may dwell in our land. Blessed art thou, O Lord, and blessed are all who trust in thee. We praise thee that thy blessedness is peculiarly manifested and thy blessings richly bestowed in thy public courts. We would therefore appropriate the language of the Psalmist, and sing, How amiable are thy tabernacles, O Lord of hosts! Blessed are they that dwell in thy courts: they shall still be praising thee. Selah.

We thank thee, God of grace, and God of ordinances, that we have been preserved through another night, and that we have entered upon another hallowed day, another sacred day, another day of the Son of man. Give us an ardent love to all thine ordinances, and in particular to thy public courts. God forbid that we should ever treat them with indifference or neglect. Holy Spirit, mercifully bestow on us such enlarged and spiritual views of thy public courts, that we shall sing with inward sincerity, A day in thy courts is better than a thousand: we would rather be doorkeepers in the house of our God, than dwell in the tents of wickedness.

Give to our children a strong and spiritual attachment to thy public courts. O may they acquire in early life that love to thy house and thine ordinances which will attend them all their days.

We affectionately pray that a large measure of the influences of the Spirit may descend on all thy ministering servants, and in particular on thy servant whom thou hast appointed over us in the Lord. Give to them all an abundance of the heavenly treasure, that the excellency of the power may be of God.

May our rulers feel the influence of Divine truth, and find in thy courts that heavenly grace which will render their authority a blessing to those over whom they are required to rule.

Bless the preached Word to all who love the Lord Jesus Christ—to all whose flesh and heart are crying out for the living God. May they go from strength to strength, till at last they appear before God in the heavenly Zion.

Have mercy on unconverted sinners, and may they hear savingly what God the Lord will say unto them. O speak salvation unto them, and let them not return again to folly. Comfort the afflicted and aged in their retirements. Now do thou enrich them with grace, and animate their souls with the delightful prospects of glory beyond the Jordan of death.

May our prayers be answered, and our sins forgiven, for Jesus our Mediator's sake. Amen.

Our Father which art in heaven, &c.

PRAISE TO GOD.

Brook Street. Smithfield. Newington. C. M.

1 AMONG the princes, earthly gods,
There's none hath power divine;
Nor is their nature, mighty Lord,
Nor all their works, like thine.

2 The nations thou hast made shall bring
Their offerings round thy throne;
For thou alone dost wondrous things,
For thou art God alone.

3 Lord, I would walk with holy feet;
Teach me thine heavenly ways,
And my poor scattered thoughts unite
In God my Father's praise. WATTS, *Ps.* 86.

PSALM LXXXV.

Harmony of the Attributes.

MERCY and truth are met together; righteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

PSALM LXXXVI.

Earnest Prayers.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

5 For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: thou *art* God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud have risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.

15 But thou, O LORD, *art* a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

REFLECTIONS UPON PSALM LXXXV., LXXXVI.—Come my soul and behold the harmony of the Divine perfections in Christ. Mercy longs and calls for the salvation of lost men. Justice says, I cannot submit to the pardon of the sinner without satisfaction. My honour, my prerogatives cannot be compromised; sooner than this, men must be left to perish for ever in their guilt. Mercy calls on wisdom for her aid, and moves this glorious attribute to contrive a plan by which justice may receive all her righteous claims, and thus salvation be obtained for the objects of Jehovah's love. The plan wisdom contrived, moved by Divine love, has been accomplished, and its invaluable blessings actually applied to myriads of our race. Justice has received all her claims; Mercy has realised all her compassionate desires; Truth shines forth in the fulfilment of the Divine purposes; Peace is proclaimed between God and man—between heaven and earth; and the harmony of the Divine perfections is for ever secured. Hallelujah!

PRAYER.

GOD the Father, Son, and Holy Ghost, thou art infinitely good in thyself. Thou art essentially good. There is none good but One, and thou art that blessed ONE. There is none essentially, infinitely, and immutably good but thyself. We rejoice that, while thou art infinitely good in thyself, thou art the most merciful and beneficent donor of good to others. Thou dost good continually; yea, the Lord shall give that which is good; and our land shall yield her increase. Blessed Saviour, we praise thee that, when thou didst tabernacle amongst men in thy humbled state, thou didst constantly go about doing good; and thou hast left a blessed example, that we should follow thy steps. Divine Redeemer, may thy blessed example be ever before our eyes, and may we look upon it with admiration and delight, and with greater joy than a child looks upon the countenance of a fond parent.

God of salvation, we adore thee in all thy compassion, mercy, and grace, manifested in the pardon and acceptance of sinners, through our Saviour's righteousness and death. Glory to God in the highest, that, by the accomplishment of the plan of salvation, mercy and truth are met together, righteousness and peace have embraced each other. When we think, O Lord, of the rich provision thou hast made for wretched, guilty, ruined man, what reason have we thus to acknowledge and adore thee! Thou, Lord, art good, and ready to forgive, and plenteous in mercy to all them that call upon thee. Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

We bless thee, O Lord, for the glorious Gospel, which has been proclaimed in our hearing, and in the hearing of multitudes, this day. Glorious art thou in all the displays of thine attributes given in creation and providence; but how transcendent are these manifestations of thy glory given in the contrivance, execution, and application of the plan of redeeming grace! Truly, among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

O may our dear children be added to the number of thy converts. Give them a place in thy family, and make them the early trophies of a Saviour's conquest. May thy tender compassion lead our servants to cast themselves down at mercy's feet, to seek salvation through the blood of Jesus.

Have mercy on the Jews, thine ancient people, who originally enjoyed the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Soon, O Jesus, may they and all the nations of the earth whom thou hast made come and worship before thee, and glorify thy name.

Lord, forgive the sins of this day—the sins of thy ministers in preaching, and of the people in hearing. O pity those who have treated thine ordinances with open contempt, and have not even entered thy sacred courts. O change their rebellion into obedience and love!

Graciously hear our prayers, and watch over us this night, while we retire to enjoy the blessings of repose. All we ask is for Jesus' sake. Amen.

Our Father which art in heaven, &c

SIN A BURDEN.

Penitents. Contrition. Rippon's. L. M.

1 LORD! with a grieved and aching heart,
To thee I look—to thee I cry;
Supply my wants, and ease my smart;
O help me soon, or else I die.

2 Here, on my soul, a burden lies!
No human power can it remove;
My numerous sins like mountains rise!
Do thou reveal thy pardoning love.

3 Break off these adamantine chains;
From cruel bondage set me free;
Rescue from everlasting pains,
And bring me safe to heaven and thee

BEDDOME.

2 KINGS V.

Naaman the Syrian cured of his Leprosy.

NOW Naaman, captain of the host of the king of Syria was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies: and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some great* thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

REFLECTIONS UPON 2 KINGS V.—God is the sovereign disposer of rank, talents, influence, and enjoyments. How often is it that the greatest temporal comforts, are mingled with the greatest alloy! Let the leprosy of Naaman remind us of the leprosy of sin, with which all are affected by nature, and not one of the whole race of man exempted. All, without exception, have reason to exclaim under the influence of the deepest penitence and humility, "Unclean, unclean!" Is it of great importance to be informed by whom, and where, we may be cured of a dangerous, loathsome malady? Surely, it is of infinitely greater, and more solemn importance, to be informed by whom, and where, and when, we may be delivered from the spiritual leprosy of sin. Naaman washed in Jordan, and was cleansed. May we wash in Jesus' blood, and our leprosy of guilt and pollution shall be washed away.

PRAYER.

WE bless the name of the living God, the God and Father of our Lord and Saviour Jesus Christ, that we have been refreshed upon our beds with sleep, and that our forfeited lives have been preserved, and that another sacred opportunity is now furnished of approaching thy throne of grace through the all-prevailing merit of the righteousness of Christ, and through the all-prevailing efficacy of his gracious and skilful intercession. We adore thee, O Lord, as an almighty deliverer. Thou art able to deliver from the diseases of the body and the soul; and thou art able to deliver from enemies who endanger our eternal as well as our temporal prosperity and comfort. We attribute to thee alone, and not to statesmen and armies, all the deliverances which our nation has received from the plans and from the assaults of powerful enemies. When we remember the history of our land, and more especially of thy Church in our land, we would sing, The Lord of hosts is with us, the God of Jacob is our refuge.

Bless to us, Holy Spirit, the important and instructive history we have now read of the miraculous cure of Naaman the Syrian. May we see in his disease the vanity of wealth and greatness, as altogether insufficient to afford relief, when touched with the afflicting hand of God. Preserve us from the sinful love of earthly objects, and may all the affections of our hearts be placed on Jesus, and the invaluable blessings of salvation which he died to procure.

As Naaman mourned over the leprosy of his body, may we feel and mourn over the leprosy of our soul. We beseech thee that we may not remain ignorant of our spiritual leprosy, and foolishly imagine that all is well, while we may be exactly in the situation of the church of Laodicea—poor, wretched, blind, miserable, and naked. As Naaman could only obtain deliverance from his loathsome disease by washing in the river Jordan, O convince us that we never can be delivered from the vile pollution of sin, except by washing in Christ, the only fountain opened for spiritual uncleanness.

May our dear children feel the leprosy of sin. Enable them and our servants to feel it as a heavy burden—as a grievous, a loathsome disease. To thee, O Jesus, may they flee for the healing influence of thy blood.

We adore thy sovereignty, O Lord, in employing a captive out of the land of Israel, a little maid, as the mean of directing her master to the only source where he could obtain deliverance from his disease. We pray that servants generally may be endued with grace, and rendered spiritual blessings to the families with which they are connected. We praise thee for all the instances of saving benefit which have attended the humble efforts of pious domestics.

Give us thy grace, O Lord, to glorify thee this day in all our engagements. Forgive all our sins, and hear our imperfect, feeble prayers, for our dear Redeemer's sake.

CHRIST'S CARE OF MINISTERS.

Worcester. Providence. Braintree. C. M.

1 WE bless the eternal source of light,
Who makes the stars to shine;
And through this dark beclouded world
Diffuseth rays Divine.

2 We bless the Church's sovereign King,
Whose golden lamps we are;
Fixed in the temples of his love,
To shine with radiance fair.

3 Still be our purity preserved;
Still fed with oil the flame;
And in deep characters inscribed
Our heavenly Master's name.

4 Then, while between our ranks he walks,
And all our state surveys,
His smiles shall with new lustre deck
The people of his praise.

DODDRIDGE.

1 CORINTHIANS IX.

Kindness to Ministers.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

REFLECTIONS UPON 1 COR. IX.—Saul, who was once the blood-thirsty persecutor, and who became the faithful servant and apostle of Christ, is one of the most remarkable trophies of Divine grace furnished by the history of the Church in any age. O with what emotions of humility, love, thankfulness, and joy, he gave utterance to the following exclamation: "By the grace of God, I am what I am!" With great interest parents look upon their own offspring—flesh of their flesh, and blood of their blood; but with what peculiar interest holy ministers, and others, behold those of whose blessed conversion they have been the honoured means, and who are therefore their spiritual children in Christ Jesus! God has established a most interesting relation betwixt his people and his ministers. As to spiritual matters, he has committed his people to the affectionate care and supervision of his ministers; and as to temporal matters and support, he has committed his minister to the affectionate care of his people.

PRAYER.

WE acknowledge thy prerogatives, O Jesus our Saviour, as the King of Zion, and as the Shepherd of Israel. As God, thou hast an essential right to the government of the Church; and as Mediator, thou hast purchased by thy death a right to fill its glorious throne. We rejoice that God the Father has said in the glorious economy of salvation, Yet have I set my King upon my holy hill of Zion. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. We thank and praise thee, O Jesus, that, in the wise and gracious exercise of thine authority, thou hast furnished thy Church, in all ages, with ministers and office-bearers, for the perfecting of the saints, and for the edifying of the body of Christ.

Sanctify to all our minds what we heard of thy glorious Gospel from the lips of our beloved pastor on thy sacred day. Let not the sermons to which we have listened, and the ordinances we have observed, rise up against us and condemn us. Deeply impress our minds with the thought, that there will be at the last day a resurrection of sermons as well as of ministers; and that we must give an account of the manner we have improved the labours of thy faithful servants. Alas, that we have valued our privileges so little, and that we have improved them so little! Considering our great advantages, we should have been qualified to be the instructors of others; but, to our shame, we confess, we need to be taught ourselves the first principles of the oracles of God.

Lord, give to us, and to all thy professed people, increased love to thy ministers, and an increasing veneration for their sacred office. May we never speak of them or act towards them with disrespect. May the conviction never leave our minds, that Jesus identifies his ambassadors with himself, and that he considers injury done to them as committed against his own person, and that touching them he considers as touching the apple of his eye.

Never allow our children to fall into the sin of neglecting thy holy servants. In their early days may that hallowed affection toward thy ministers be formed in their bosoms which will follow them to the grave.

Show great kindness to thy ministering servants who are tried with poverty; give them rich treasures of grace, and many seals to their ministry. On the one hand, preserve thy ministers from a sinful love of worldly wealth, luxury, and ease; and, on the other, preserve them from those hypocritical oppressors who would bear down the minds of thine ambassadors, by withholding from them necessary support. May the mutual duties of ministers and people be better known and practised in the future than they have ever been in the past.

We thank our God for the mercies of the day, and now commit ourselves and our relatives to thy gracious protection and care this night. Lord, hear our supplications, for Jesus' sake. Amen.

CHRIST'S PITY TO THE TEMPTED.

Waltham Abbey. Craven Chapel. David's. C. M.

1 HOW keen the tempter's malice is!
How artful and how great!
Though not one grain shall be destroyed,
Yet will he sift the wheat.

2 But God can all his power control,
And gather in his chain;
And, where he seems to triumph most,
The captive soul regain.

3 There is a Shepherd, kind and strong,
Still watchful for his sheep;
Nor shall the infernal lion rend
Whom he vouchsafes to keep. DODDRIDGE.

2 KINGS XIX.

Hezekiah's pious Conduct under Rab-shakeh's Threatenings.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebnah the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubim, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands.

REFLECTIONS UPON 2 KINGS XIX.—Under afflictions, we should feel more anxious for their sanctified improvement than for their removal. Angels look down with affectionate interest upon the people of God when with humility, holy penitence, and filial dependence they submit to the afflictive dispensations of a sovereign and gracious Providence. When believers are suffering at the hands of wicked men, they look on the Divine and sovereign will of God as employing them merely as a rod of discipline to promote their spiritual advancement in things Divine. David was deeply, and profitably impressed with this truth when he described even wicked men as "God's hand," and "God's sword."

PRAYER.

THOUGH we are worms of the dust, O Lord, we desire, through Jesus, the new and living way, to approach thy throne and adore thy majesty. And what are we, that adorations so feeble and imperfect should come up with acceptance before thee! Even so, Father, for so it seemeth good in thy sight.

We desire, holy and righteous God, to be humbled in thy presence, under a deep sense of our natural depravity and our actual transgression. Convince us that the greatness of our privileges adds to the greatness of our guilt and the aggravation of our sins. If thou hadst visited us with the demerit of our sins, long ere now awful calamities had visited us, and swept us from the very face of the earth. Glory to thy name, that we are prisoners of hope, and not of despair—that we are monuments of mercy, and not the spectacles of thy merited indignation.

We adore thee, O Lord, in all the afflictions which have befallen us: for in these visitations thou hast manifested thy justice, thy wisdom, and thy mercy. Give us the satisfying evidence that all our afflictions are sanctified. May the same effects be produced on us by means of our afflictions, which were produced on the mind of the pious Hezekiah, when the ambassador of the king of Assyria threatened the overthrow of Judah, and blasphemed the God of Israel. May our afflictions never fail to remind us of our sins. Teach us to look on all our sins as the source of our afflictions, and with David to acknowledge—Iniquities, we must confess, prevail against us: as for our transgressions, O Lord, do thou purge them away.

Deliver us, most gracious God, from all our spiritual enemies. Preserve us from the fiery darts of Satan, an enemy far more formidable than the proud Rab-shakeh, who struck terror into the mind of Judah's king. We know, O Lord, that Satan goeth up and down the world like a roaring lion, seeking whom he may devour. May we be preserved from his allurements when he transforms himself into an angel of light, and may we be defended from his fiery darts of blasphemies when he appears in his real, unveiled character.

Captain of salvation, make our dear children and servants soldiers in thine army. O put upon them the whole armour of God; then we shall see them valiant in thy service, and victorious over all their enemies.

As Isaiah thy prophet encouraged thine afflicted servant Hezekiah in the day of his sorrow, we praise thee that ministers still continue to be the comforters of thine afflicted people. Thy Gospel, O Jesus, is delicious wine, to comfort those who are of a heavy heart. To thee, and thee alone, may we look for the consolations and joys of thy salvation.

The mercies of another night proclaim thy goodness; O that we could present a suitable sacrifice of praise! Preserve us from the snares and temptations of this day, and make us diligent and conscientious in the discharge of its duties. Lord, hear and answer and forgive, for Jesus' sake, our only Advocate. Amen.

MORTIFYING CORRUPTIONS.

Colchester. Melody. Tunbridge. C. M.

1 STRAIT is the way, the door is strait,
That leads to joys on high:
'Tis but a few that find the gate,
While crowds mistake and die.

2 Beloved self must be denied,
The mind and will renewed;
Passions suppressed, and patience tried,
And vain desires subdued.

3 Flesh is a dangerous foe to grace,
Where it prevails and rules;
Flesh must be humbled, pride abased
Lest they destroy our souls.

4 The love of gold be banished hence,
(That vile idolatry,)
And every member, every sense,
In sweet subjection lie. WATTS, 161, *B. II.*

1 CORINTHIANS IX.

St. Paul's Earnestness in his Work.

FOR though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 CORINTHIANS X.

Avoiding Sin.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

REFLECTIONS UPON 1 COR. IX., X.—They who are really called to the ministry, by the chief Shepherd and Bishop of souls, consider themselves as the servants of all. Thus they breathe the spirit of their Divine Lord, who made himself the servant of all, who girded himself with a towel, and washed his disciples' feet. What humility—what condescension! O what a blessed example, which should excite the admiring love, and secure the loving imitation of his ministers and people in every age. The great Apostle of the Gentiles most faithfully walked in the footsteps of his Divine Lord. When the influences of the Holy Spirit shall descend on all who are invested with the office of the ministry, a sun of millennial glory shall shine upon the Church of Christ, and fill the earth with blessedness and peace.

PRAYER.

HOLY and gracious Spirit, fill our minds with sublime and reverential views of God, while, agreeably to the Divine command, we approach the throne of grace to present our evening sacrifice. We adore thee, O Lord, as a God of glory infinite, and of holiness unspotted. How inconceivable is thy holiness, when the very heavens are not clean in thy sight! and how inconceivable is thy wisdom, when thou chargest with folly the wisest intelligences who stand before thy throne! We praise thee for the pleasing and comforting lustre which is spread over thy holiness and truth by the atonement and intercession of Christ.

We bless thee, O Lord, that the salvation of Christ is a salvation from sin as well as from misery. God forbid that we should be among the number who only wish to be delivered from misery, and who have no desire to be delivered from sin. Create in our minds, Holy Spirit, the hatred of sin, and the fixed determination, in thy strength, to mortify the lusts of the body, and to subdue the passions of the mind. May we admire the holy character of the Apostle, and, like him, keep our body under subjection. O Lord, deliver us from the fire of those lusts which, if not restrained and subdued in this life, must be followed by the pains of hell in that life which is to come. O that each of us were engaged in running the Christian race! and may we be animated with the cheering prospect of obtaining, at the end of the Christian course, that blessed prize, the crown of life, which fadeth not away.

Heaven grant that all our children may be persuaded to lay aside every weight, and enter upon that blessed and honourable career of piety, the Christian race, which conducts at last to the joys of heaven.

We thank thee, heavenly Father, for the account we have now read of the ministerial labours and diligence of the Apostle Paul. O that a large portion of his spirit may be communicated to the heralds of salvation in these lands, and throughout the world! Taking the rules of thy Gospel for their guide, may they become all things to all men, that by all means they may save some. Teach them to lay aside all repulsive and authoritative severity, and may they ever recommend Jesus and his cause by Christian kindness, humility, and love.

Lord, teach all of us often and conscientiously to examine ourselves, whether we be in the faith, and whether our profession of piety be accompanied by heartfelt sincerity. O suffer us not to wear the mask of hypocrisy! God forbid that, when our souls lay down the tabernacles of clay, we should find ourselves for ever cast away from the gracious presence of Jehovah. Now may we eat the spiritual food and be refreshed by the spiritual water which the Gospel supplies. Now may we build our hopes on Christ, the spiritual rock.

Accept our thanks for the mercies of the day, and refresh us with sleep this night. Sanctify our services, and hear our prayers, for Jesus' sake, the Divine Redeemer. Amen.

GROWTH IN GRACE.

Transport. Derby. Portugal New. L. M.

1 LORD, 'tis a pleasant thing to stand
In gardens planted by thy hand;
Let me within thy courts be seen,
Like a young cedar fresh and green.

2 There grow thy saints in faith and love,
Blest with thine influence from above;
Not Lebanon with all its trees
Yields such a comely sight as these.

3 The plants of grace shall ever live;
(Nature decays, but grace must thrive;)
Time, that doth all things else impair,
Still makes them flourish strong and fair.

WATTS, *Ps.* 92, *p. II.*

2 KINGS XIX.

Safety of the Church and Ruin of Sennacherib.

THEN Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

REFLECTIONS UPON 2 KINGS XIX.—We cannot be too much encouraged with the loving readiness with which God graciously hears, accepts, and answers the prayers of his people. The prayers of holy Hezekiah issued in the destruction of the proud Assyrian army; showing that the enemies of Zion have more to fear from the prayers of the people of God, than from battalions of armed hosts. Blasphemous rebels against God are not aware of that great God whom they impiously oppose. They shut their eyes, and will not see his justice and omnipotence; they will not believe in the vials of his indignation he has laid up in store for his audacious, impenitent enemies. At last, the day of their just visitation arrives: the thunderbolts of Divine wrath burst upon their devoted heads; and they find now, what they would not formerly believe, that escape from an offended God is impossible.

PRAYER.

MOST glorious and merciful Lord God, while it is our privilege, at the commencement of another day, to appear as petitioners before thy throne of grace, O that it may be our blessing to draw near impressed by holy, reverential, and devotional feelings, arising from a sense of thy condescending mercy and our own insignificance and unworthiness.

We adore thee, heavenly Father, as a God of almighty power and unbending justice. While these attributes are so comforting to thy children, they are clothed with terror to thine implacable and impenitent enemies. We have now read of the alarming threatenings with which the haughty king of Assyria struck terror into the hearts of thy people; and we have also read, O Lord, of the untimely death of the proud tyrant whom thy justice laid low in the dust. We adore thy sovereignty in permitting his own sons to rise up against their father, and put to death a persecuting prince, who laughed to scorn thine eternal majesty, and who threatened to lay waste the vineyard of thy Church. We will proclaim thy justice and judgment, which are the habitation of thy throne; and thy mercy and thy truth, which go before thy face. How swift is thy mercy, and how slow is thine anger!

We present, O Lord, our united thanksgivings for thy preserving kindness during another night, and that we are not sent unprepared into the eternal world, before the return of the morning's light. Give us grace to glorify thee this day, not only in our religious duties, but also in our temporal engagements. May the sweet savour of religion mingle with all our duties, all our sufferings, and all our enjoyments.

We desire to pray for the enemies of Christ and his kingdom. Lay restraints upon their power and their malice. If it is thy will, mercifully accomplish in them a change similar to that which Paul experienced; who, from being a most violent enemy of the Gospel of Christ, was made one of the most eminent servants of the Cross. If there are any of our beloved friends secret or public enemies of the Gospel of Jesus, O let Divine grace reach their hearts, and may they now be more zealous in advancing the cause of Jesus than they have been in opposing it.

Deliver our dear children and servants from the enmity of the heart against things Divine. May we see in them a warm love to thy Bible, thy day, thy house, but, above all, to thy Son.

Eminently bless the congregation with which we are connected. We would now bear them up affectionately in our prayers before thee. Under the sanctified labours of our beloved minister may all the people become green olives in thy house. Make them trees of righteousness; may they take root downward, and bring forth fruit upward. Fulfil that promise in the experience of thy people: I will be as the dew unto Israel; he shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon. Lord, give each one of us grace, and growth in grace. May we be in reality living branches in Christ, the true vine; and not withered branches, which shall be cut down and cast into the flame.

Mercifully hear us, for Jesus' sake, our merciful Redeemer. Amen.

WELCOMING THE CROSS.

Duke Street. Suffolk New. Leuton. P. M.

1 'TIS my happiness below
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss:

2 Trials must and will befall;
But—with humble faith to see
Love inscribed upon them all—
This is happiness to me.

3 God, in Israel, sows the seeds
Of affliction, pain, and toil;
These spring up and choke the weeds
Which would else o'erspread the soil;

4 Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,—
Lay me low, and keep me there.

COWPER.

1 CORINTHIANS X.

Holy Counsels.

NOW all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

REFLECTIONS UPON 1 COR. X.—The sins committed by ancient Israel were peculiarly great, and, therefore, the judgments inflicted upon them were justly severe. Even from those distant ages they speak to us with a loud, solemn, warning voice; calling upon us to beware of despising God's mercy, or of trampling upon his authority, if we wish to escape his indignation and enjoy his smiles. Some who think they are firm and secure, are in circumstances of the greatest peril, and tottering upon a pinnacle of the greatest danger. None are really safe, but they who feel their own weakness and insufficiency, and who implicitly lean upon the arm of Christ's gracious omnipotence. Are our eyes open to see our own helplessness? Are our hopes built upon the Rock of ages? Then we are safe; yes, for ever safe. Then, "we can smile at Satan's rage;" yes, and "we can face with confidence a frowning world." Temptations are those spiritual whirlwinds, to which the heaven-bound travellers are exposed, in travelling through the wilderness of this world to their celestial home; but none of them shall prevent their certain and safe arrival at their promised rest.

PRAYER.

O LORD our God, we adore thee as a faithful God: thou art faithful to thy purposes, and faithful to thy promises. We rejoice that, firm and sure as we know the heavens to be, thy word is *more* sure; for the heavens and the earth may pass away, but thy word shall never fall to the ground. We thank thee for the display of thy faithfulness given to thy people, in supporting them under all their afflictions, in mitigating their sufferings, and in giving them deliverance at last out of all their temptations and troubles.

Lord, give us confidence in thee, as a promising and faithful God. Deliver us, we beseech thee, from evil hearts of unbelief. May we believe all thine invitations of mercy, and accept of them; may we believe all thine offers of spiritual blessings, and receive them; and may we believe all the promises of thy truth, and rely upon them. We confess, O Lord, our unbelief; Lord, destroy our unbelief, and take from us that heart-hardening and God-dishonouring sin.

We thank God for the continued stream of thy providential goodness of which we have been permitted this day to drink. And we thank thee that this day the waters of salvation have been brought within our reach, in the secret and private ordinances of religion. As we are about to retire to rest, may we enjoy the fatherly care and protection of our God. May our natural rest remind us of that spiritual and heavenly rest which remains for the people of God beyond the grave.

Sanctify to us, Holy Spirit, our promised comforter, the Word now read. Bless to us the remembrance of departed saints. May we ever look on thy people, whose names are recorded in the Word of life, as examples, in whose steps we are required to walk, in as far as they were followers of Jesus. For this purpose, bless to us the remembrance of departed friends who have fallen asleep in Christ. And may the remembrance of such as have left behind them no satisfying evidence of vital godliness produce on our minds the most solemnising effects, and convince us how awful it is to die without an interest in Christ, and without a title to heaven.

Lord, impress the minds of our dear children with the conviction of the nearness and the certainty of death. Daily may they think of death, and daily may they flee to Jesus, the conqueror of death.

Preserve all of us, O Lord, from presumption. May we never confide in our own strength; and, while we stand, may we take heed lest we fall. O convince us that it is in vain to expect to stand in the day of temptation without taking heed; and that, if watchfulness and prayer are laid aside, we shall speedily fall. When we are tempted, holy Saviour, hold us up by thy mighty arm. Ever in thy strength may we resist the devil, then he will flee far from us. We rejoice there is always a way of escape. May we know the way of escape, and not tarry till our tempting foe prevail. Ever may we glorify thy name, whether we eat or drink, or whatsoever we do.

Lord, hear our feeble, humble prayer, for Jesus' sake, the only wise God, our Saviour. Amen.

HEZEKIAH'S SONG.

Buckingham. Spillbrook. Crowle. C. M.

1 WHEN we are raised from deep distress,
Our God deserves a song;
We take the pattern of our praise
From Hezekiah's tongue.

2 The gates of the devouring grave
Are opened wide in vain,
If he that holds the keys of death
Commands them fast again.

3 Pains of the flesh are wont to abuse
Our minds with slavish fears;
Our days are past, and we shall lose
The remnant of our years.

WATTS, 55, *B. I.*

2 KINGS XX.

Hezekiah's Sickness and Recovery.

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which thou hast spoken. And he said, *Is it* not *good*, if peace and truth be in my days?

20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

REFLECTIONS UPON 2 KINGS XX.—We shall be sick unto death: "It is appointed unto man once to die." In the prospect of passing through the valley and shadow of death have we committed our souls, our precious souls, our never-dying souls, into the hands and care of Jesus, the Conqueror of death? Have we supplicated the Divine Spirit to enrich us with those graces by which we shall be prepared for leaving the Church militant below, and of uniting with the Church triumphant above? Then we shall be able to welcome death as a friend, and not look upon him as a foe; then we shall lift up our joyful hopes to Jesus, the Lamb of God, who fills the loftiest throne in heaven, and sing, "Even so come quickly, Lord Jesus!"

PRAYER.

OUR Father who art in heaven, we assemble to present our morning sacrifice in the name of Christ. Mercifully impart to us the believing conviction that we shall be graciously accepted, and that our humble prayers shall be answered.

We adore thee, O Jehovah, as a merciful sovereign. Thou art sovereign in all the afflictions which befall thy people, and thou art gracious in overruling all their afflictions to promote thy glory and advance their interest. How infinitely kind and merciful, that, when thy children, like Hezekiah, are assailed by temporal evils, thou bringest good out of evil; when enveloped in clouds of dark providences, thou bringest light out of darkness; when the path before them is crooked, thou makest it straight; and when they are in rough places, thou makest them plain!

We desire, O Lord, to stand in awe of thy sovereignty.

We thank thee, O Lord, that, in answer to our prayers, we are preserved in safety to behold the light of another day; and that we are engaged in those delightful services which not only prepare for heaven, but which afford by the Spirit the foretastes of celestial joys. O that all the families with which we are connected were persuaded by the Holy Spirit to erect a family altar, and regularly under their domestic roof to adore the perfections and implore the grace of God! We supplicate the guidance of thy wisdom in all the duties and amid all the perplexities which may occur this day; and we seek thy grace, to enable us successfully to resist every temptation which may be placed before us by the enemies of the soul.

Sanctify to us what we have now read of the afflictions, the feelings, the prayers, and the recovery of thy servant Hezekiah. When sickness is laid upon our bodies, may it remind us of our mortality, and of the infinite importance of an immediate application to Jesus, that we may be prepared for the eternal world. Give us thy grace, that we may set our house in order, under the solemnising impression that death is certain, and that a judgment-day is fast approaching, when we must answer for the deeds done in the body, whether they be good or whether they be bad. We seek for ourselves, and for all our relatives, a spirit of prayer. In the time of affliction may we know the benefit and enjoy the consolation arising from fellowship with God in the exercise of solemn and believing prayer.

Give to our children and domestics the gift and spirit of prayer. At an early period may they possess the golden key of prayer, by which they shall have access to the treasury of heaven.

We thank our God for all the recoveries from sickness and disease afforded us by our heavenly Father in answer to our prayers. O prepare us for our last sickness, which will cut the silver cord of our mortal life. Then may we die like Hezekiah; and, through the death of Jesus, may we receive a life immortal in the skies. Hear these our prayers, for the sake of Jesus, who is the resurrection and the life. Amen, and amen.

CHRIST'S BODY INCOMPARABLE FOOD.
Kemsey. Admiration. Ulverston. L. M.

1 JESUS, we bow before thy feet,
Thy table is divinely stored;
Thy sacred flesh our souls have eat,
'Tis living bread; we thank thee, Lord!

2 And here we drink our Saviour's blood,
We thank thee, Lord, 'tis generous wine,
Mingled with love the fountain flowed
From that dear bleeding heart of thine.

3 On earth is no such sweetness found,
For the Lamb's flesh is heavenly food;
In vain we search the globe around
For bread so fine, or wine so good.

4 Carnal provisions can at best
But cheer the heart or warm the head,
But the rich cordial that we taste
Gives life eternal to the dead.

WATTS, 18, *B. III.*

1 CORINTHIANS XI.

Lord's Supper.

FOR first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper; and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

REFLECTIONS UPON 1 COR. XI.—When churches exemplify unity and love, they are like the apple-tree among the trees of the wood. When they are separated by the winds of division, bigotry, pride, and carnal ambition, they are like a tree nearly denuded of its leaves, whose blossoms have almost disappeared by the ravages of devouring caterpillars. Satan has many expedients by which he attempts to hinder the fruitfulness of the churches. Erroneous opinions are among the most successful of his crafty and malicious efforts. The ordinances of the Gospel are all invaluable, but we must acknowledge with thankfulness and joy that Jesus, the King and Head of the Church, has conferred very peculiar honour on the ordinance and sacrament of the Supper. In this ordinance he is held up even before the bodily senses in the elements of bread and wine; and thus great spiritual edification and comfort are conveyed to the soul. Let no genuine believers neglect this Divine ordinance while its observance is within their reach. Ever may the dying command be as music to their ears, "Do this in remembrance of me!"

PRAYER.

WE adore thee, Father, Son, and Holy Ghost, as the God of ordinances, and as the Lord our God. Thou art glorious in the appointment of the ordinances of nature: in the rising and setting of the sun, and in the succession of days and nights and months and seasons. But we rejoice that thy glory shines with greater glory in appointing the ordinances of worship for thy Church. Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Honour and majesty are before thee: strength and beauty are in thy sanctuary. Holy Spirit, bestow on us as a family an increasing love to thine ordinances, and an increasing delight in thy worship. May we ever look on thine ordinances as an invaluable inheritance; and may we ever be led to worship thee in the beauties of holiness.

Graciously bless what we have now read, and may it be profitable for correction and instruction in righteousness. We thank thee, O Lord, for the history of good men recorded in Scripture. We pray that we may be followers of them, as they were of Christ. But, above all, may we ever place before our eyes the example of Jesus. We would immediately come to thee, O Jesus, that we might learn of thee; for thou art meek and lowly in heart. May we bear some resemblance to thee in zeal—may we be constantly going about doing good. May we resemble thee in compassion to the souls of men; and may we pray and strive that they may flee from the wrath to come.

Like Paul, may we travail as in birth, that Christ may be formed in the heart of our offspring. Soon inflame their hearts with Divine love, and may they testify their superlative admiration of Jesus, by sitting at his table, and partaking of the emblems of his body and blood.

Lord, we bless thee for our New Testament passover, the sacrament of the Supper. We rejoice that by this sacred ordinance the death and sufferings of Christ have been so clearly preserved in the remembrance of thy Church. We thank God for the unspeakable benefit which thy people, in all ages, have derived from this sacred institution. We praise thee for that most intimate and endearing fellowship which thy people have enjoyed with thyself while seated at the sacramental table. May all of us now in thy presence obtain correct and holy views of the sacrament of the Supper, and may none of us die till we are enabled with conscientious liberty to sit down at the table of the Lord, to swear an oath of allegiance to his service, and thus testify our love to his person, and our admiration of the matchless love he manifested in his sufferings and his death. Teach us, heart-searching God, impartially to examine ourselves, to know whether we are in heart the disciples of Christ, and so eat of the sacramental bread, and drink of the sacramental cup.

We thank God for the blessings and enjoyments of the day. Give us thy gracious care this night, and may our sleep be refreshing and sweet. Mercifully hear our prayers and forgive our sins, for our blessed Saviour's sake. Amen.

USEFULNESS OF THE SCRIPTURES.
Peter's. Triumphant. Mark's. L. M.

1 WHEN Israel through the desert passed,
A fiery pillar went before,
To guide them through the dreary waste,
And lessen the fatigues they bore.

2 Such is thy glorious word, O God!
'Tis for our light and guidance given;
It sheds a lustre all abroad,
And points the path to bliss and heaven.

3 It fills the soul with sweet delight,
And quickens its inactive powers;
It sets our wandering footsteps right,
Displays thy love, and kindles ours. BEDDOME.

2 KINGS XXII.

Good King Josiah.

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

REFLECTIONS UPON 2 KINGS XXII.—A bad king is the greatest curse; a good king is the greatest blessing. Therefore, a good king succeeding a wicked king, is like the clear shining after the rain: it is like the sweet singing of birds, after the raging tempest and the earthquake. In every rank and grade, however low, true piety sheds a lovely lustre on childhood and youth. But all must acknowledge, that piety in youthful princes shines with lustre of a peculiar brightness. What a sacred treasure is "the Word of God!" the light which it contains is unspeakably more glorious than the light which fills the sky at noon-day. The love which young king Josiah manifested to the volume of eternal truth was a lovely demonstration of that unfeigned piety which was the brightest jewel in his crown. In his day, only *one* copy could be found; in our day, the copies of the Word of Life are like the stars for multitude.

PRAYER.

GREAT and exalted Saviour, we adore thee in all thy Divine and mediatorial prerogatives. Thou art God, and possessed of essential sovereignty. Thou art the Saviour of a lost world, and as the Redeemer of men thou dost fill the throne of Zion. Thou hast a name, with which the names of archangels are not worthy to be compared. Thy name is above every name; and at thy name every knee shall bow. O what homage shall be paid to thy name, when a universe of intelligence shall be assembled before thy tribunal! Then, O Jesus, every tongue, whether voluntarily or reluctantly, shall confess that thou art Lord, to the glory of God the Father. Open our eyes to see thine excellence and to admire thy beauty. May we join the Old Testament Church, and sing, Our beloved is white and ruddy; the chiefest among ten thousand, and altogether lovely.

We thank a gracious Providence that the last night has not proved to us the night of death. What are we, that our lives should have been so long preserved, while thousands less guilty have been removed to the world of spirits unprepared?

As a family may we feel that love to thy Word and law which Josiah felt. As he was powerfully impressed under the reading of thy Word, may our hearts be softened and our penitential feelings excited under this sacred ordinance.

We pray that all our rulers may value the Word of God as Josiah valued it; and, like him, may they be guided by its light and purified by its influence.

May the history of the youthful piety of Josiah produce upon the minds of our dear children the most blessed effects. Like him, may they love thy Word and ordinances, and be affected in their early days with the infinite importance of things Divine.

Holy Spirit, fill our hearts with thankfulness for the abundance of the Holy Scriptures in these lands of our nativity. We thank our God that the period of the scarcity of the Word of life is now passed away. While one copy of thy Word could only be found in the days of good king Josiah, we thank thee that in our day millions of copies of the inestimable treasure are found in various parts of the earth. Holy Spirit, enable us to value thy sacred Word.

We have reason to lament that, in our hearts and lives, we have wandered so far from thy revealed will. We are guilty as individuals, as families, and as a nation. It is of thy mercy that thy wrath is not kindled against us, because we have not hearkened unto the words of this book, to do according unto all that which is written therein.

We pray that our persons and services may be accepted, and our sins forgiven, for Jesus' sake. Amen.

INFLUENCES OF THE SPIRIT COMPARED TO WIND.

Auburn. Sandgate. Follett. C. M.

1 THE blessed Spirit, like the wind,
Blows when and where he please;
How happy are the men who feel
The soul-enlivening breeze.

2 He forms the carnal mind afresh,
Subdues the power of sin,
Transforms the heart of stone to flesh,
And plants his grace within.

3 He sheds abroad the Father's love,
Applies redeeming blood,
Bids both our guilt and grief remove,
And brings us near to God. BEDDOME.

1 CORINTHIANS XII.

Various Gifts of the Spirit.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

REFLECTIONS UPON 1 COR. XII.—Natural talents and gifts, however valuable in themselves, are never sufficient, without Divine grace, to enable us to live up to the great end of our existence—namely, to glorify God and enjoy him for ever. Let us, therefore, with much earnestness, seek after spiritual gifts; let us seek them as silver, and search after them as for hidden treasures. Happy are those who pray, not that they may be rich in gold, but that they may be rich in grace. May it be our holy and fixed determination to seek the kingdom of God and its righteousness before everything else, and in preference to everything else. Then all other things necessary and suitable, according to the promise, shall be given us. This will indeed be seeking, and obtaining, that good part which shall never be taken away. We should be filled with admiration and thankfulness, when we think of the great variety of spiritual gifts imparted to all believers, but especially to the ministers of Christ, for promoting the interests of his kingdom, and for the edifying of the body of Christ, until all its members shall reach the full maturity and perfection of grace in heaven.

PRAYER.

MOST gracious Lord God, we praise thee that there is a way of access to the throne of grace, through Jesus, the way, the truth, and the life. Holy Spirit, we adore thee as God, equal with the Father and the Son. Thou art he who in the morning of creation moved upon the face of the waters, and who brought order out of confusion. Thou art he who workest upon the mind of man in his unregenerate state, and makest old things to pass away, and all things to become new. Thou art he who givest a quickening influence to the Word read and preached, by which the incorruptible seed springeth up unto everlasting life. Thou art he who standest by the grave of those who are spiritually dead, and sayest unto them, *Come forth.* We adore thee as the Divine author of all those gifts and graces by which thy people are enriched, and by which thy ministers are prepared for the arduous and important duties of the ministerial office. We acknowledge that no prophets, or apostles, or pastors, or teachers, were ever fitted for their spiritual undertaking, but as they were inspired and qualified by thee. And we acknowledge that thou art the Divine agent by whom all the blessings of a Saviour's purchase are conveyed to the minds of the children of men.

We seek the blessing of the Holy Spirit on what we have now read. Make thy blessed Word profitable for our correction, and instruction in righteousness, that we may be thoroughly furnished unto every good work.

We thank thee, O Lord, that we are not surrounded by the abominations of pagan rites, and that we are not carried away by dumb idols. O have mercy on the myriads of the family of Adam who are now giving that worship to false gods which is only due to thee, the Father, Son, and Spirit, the only, the living, and the true God. Hasten the day, the predicted day, when the banners of the Cross shall be unfurled in every land, and when the fame of Christ's person and righteousness shall overspread and bless the earth.

Bless the heralds of salvation, and impart unto them an increasing supply of gifts and graces. Great, O Lord, is the work to which they are called. What reason have they to exclaim, Who is sufficient for these things? We rejoice, gracious God, that their sufficiency is of thee, and that thou hast never yet forsaken a minister thou hast sent to proclaim the glorious message of pardon and acceptance through a Saviour's blood.

We pray, heavenly Father, for thy Church universal. May all of us be members of thy body the Church, and may we look with peculiar affection on all the children of thy spiritual family.

Make our children thy children. We consider it a greater honour that they belong to thy Church, than if they were allied to the families of kings. O Lord, make them thine.

Be our gracious protector this night, and may our dying bodies be refreshed with sleep. We acknowledge thine unmerited goodness in the mercies of the past day. Mercifully hear and accept us, for the sake of Jesus, our Redeemer and Advocate. Amen.

PRAYER FOR A REVIVAL.

Morton. Picton's. Geard. Broughton. L. M.

1 O GOD of Zion! from thy throne
Look with an eye of pity down;
Thy Church now humbly makes her prayer—
Thy Church, the object of thy care.

2 We are a building thou hast raised,
How kind thy hand, that hand be praised!
Yet all to utter ruin falls,
If thou forsake our tottering walls.

3 O show that in our low estate,
No blessing for us is too great;
We plead thy Son, we plead thy Word,
O Founder, Patron, bounteous Lord! ANON.

2 KINGS XXIII.

Josiah reforming Spiritual Abuses.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 Moreover the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

REFLECTIONS UPON 2 KINGS XXIII.—We see in Josiah the great influence of kings, and the unspeakable benefit accompanying and following the holy example of good kings. Nations never can be pronounced truly prosperous, unless God's house is generally and regularly frequented, the ordinances of religion observed, and the Sabbath sanctified by all classes of the community. Cities may be defended by lofty walls, and nations protected by numerous and powerful armies; but while God is dishonoured, his ordinances despised, his house forsaken, and his Sabbath desecrated, these cities and nations are weak, notwithstanding all their apparent strength, and in constant peril, notwithstanding all their apparent security. Blessed are nations and individuals, when, like good Josiah, they have entered into covenant with God. We should give ourselves no rest until we have entered into covenant with Christ; until we can say, in the language of holy assurance, "He hath made with me an everlasting covenant."

PRAYER.

O LORD our God, thou art our lawgiver, our king, and our judge. We acknowledge that all thy laws are infinitely worthy of thyself; they are holy, just, and good. Thou art exalted, O God, inconceivably above the comprehension of men and of angels. O what reason have we to rejoice that, though thou art high, yet thou hast respect unto the lowly. May we be among the penitent, the humble, and the lowly, whom thou respectest. O deliver us from pride which is so abominable in thy sight. With justice thou seest the proud afar off. We confess the pride and the corruption of our hearts. We have now read of the corruption which prevailed in Judea, when Josiah, thy pious servant, ascended the throne. Gracious God, the depravity of that degraded and backsliding nation reminds us of the depravity of our own hearts. What reason have we as a family to mourn over our unconcern, our apathy, and carelessness, about things Divine! We would lament that as a family we are so little governed by Gospel principle, and so little illuminated by Gospel light. We would lament that as a family we are so irregular in the discharge of those duties and the observance of those ordinances which are wisely appointed for thy glory and for our advantage; and as individuals we would confess and mourn over our personal corruption. Incline our hearts, O Lord, to come unto thee for the sanctifying influence of the Holy Spirit, by whom alone we can be instructed to hate and forsake sin. We pray for the gracious fulfilment of that promise: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. Heavenly Father, mercifully do as thou hast promised. Thou hast promised, A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Heavenly Father, mercifully do as thou hast promised. Thou hast promised, I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. O heavenly Father, through the merit of our Saviour's death, do as thou hast promised.

We lay the hearts of our beloved children before thee. Thou knowest their folly and ignorance and corruption. O give them new hearts—hearts beautified with holiness, and hearts warmed with the love of Christ. May our servants be born again.

We thank thee, O King of Zion, that at various periods thou didst qualify and raise up men as reformers in thy Church, to correct and remove those abuses which in the course of ages were accumulated by the pride, ambition, and covetousness of men. Lord, we pray for an increase of such men in our day. O let there be a reformation in our hearts, in our families, in our churches, and in our nation.

We present our thanks for the kindness of a gracious Providence during the past night; and may Divine grace be communicated to assist in all the duties of the day. Hear our imperfect prayers, and forgive our sins, for Jesus' sake. Amen.

RELIGION VAIN WITHOUT LOVE.
Abbas Comb. Charity. New Sabbath. L. M.

1 HAD I the tongues of Greeks and Jews,
And nobler speech than angels use
If love be absent, I am found
Like tinkling brass, an empty sound.

2 Were I inspired to preach and tell
All that is done in heaven and hell,
Or could my faith the world remove,
Still I am nothing without love.

3 Should I distribute all my store
To feed the bowels of the poor,
Or give my body to the flame
To gain a martyr's glorious name;

4 If love to God and love to men
Be absent, all my hopes are vain;
Nor tongues, nor gifts, nor fiery zeal,
The work of love can e'er fulfil.

WATTS, 131, *B. I.*

1 CORINTHIANS XII.

Church one Body.

AND whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

1 CORINTHIANS XIII.

Christian Love.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

REFLECTIONS UPON 1 COR. XII., XIII.—Are we the members of the mystical body of Christ? If so, we take an interest—a peculiar interest—in those who are fellow-members with ourselves in the same body. We weep with those of them who weep, and we rejoice with such of them as rejoice. When we consider those office-bearers whom Christ has appointed to watch over the concerns of his Church, we should pray with much fervour and persevering constancy, that God would fill his ministers with his Spirit. It is when ministers are eminently endowed with the influences of the Spirit, poured down from on high, that God's saints shout aloud for joy. It is then that the gardens of the churches exhale in rich degree the fragrance of grace, that the odoriferous spices flow out; and it is then the fruits of righteousness are most rich and abundant. "God is love:" love brought Christ from heaven to earth. Because he loved us, he gave the highest testimony of his love—he died for us. If we are his, love reigns in our heart, and Jesus fills the throne of our affections. May the grace of love be ours, and may we be made perfect in love! Amen.

PRAYER.

BLESSED Saviour, we acknowledge and adore thee in all thy Divine perfections and mediatorial excellences. Thou art God, equal with the Father and the Holy Spirit. Thou and thy Father are *one;* thou art one in nature, in essence, in attributes, in prerogatives, in blessedness, and glory. Thou art uncreated, immutable, and independent, without beginning of days or end of life. We would therefore take up our song and sing, Hosanna to the Son of David in the highest! Thy natures are two, thy person is one: hosanna in the highest to the Son of God!

Divine Saviour, we acknowledge and adore thee as the head of thy body, the Church. Thou art far above all principality and power and might and dominion, and every name that is named, not only in this world, but in that which is to come. We rejoice that in thy mediatorial capacity all things are put under thy feet, and that thou art the head over all things to the Church. We rejoice, O Jesus, that thou art not only a head of authority to thy Church, but also a head of influence. As the members of the natural body depend upon the head, so may we depend on thee. As the members of the natural body derive influence from the head, so may we derive influence and grace from thee. Lord, give us that faith, by which we shall hold Christ the head, from whom all the body by joints and bands having nourishment ministered, are knit together, and increase with all the increase of God.

We thank the God of Providence that we are assembled at the close of the day, and at the close of the week, in such circumstances of comfort before the throne of grace. O that all of us may cherish the well-grounded hope of assembling together with angels and saints before the throne of glory! May the mercies of the week excite the gratitude and love of our hearts. Lord, sprinkle us with the merit of our Saviour's blood; then shall the guilt of all our sins be removed from us, as far as the east is distant from the west. If consistent with thy holy will, may we be preserved through this night, and spared to see the light of another Sabbath-day. We thank thee for the Gospel, which contains a religion of love, and which exhibits a Saviour of love. May Divine love be richly shed abroad in the hearts of all thy ministers and people on the approaching day. Bless to us what we have now read of Christian love. May that love reign in the midst of us as a family, and in the midst of us as a congregation.

Let Christian love adorn the minds of our children and domestics. O fill their hearts with love to Christ, and with love to all who bear his image.

Comfort aged saints with the believing conviction of their interest in the love of Christ, and fill their hearts with increasing love to all the members of his Church. As they draw nearer and nearer to that heavenly world where love reigns pre-eminent, may their love to Christ become more ardent, and all their graces more vigorous and lively.

Lord, hear our imperfect prayers, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

PRAISE FOR EMINENT DELIVERANCE.
Salisbury Plain. Gratitude. Maidstone. C. M.

1 I'LL bless the Lord from day to day;
How good are all his ways!
Ye humble souls that use to pray,
Come, help my lips to praise.

2 Sing to the honour of his name,
How a poor sufferer cried,
Nor was his hope exposed to shame,
Nor was his suit denied.

3 I told the Lord my sore distress
With heavy groans and tears;
He gave my sharpest torments ease,
And silenced all my fears. WATTS, *Ps. 34, p. 1.*

PSALM LXXXVII.

Mount Zion.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM LXXXVIII.

Prayer in Affliction.

O LORD God of my salvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead; shall the dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why casteth thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

REFLECTIONS UPON PSALM LXXXVII., LXXXVIII.—How infinitely secure is Zion, the Church of the living God, in having for her foundation Jesus the Rock of ages. We cannot conceive Christ's love to his Church, and the delight he enjoys in the adoring worship and in the loving obedience of his people, for whom he shed his blood and laid down his life. Let us rejoice in the glorious mediatorial victories Christ has yet to achieve. He is destined to conquer all nations by his Word and Spirit. He is destined to emancipate all nations from paganism, idolatry, and superstition. When these moral, spiritual, and merciful victories are accomplished; when the streams of salvation, flowing from the springs of Divine love, shall have invigorated and fertilised all portions of the globe, then shall the arches of the heavenly temple re-echo with the following song of triumph, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ! Hallelujah! Hallelujah!" On earth believers cry in prayer; in heaven, they lift up their voice in lofty songs of loudest, sweetest praise. Here, they are sometimes full of sorrows; in heaven, they are filled with the delights of immortality, in the immediate presence of their exalted and glorified Redeemer, "in whose presence is fulness of joy, and at whose right hand are pleasures for evermore."

PRAYER.

O LORD our God, thou art the God of salvation, to whom all flesh should come in prayer and humble adoration. Great art thou, and greatly to be feared and held in reverence by all who draw near unto thee. We come unto thee as a family, on the morning of thy blessed, honoured day. We thank thee that we have been preserved during another night, and that we appear before thee crowned with many blessings, and are encouraged to prostrate ourselves in thy gracious presence to seek an increase of blessings from the treasury of thy grace.

Glory to thy name, O Lord, that thou hast laid in the holy mountains of Zion Jesus Christ as the sure foundation of the faith and the hopes of thy people. Make thy ministers faithful in exhibiting this foundation in all the public services of the sanctuary. Teach them, Holy Spirit, to convince the hardened and the careless of their true state, and that their danger is great while they build their hopes on any other foundation than Christ; and that if they die rejecting Jesus, the only foundation, their destruction is inevitable. Lord, make thy servants compassionate and faithful.

We bless thee, O God of ordinances, for that love which thou hast ever manifested to all the means of grace. But we acknowledge with joy that, while thou lovest thy private ordinances, represented by the dwellings of Jacob, thou hast a peculiar love to the public ordinances, represented by the gates of Zion. We bless thee for all the saving good which has been effected through the private ordinances of religion; but we would more especially magnify thy name because of the far more extensive benefit which the Holy Spirit has communicated by the public preaching of the everlasting Gospel of Christ. Thou hast promised, Of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Heaven grant that this promise may be literally fulfilled in the experience of all now before thee.

When our children hear the Gospel in thy courts, may it be instrumental in accomplishing their regeneration. May they be born of incorruptible seed, even the Word of God, which liveth and abideth for ever. Teach our servants to place their hopes of pardon, acceptance, and heaven on Christ, the sure and only foundation laid in Zion.

Lord, have mercy on all the hearers of thy Word, whenever and wherever they may be assembled. Faith cometh by hearing. O may multitudes give the hearing of faith! May the afflicted be comforted under the hearing of the joyful sound. Such as are confined at home by bodily affliction and the infirmities of age, may their meditations on the glorious doctrines of the Gospel and the promises of Divine truth sooth their afflicted hearts, and may their souls be animated and cheered by the well-grounded hopes of the joys and the blessedness of heaven. Lord, prepare us for the day of affliction; and, when that day arrives, may we enjoy the presence of our God, which will render all our afflictions blessings in disguise.

Graciously hear these our humble prayers, for Jesus' sake, our Surety and Advocate. Amen.

Our Father which art in heaven, &c.

FAITHFULNESS OF GOD.

British. Devises. C. M.

1 MY never-ceasing songs shall show
The mercies of the Lord,
And make succeeding ages know
How faithful is his word.

2 The sacred truth his lips pronounce
Shall firm as heaven endure;
And if he speak a promise once,
The eternal grace is sure.

3 How long the race of David held
The promised Jewish throne!
But there's a nobler covenant sealed
To David's greater Son.

4 His seed for over shall possess
A throne above the skies;
The meanest subject of his grace
Shall to that glory rise.

WATTS, *Ps.* 89, *p.* 1.

PSALM LXXXIX.

Praise for God's Mercies.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregations of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For the LORD *is* our defence; and the Holy One of Israel *is* our king.

REFLECTIONS UPON PSALM LXXXIX.—Who can calculate the multitude of God's mercies in providence and in grace? They are innumerable as the stars of heaven. Who can calculate the value of God's mercies? They are more precious than the gold of Ophir. All that the heart of man can possibly desire are not worthy to be compared with them; especially the blessings of salvation, which cost Immanuel his blood and his life, shall furnish matter for the songs of the Church militant to the close of time, and for the songs of the Church triumphant in heaven through the ceaseless ages of eternity. What a glorious edifice is the building of mercy! Look to its foundations: they are the perfections and purposes of God; they are the righteousness and intercession of Christ; they are the faithful promises of God, sure and firm as the throne of the great Eternal. Let us rejoice in the covenant concluded betwixt the Father and the Son. May we see our interest in that covenant. And let us rejoice in the mediatorial throne which Jesus fills.

WE desire, exalted Jehovah, in dependence upon thy Holy Spirit, and through the infinite merit of our Divine Mediator, to approach thy throne of grace, and present our evening sacrifice. Glory to thy name for a preached Gospel, for the assistance given to thy servant our minister, for the assistance given to all the ambassadors of the cross, for the comfort imparted to thy people, and for any instances of saving benefit, in turning sinners from the error of their ways, and making them lie prostrate at our Saviour's feet. May we retire to rest under a lively impression of thy goodness; and, if we are spared to enter upon the duties of another day, may we testify that we have felt the saving and purifying influence of a preached Gospel.

We adore thee, O Lord, for the displays of thy mercy given in Jesus Christ. May we know what saving mercy is, and be instructed with joyful hearts to sing of mercy. With the Church militant we would sing on earth of thy mercy flowing to sinful man through the channel of our Saviour's righteousness; and may we sing of thy mercy with the Church triumphant for ever in heaven.

O Lord, thou art a faithful God—faithful to thy purposes, and faithful to thy promises. Thy mercy shall be built up for ever; and thy faithfulness thou hast established in the heavens. When we think of thy glorious attributes, and of the purposes of thy mercy—when we meditate on the covenant of thy grace, and of the blessings of a Saviour's purchase, what reason have we to adore thee in the language of the inspired Psalmist: For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? Thou, the Lord of hosts, art greatly to be feared in the assembly of the saints, and to be had in reverence of all that are round about thee. Lord, teach us to fear thee, and in every religious ordinance may we be inspired with the reverence of filial devotion and unfeigned love.

Thou art glorious, O Lord, in all thou hast done for thy Church, and in the mighty deliverances thou hast accomplished for thy people. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?

We desire, O Jesus, to rejoice in thy royal authority, and in the exercise of thy mediatorial power over thy Church. Thy government is wise and righteous and merciful. Justice and judgment are the habitation of thy throne; mercy and truth go before thy face. We acknowledge ourselves as thy subjects, and thyself as our king. May it be our happiness on earth, and our blessedness in heaven, to crown thee Lord of all.

We thank our God for the joyful sound. May each one of us know it, and love it, and believe it.

Lord, apply the joyful sound to the minds of our offspring and servants; and may they walk in the light of thy counten-

praise thee that we have heard of the covenant of grace. May we and all our relatives and friends be brought within the bonds of the everlasting covenant, and may we be interested in all its blessings. As a family, as a congregation, and as a nation, may the Lord be our defence, and the Holy One of Israel our king. All we ask is for the sake of Jesus, thy well-beloved Son. Amen.

Our Father which art in heaven, &c.

DESIROUS TO FINISH OUR COURSE WITH JOY.

Triumphant. Kirby. Trebles. L. M.

1 ASSIST us, Lord! thy name to praise
For the rich Gospel of thy grace;
And that our hearts may love it more,
Teach them to feel its vital power.

2 With joy may we our course pursue,
And keep the crown of life in view;
That crown which in one hour repays
The labour of ten thousand days.

3 Should bonds or death obstruct our way,
Unmoved their terrors we'll survey;
And the last hour improve for thee,
The last of life or liberty. GIBBONS.

2 CHRONICLES XXXV.

Good Josiah's Death.

AFTER all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

2 CHRONICLES XXXVI.

The Captivity.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

REFLECTIONS UPON 2 CHRON. XXXV., XXXVI.—It is humbling to think that a blemish should have appeared in the character of holy king Josiah, immediately before he exchanged his earthly for his heavenly crown. At all times, we should carefully avoid every description of association and friendship with graceless men, which is not clearly sanctioned by duty, and pointed out by the Divine will. Most earnestly should believers pray, that they may be enabled to keep the garments of their profession clean and unspotted from the world. The dying pillow, even of a genuine saint, may be filled with the thorns of painful recollections and regrets. Happy and honoured are they who finish their course with holy consistency, and thus prevent their genuine piety from being suspected, or their dying moments from being enveloped with the dark clouds of sorrow and gloom!

PRAYER.

HOLY and gracious Spirit, our sanctifier, mercifully communicate to our souls thy Divine grace, that we may be enabled to lift up the eyes of our souls in earnest prayer to the perfections of God, those hills of Divine and uncreated strength from whence cometh our help. O that each one of us could sing, in the exercise of a lively faith, I will lift up mine eyes to the hills whence cometh my help. My help cometh from thee, Lord, who made heaven and earth.

We would draw near unto thee, O Lord, under a deep and humbling sense of our sinfulness and guilt. O that we were instructed to view the corruptions of our hearts as a body of sin and death! God forbid that we should admire what is so vile and loathsome; or that we should wish to preserve that which deserves to be destroyed. We would lament that we cleave so closely to that which should be cast away with abhorrence, like the viper which attached itself to the Apostle's hand. Teach us, divine Spirit, to oppose and restrain and crucify the flesh, with its affections and lusts. We humbly seek an interest in the righteousness of Jesus, to take away the guilt of sin; and we humbly seek an interest in the spirit of Christ, to take away the vile and hateful stains of sin, and adorn us with the imperishable beauty of Divine holiness and grace. O that each one of us were longing for holiness with greater earnestness than the hart panteth after the water-brooks! May that day arrive when we shall be holy as God is holy; when that which is *perfect* shall have come, and that which is *in part* shall be done away. We pray, thou King of kings, that the nations of the earth may be blessed with holy Christian rulers. Soon may the Gospel visit all the nations and kingdoms of the world, and its regenerating influence be felt by all their rulers. O that all rulers resembled good Josiah in their lives, and when they die had their memories embalmed in the loving lamentations of their subjects!

Deliver the earth from wicked rulers. Convince these enemies of God and men of their awful responsibility, and that they must stand, like the meanest of their subjects, before the judgment-seat of Christ. We acknowledge thy justice in allowing wicked princes to reign as the punishment of sinful and rebellious nations.

Enable us, O Lord, who are the heads of this family, to exhibit before all who are committed to our care an example adorning the Gospel of Christ. God forbid that we should present an example that should either lead them astray, or encourage indifference about the concerns of the soul.

Suffer not our dear children to do what is evil in the sight of the Lord. May they never forget that thou art an all-seeing God. May our servants do the will of God from the heart.

We present our humble thanks for the mercies of the past Sabbath and the past night. We supplicate the blessing and smiles of our God this day. May we show by our lives that we have not heard the Gospel of Christ in vain. Graciously hear and forgive, for our great Redeemer's sake. Amen.

CHRIST'S VICTORY OVER SIN, DEATH, AND HELL.

New Victory. New Conquest. Halifax. C. M.

1 THE Lord! how glorious is his face!
How kind his smiles appear!
And O what melting words he says
To every humble ear!

2 When hell and all its spiteful powers
Stood dreadful in my way,
To rescue those dear lives of yours
I gave my own away.

3 But while I bled, and groaned, and died,
I ruined Satan's throne;
High on my cross I hung, and spied
The monster tumbling down.

4 Victorious God! what can we pay
For favours so divine?
We would devote our hearts away
To be for ever thine.

WATTS, 21, *B. III.*

1 CORINTHIANS XV.

Christ's Death and Resurrection.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

REFLECTIONS UPON 1 COR. XV.—When the Gospel is faithfully proclaimed, and believingly and affectionately received, the great end of the Gospel is fully obtained; for God is honoured, Christ is exalted, and souls are saved. What is the sum of Gospel-preaching? It is to hold up Jesus in his person, his offices, his righteousness and intercession. It is to point out his death as the fountain of life, and his exaltation as the glorious and well-merited reward of his humiliation, obedience, and sufferings. How delightful, satisfactory, and consoling to know, and believe, the connection betwixt the resurrection of Jesus, and the resurrection of his saints. He rose as their representative; they rose in him; and because he rose, their glorious resurrection is secured.

PRAYER.

JESUS, our divine Saviour, we adore thee as a mighty conqueror; and we praise thee for what we have now read of thy sufferings and thy glory, of thy contests and of thy triumphs. Thou art the conqueror of sin, of death, of the grave, and of the powers of darkness. Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men, even for the rebellious also, that the Lord God might dwell among them. Thou art our God, even the God of our salvation; and unto thee, the Lord, the issues of death do belong. We adore thee, O Jesus, in that honour and glory ascribed to thee by angels, after thy victory over death and the grave: they brought thy chariot from above, to bear thee to thy throne; Oh with what ecstacies of loudest triumph they sweetly sung, The glorious work is done!

Father, Son, and Spirit, one Jehovah, we present our tribute of thankfulness before thee, that we are permitted, after the business, the cares, and the temptations of the day, to draw near to thy mercy-seat, to present our evening sacrifice. Make us grateful for the undeserved mercies of the day. We thank thee for temporal mercies, but above all for spiritual blessings. O wash away, in the *laver* of a Redeemer's righteousness the guilt we have contracted. The shades of night are now beginning to surround us; may they remind us of the approaching shades of death. Exercising a lively confidence in Jesus, may we be no more afraid to lie down in the grave than to lie down on our beds. As we can only *hope* to awake on the approaching day, without any assured confidence that our eyes shall see the light of to-morrow's sun, may we exercise the *believing confidence* that we shall awake on the morning of the resurrection amid the songs of angels, and that these bodies of ours, which must be reduced to the ruins of the grave, shall be raised out of the tomb arrayed in all the glories of immortality.

We thank our heavenly Father for the great and encouraging truths we have now read. We thank thee for what they have told us of the resurrection of Jesus, which is past, and what they have foretold of the resurrection of believers, which is to come. O give us grace to admire and believe and retain that Gospel, which is the revelation of thy love, and which holds out the animating and encouraging prospects of a heavenly state.

Lord, impart the grace of faith to our beloved children, that in their early days their minds may rejoice in the prospect of a glorious resurrection, and of eternal fellowship with Christ in heaven.

May we and all our relatives possess that faith in Christ which will enable us to look onward to the heavenly state, when we shall be associated in the employments and sublime blessedness of the celestial world. Comfort the minds of our aged friends with the prospects of the glory of a future state. Though now surrounded by the mists of age, may they look through these dark clouds, and with the eye of faith behold the glory which awaits the saints of God. May they feel that they are on the verge of heaven, and therefore patiently bear the infirmities of advanced years. Graciously hear our prayers and forgive our sins, for Jesus' sake. Amen.

ISRAEL'S SIN AND PUNISHMENT.

Colchester. Jordan's Banks. Oxford. C. M.

1 O WHAT a stiff rebellious house
Was Jacob's ancient race;
False to their own most solemn vows,
And to their Maker's grace.

2 He from the rock their thirst supplied;
The gushing waters fell,
And ran in rivers by their side,
A constant miracle.

3 Yet they provoked the Lord most high,
And dared distrust his hand:
Can he with bread our host supply
Amidst this desert land?

4 The Lord with indignation heard,
And caused his wrath to flame;
His terrors ever stand prepared
To vindicate his name.

WATTS, *Ps.* 78, *p.* 11.

2 CHRONICLES XXXVI.

Jews carried captive.

ZEDEKIAH *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

REFLECTIONS UPON 2 CHRON. XXXVI.—Had Zedekiah lived up by Divine grace to the meaning of his lovely name, he would have proved one of the best of men, and one of the most useful of princes. His name signifies the "righteousness of God." By faith, may we receive the righteousness of Christ. By faith may we receive him as the *Lord our righteousness*. Then we shall not be, like Zedekiah, rebels against God; then we shall not commit evil in the sight of the Lord; then our God will not leave us to fall into the hand of our spiritual enemies. Thus we shall be preserved from the gloomy captivity of Tophet. Thus we shall reach the glories of immortality.

PRAYER.

WE desire, O Lord our God, to approach thy throne this morning, in the name of Jesus, and under a deep impression of thy holiness and justice. Thou art so holy, that thou canst not look on sin, but with the utmost detestation and abhorrence; but thou art so just, that it is impossible for thee to forgive sin without satisfaction. In this respect thou canst by no means clear the guilty. Thou art a jealous God; thou art jealous of thy prerogatives, and of the honour of thy perfections, and authority, and laws. Thou canst not look down with indifference upon the sins and rebellion of men. In thy kindness thou didst warn ancient Israel of the consequences of breaking thy laws and forsaking thine ordinances. Thou didst promise that their obedience should be followed by great blessings; and thou didst threaten that great judgments should follow their disobedience. O Lord, ancient Israel rejected thy counsel, and would have none of thy reproof. We adore thee in the displays of thy justice, which brought upon them all the threatened calamities, and stirred up the Assyrian king to carry them captive to distant Babylon.

Bless to us, O Lord, the remembrance of the afflicting sufferings of the apostate Jews. Teach us to see that it is an evil and a bitter thing to forsake God. Truly, O Lord, our offences have been great; they have been of a crimson colour, and of a scarlet dye. We deserved to have been destroyed. If our portion had been assigned us in the regions of the lost, we had only received the reward of our deeds. But, glory to thy name, thou hast dealt with us in mercy and not in judgment.

We would earnestly pray to be preserved from those sins into which Israel fell, and by which their ruin was accomplished. Holy Spirit, preserve us from pride and hardness of heart. May we learn of Jesus, who was meek and lowly of heart. O make our souls susceptible of Divine impressions, and fulfil in our experience that promise: I will take from you the hard and stony heart, and I will give you an heart of flesh.

Mercifully deliver our dear children and domestics from pride and hardness of heart. O melt them down with the influence of grace Divine, and may they be moulded and fashioned after the lovely image of Christ.

Lord, preserve us from the grievous sin of neglecting thine ordinances and despising thy ministers. Affect us with the thought that these are sins which in a very peculiar sense bring down the displeasure of heaven. O Lord, have pity on such of our relatives as are living the awfully perilous life of neglecting thine ordinances and despising thy ministers. May they remember this, that when Israel mocked the messengers of God, and despised his words, and misused his prophets, the wrath of the Lord rose against his people, till there was no remedy.

Blessed Jesus, let all of us be the objects of thy love and the subjects of thy grace. O receive our thanks for the mercies of the night, and assist us in all the duties of the day. Sun of righteousness, rise on each one of us this day with healing in thy wings. Lord, hear our prayers and forgive our sins, for Christ our Mediator's sake. Amen.

CHRIST'S RESURRECTION.

Hampshire. Sandgate. Cambridge New. C. M.

1 HOSANNA to the Prince of light,
That clothed himself in clay;
Entered the iron gates of death,
And tore the bars away.

2 Death is no more the king of dread,
Since our Immanuel rose;
He took the tyrant's sting away,
And spoiled our hellish foes.

3 See how the conqueror mounts aloft,
And to his Father flies,
With scars of honour in his flesh,
And triumph in his eyes.

4 Raise your devotion, mortal tongues,
To reach his blessed abode,
Sweet be the accents of your songs
To our incarnate God.

WATTS, 76, *B. H.*

1 CORINTHIANS XV.

Christ risen as First-fruits.

BUT now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him: and to every seed his own body.

REFLECTIONS UPON 1 COR. XV.—It is the unspeakable privilege of the sons of God to believe, they are so interested in the resurrection of Christ, as to see their own blessed resurrection secured by the resurrection of Jesus, as the Surety and the Representative of his people. What a gloomy legacy we have received from our first covenant Head—namely, death! O what a blessed inheritance the redeemed have received from Jesus, the second Adam, their covenant Head—namely, acceptance, forgiveness, holiness, and "a title sure to mansions in the sky." True, death is a formidable foe; the king of terrors, and the terror of kings. But Jesus is the Conqueror of death; he hath deprived him of his sting. Jesus has given to his people, who are the objects of his love, the glorious fruits of his renowned triumph over death and the grave. Has the saving knowledge of God enlightened our soul? Has our spiritual night been changed into a spiritual day? Then we shall live and reign with Christ for ever and ever.

PRAYER.

FATHER, Son, and Holy Ghost, thou art the only object of religious worship, and thou only art possessed of infinite and uncreated glory. We thank thee that we have been preserved during another day, and that we are enjoying the unspeakable privilege and the distinguished honour of prostrating ourselves before thy throne, and acknowledging thy glory, majesty, and grace. Thou hast set thy glory above the heavens. The heavens declare thy glory, and the firmament sheweth thine handywork. Day unto day uttereth speech, and night unto night declareth knowledge. The heavens declare thy righteousness, and all the people see thy glory. Who is like unto the Lord our God, who dwelleth on high?

We supplicate thy gracious, protecting care this night. Thou hast most mercifully watched over us to the present moment, and we earnestly pray that thou wouldst be our guide even unto death. When our days and nights terminate on earth, may we and all our relatives become the inhabitants of that blessed world, where our sun shall no more go down, and where our moon shall no more withdraw its shining; where Jesus shall be our everlasting light, and where the days of our mourning shall be ended.

We thank thee, gracious Father, for the animating and consolatory truths we have now read. We bless thee for hope in Christ; that hope which maketh not ashamed; that hope which is fixed on heavenly realities, sure as the throne of God. Mercifully bestow on each one of us good hope through grace. O that we could fix our eyes on Jesus, the foundation of our hope, and sing, Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth within the vail!

Deliver our dear children and domestics from the dangerous snares of carnal, earthly hope. Inspire them with the love of Divine blessings, and animate them with the hopes of the ceaseless joys of heaven.

Holy Spirit, give us grace to rejoice in the resurrection of Christ. O Jesus, may we look on thy resurrection as the blessed evidence of thy triumph over death, and as the blessed security of the glorious resurrection of the bodies of them that love thee. Deliver us, O Lord, from the gloom and the fear of death. Comfort us with this, that though in Adam all die, yet in Christ all shall be made alive. By Christ, may our souls become spiritually alive; and by the Spirit of Christ, may our bodies receive in the morning of the resurrection an immortal life, which will be accompanied with the pure and imperishable enjoyment of heaven.

Lord, deliver our graceless relatives from a spirit of insensibility as to eternal things. Suffer them not to imitate the example of those who say, Let us eat and drink, for to-morrow we die. Lord, preserve us all from the influence of corrupt example; and preserve us from exhibiting a corrupt example before the eyes of others. O teach us to awake to righteousness, and sin not.

Hear, answer, and forgive, for Jesus Christ's sake, who, with the Father and Holy Ghost, is worthy of all honour and praise, for ever and ever. Amen.

GOD SUPPLYING ALL OUR NEED.

Lydia. Romford. Suffolk. C. M.

1 MY God! how cheerful is the sound!
How pleasant to repeat.
Well may that heart with pleasure bound
Where God hath fixed his seat.

2 What want shall not our God supply
From his redundant stores?
What streams of mercy from on high
An arm almighty pours!

3 From Christ, the ever-living spring,
These ample blessings flow:
Prepare, my lips, his name to sing,
Whose heart has loved us so.

4 Now, to our Father and our God
Be endless glory given,
Through all the realms of man's abode,
And through the highest heaven.

DODDRIDGE.

EZRA I.

Proclamation of Cyrus respecting the Temple.

NOW in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that *is* in Jerusalem.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity that were brought up from Babylon unto Jerusalem.

REFLECTIONS UPON EZRA I.—Some consider that the name "*Cyrus*" signifies the "*Sun*." As a pagan prince, Cyrus shone unrivalled among the most celebrated and virtuous of heathen kings. His life was peculiarly pure, and uncontaminated by those infirmities, vices, and crimes, which in so many instances have disgraced the character and reign of the rulers of the earth. This man, in preference to all others, was raised up to be the deliverer of the Israel and Church of God from a long-continued captivity, and to restore them to the earthly Canaan which had been promised to their fathers, and enjoyed for so many ages by their descendants. This great prince acknowledges that he was immediately called by Jehovah himself to accomplish this great work—of setting Israel free, and enabling them to rebuild that temple for Israel's God which had long remained in ruin and desolation. Daniel was for a considerable time the prime minister of this amiable and powerful monarch. And we have some reason to hope, that under such tuition he became a possessor of grace and an heir of heaven.

PRAYER.

O LORD our God, thou art the faithful God. We approach thee under the covert of the righteousness of Christ. Thou art faithful to thyself, to thy perfections, to thy purposes, to thy covenant, to thy promises, to thy threatenings, to thy Son, and to thy people. What reason have we to rejoice that we are permitted, in the language of inspiration, thus to adore thee: Thou art the faithful God, which keepest covenant and mercy with them that love thee and keep thy commandments, to a thousand generations. Thy mercy, Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. O Lord God of hosts, who is a strong Lord like unto thee, or unto thy faithfulness round about thee?

We would express our thankfulness for what we have now read of the displays of thy faithfulness and truth, in bringing the seventy years' captivity of thy Church in Babylon to a close. Glory to thy name for touching the heart of Cyrus thine anointed, and for raising up in him a glorious deliverer for thy people. Truly, O Lord, the hearts of all men are in thy hand; O touch the hearts of all earthly kings and rulers by thy grace, and raise them up to be eminent blessings to thy cause and people.

Eternal praises to the Most High, for raising up Jesus Christ to be the deliverer of his Church, and to rescue his people from the awful slavery of sin, and to preserve them from the captivity of hell. O Jesus, may we be thy rescued captives. Sin and Satan have long had the dominion over us. Let their dominion continue no more. Destroy the power of the god of this world, and let Christ the anointed Son of God reign over us for ever. As thou didst bring back the captivity of Jacob, may each member of our family be delivered from the captivity of sin and the chains of guilt. We have been long dead in sin—graciously quicken us by the power of the Holy Ghost. May we no longer walk according to the prince of the power of the air, the spirit that now worketh in the hearts of the children of disobedience.

Convince our dear children that they are by nature children of wrath. Make them dissatisfied with their natural state, and may they long and pray to be the regenerated children of Christ.

We supplicate for ourselves and all our relatives zeal for the glory of God. May the remembrance of the zeal of Cyrus animate us to seek from heaven that concern for the prosperity of Zion which every genuine believer feels. Whatever talents we possess, whether property, or influence, or grace, may we lay them willingly down at our Saviour's feet, and in the language of converted Saul of Tarsus exclaim, Lord, what wilt thou have us to do?

Give to our servants love to Jesus as their Divine master. In yielding obedience to men, may they not forget to yield service to Christ.

We thank our God for the mercies of the past night; and we seek the countenance, the smiles, and the guidance of our God, to attend us in all the engagements of this day. Mercifully hear our feeble prayers, and forgive our sins, for the sake and through the merits of our Lord and Saviour Jesus Christ. Amen.

VICTORY OVER DEATH.

Carr's Lane. Montgomery. Hephzibah. C. M.

1 O FOR an overcoming faith
To cheer my dying hours,
To triumph o'er the monster Death,
And all his frightful powers!

2 Joyful with all the strength I have
My quivering lips should sing,
Where is thy boasted victory, Grave,
And where the monster's sting?

3 If sin be pardoned, I'm secure,
Death hath no sting beside;
The law gives sin condemning power;
But Christ my ransom died. WATTS, 17, *B. I.*

1 CORINTHIANS XV.

Glories of the Resurrection.

ALL flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

REFLECTIONS UPON 1 COR. XV.—How amazing are the displays of God's power in the immense variety of living creatures he hath formed, which exist in the sea, on the dry land, and in the air! In wisdom he hath made them all. Great is the glory of the stars: far greater the glory of the saints, who shall shine brighter than the stars for ever and ever. Great is the glory of the sun; but infinitely greater the glory of Christ, the Sun of righteousness, whose beams shall fill heaven through endless day. Great has been the desolation effected by the apostasy of the first Adam; but infinitely greater the blessedness of the restoration which has been accomplished by Christ, the second Adam. How affecting to think of the humiliating circumstances of the bodies of the saints, when laid in the grave! but O how delightful to anticipate the change their bodies shall undergo in the morning of the resurrection, when the trumpet of the archangel shall sound! How wonderful the conquests of Immanuel! He has deprived death of its sting, and the grave of its victory. And how inconceivable the love of Jesus, who is willing to give us the benefit of all his conquests!

PRAYER.

O LORD our God, though we are worms of the dust, insignificant and sinful, yet we venture to approach thy throne of grace through the merit of the righteousness of thy well-beloved Son. Holy Spirit, breathe upon us in thy great mercy a spirit of grace and supplication.

We adore thee, O Lord, as the infinitely incomprehensible Jehovah. The heaven is thy throne, and the earth is thy footstool. How insignificant and mean are earthly thrones when compared with thine! and how limited are earthly kingdoms when compared with thy vast empire! Thine eye is omniscient, and no action can possibly escape thine observation; yea, the very thoughts of the heart of men and of angels are naked and open before thee. As a family we would bow before thy sovereign majesty, and we will acknowledge thee as our lawgiver, our king, and our Saviour.

We bless thee for the displays of thy gracious sovereignty given in our creation. We thank thee for making us rational beings, and not forming us among the irrational tribes of thy creatures; we thank thee for giving us souls that shall never die, and not souls similar to the beasts of the earth, which go down to the dust. And we bless thee that, through Christ, our souls may be elevated to the purity, perfection, and glory of heaven, and be made to partake of glory far superior to the brightness of the firmament and the lustre of the stars.

Teach us, O Lord, to mourn over the melancholy and affecting change which sin has produced upon the body and the soul of man. We would mourn over the moral diseases and the frightful passions with which the beauty and the glory of the soul are defaced. We would mourn over the diseases, infirmities, and weakness by which the body is degraded, and afterwards made the humbled victim of mortality and corruption.

O suffer not our children to be proud of beauty or the sprightliness of youthful ardour. Teach them to meditate on death and contemplate the grave. And O may they seek that life of grace which will issue in the glories of immortality.

We adore thee, O Jesus, as the mighty conqueror of death, and we rejoice that by death thou didst deprive death of its sting. Give us faith to believe that we are interested in the blessing of a glorious resurrection. May we not be afraid to lie down in the grave, since thou hast promised, That which is sown in corruption shall be raised in incorruption, and that which is sown in dishonour shall be raised in glory. Teach us, O Lord, to look on death as a conquered enemy, and to lift up our hearts in such thankful acknowledgments as these: Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Mercifully watch over us this night, and accept of our thanks for the undeserved mercies of the past day. Into the hands of a gracious God we commend our spirits; and all we ask is for Jesus' sake, the mighty Conqueror of death. Amen.

GOD'S GENTLE CHASTISEMENT.
Folkstone. Sabbath. Alle Street. L. M.

1 THE Lord, how wondrous are his ways!
How firm his truth! how large his grace!
He takes his mercy for his throne,
And thence he makes his glories known.

2 Not half so high his power hath spread
The starry heavens above our head,
As his rich love exceeds our praise,
Exceeds the highest hopes we raise.

3 Not half so far hath nature placed
The rising morning from the west,
As his forgiving grace removes
The daily guilt of those he loves.

WATTS, *Ps.* 103, *p. II.*

EZRA IX.

Ezra's Prayer and Confession.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants, the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold we *are* before thee in our trespasses: for we cannot stand before thee because of this.

REFLECTIONS UPON EZRA IX.—They are blessed, and honoured, and useful, and happy, who have separated themselves from the sinful manners, customs, and pleasures of a corrupted and ensnaring world. Most assuredly, the secret of true happiness is true holiness. If we wish to have a portion of the happiness of heaven in our souls, we must earnestly pray that we may have a portion of heaven's holiness in our hearts. Marriages, alliances, and friendships, which have true religion for their basis, never fail to be the sources of the greatest advantages and the richest enjoyments.

PRAYER.

O THOU Holy One of Israel, our God and Father in Christ, though we are polluted and vile, we venture to approach thy sacred and Divine presence. In all our approaches, we pray that we may be most solemnly impressed with a sense of thy holiness, and with a sense of our own vileness and corruption.

What reason have we, O Lord, to mourn over national and family and personal sins. We acknowledge the affecting prevalence of corrupted manners and example among all classes of the community. How many of our rulers, who ought to be patterns of piety, are patterns of profanity! We would lament that thy laws are so despised and thine ordinances so neglected by rich and poor. Our land is called *Christian*, but we lament that so little even of the profession of Christianity exists.

Lord, we confess our family sins. Our ignorance, our carelessness, our irregularity in duty, and the very small degree of vital godliness which is found among us, should fill us with shame and confusion, in the presence of a holy and heart-searching God. What cause have we to take up the penitential language of Ezra into our lips, and thus make confession before thee! O our God, we are ashamed, and blush to lift up our face to thee, our God; for our iniquities are increased over our head, and our trespass is grown up into the heavens. We acknowledge that, as a family and individuals, our sins are far more aggravated than the sins of others. We have sinned against greater light, and greater convictions, and greater privileges, and greater mercies, and greater patience. O Lord, if thou shouldest deal with us according to our demerit, how dreadful at this moment would be our doom! As a nation thou wouldst deliver us up to the will of our enemies. For our iniquities thou wouldst deliver our rulers, our priests, and our people, into the hand of other nations, to the sword, to captivity, to a spoil, and to confusion of face. But, glory to thy name, that through Jesus, thy well-beloved Son, in the midst of deserved wrath thou hast remembered us with undeserved mercy.

Take our beloved children, and make them disciples in the school of Christ. Holy Spirit, soon do thou most graciously melt their hearts with evangelical repentance, and may we never see them hardened with impenitence and sin.

O pour out upon us, as a nation, a congregation, a family, and as individuals, the influences of thy sanctifying Spirit. We have provoked and grieved the Spirit by our sins; now turn us unto thee, O Lord, and let our hearts be living temples of the Holy Ghost.

Give our servants the grace of true repentance, and preserve them from indifference about their eternal concerns.

Accept of our thanks for the mercies of the past night, and give us grace to glorify thee in all the duties of the day, for Jesus our Divine Mediator's sake. Amen.

CHRISTIAN COMPASSION.

Warwick. Wiltshire New. Maidstone. L. M.

1 BEHOLD, where, breathing love divine,
Our dying Master stands!
His weeping followers gathering round,
Receive his last commands.

2 Blest is the man whose softening heart
Feels all another's pain;
To whom the supplicating eye
Was never raised in vain:

3 Whose breast expands with generous warmth
A stranger's woes to feel;
And bleeds in pity o'er the wound
He wants the power heal.

MRS. BARBAULD.

1 CORINTHIANS XVI.

Kindness to poor Saints.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themseves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus, and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

REFLECTIONS UPON 1 COR. XVI.—God has wisely ordered that the poverty of indigent saints should prove a real and substantial blessing to those believers who are in circumstances of comfort or the possessors of wealth. Thus, occasions are afforded for exciting compassion, and for the performance of acts of mercy and liberality, which never fail to benefit the soul when they flow from feelings of benevolence and pity. It is a blessing to receive; "But it is more blessed to give than to receive." It is promised, and the promise stands secure, "The liberal soul shall be made fat;" and "He that watereth, shall be also watered himself." They who are without compassion to the poor, and particularly to the poor members of Christ's family, have reason to tremble, because they have just reason to call in question the sincerity of their Christian profession. What saith the inspired Apostle? "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" May the success of the Gospel be near our hearts, and by the exercise of vigorous faith, holy courage, and lively zeal, may we testify to all around that we are the loving and the faithful soldiers of Jesus, the Captain of salvation.

PRAYER.

IN approaching thy throne, O Lord our God, in Jesus' name, we desire to feel deeply impressed with a sense of the providential kindness we have this day experienced. Our bread has been given us, and our water has been sure. And now, in this religious ordinance of domestic worship, thou art permitting our souls to partake of that spiritual food, and of those spiritual comforts, which are suited to our present wants, and preparatory for our future glory. We look up to thee, our gracious Father, for the blessings of sleep, repose, and protection during the night on which we are now entering. O let not the shades of this night prove to us the shades of death! Thou hast wisely concealed from us the time and manner of our dissolution; but we earnestly pray that thou wouldst not separate our souls from our bodies, till a saving connection is formed between Jesus and our souls. O let us not enter into the eternal state till we are introduced into a state of grace. Let not our body die, till sin die within us, and its reigning power be for ever destroyed.

We seek the blessing of the Spirit on what we have now read. Ever may the Word of God prove to us spirit and life. Give us reason to exclaim, in the language of thankfulness, joy, and praise, Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. O may we be indeed born again, not of corruptible seed, but of incorruptible, even by the Word of God, which liveth and abideth for ever.

Breathe upon us, O Lord, the spirit of charity and compassion, which shone with brightness in the life and character of thy servant Paul. We thank thee that, while in a measure forgetful of his own necessities and poverty, he was most sensibly alive to the poverty and wants of tried and afflicted brethren. Lord, animate us with love to the saints. Teach us to love them because they are the objects of thy regard, because they are members of thy body mystical, and because they are redeemed by the blood of Jesus. Convince us that if we are without love to the brethren, we have never passed from death to life. Lord, have mercy on thine afflicted and indigent saints. Supply all their wants out of the inexhaustible stores of thy providential bounty. Touch the hearts of the wealthy with feelings of Christian charity and compassion, that they may minister of their abundance to the indigent and tried members of thy Church.

Give us grace to be diligent in the service of our God. To all of us may a great and effectual door be opened for glorifying God, and for advancing the interests of Zion.

Lord, give to our children an interest in Divine things, and may their youthful ardour be devoted to the service of Christ.

Lord, richly endow us and our relatives with the graces of the Spirit. Enable us to watch, to stand fast in the faith, to quit ourselves like men, and to be strong. May we live and die with hearts warmed with the love of Christ. O preserve us from the awful curse which will light on those who love him not. We present these our prayers in Jesus' name. May the grace of our Lord Jesus Christ be with us all. Amen.

REFUGE IN CHRIST.

Weston College. Bath Abbey. Hotham. P. M.

1 JESUS! lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,—
While the tempest still is high!
Hide me, O my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!

2 Thou, O Christ! art all I want;
All in All in thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and holy is thy name,
I am all unrighteousness;
Vile and full of sin I am—
Thou art full of truth and grace.

C. WESLEY.

NEHEMIAH I.

Nehemiah fasting for Jerusalem.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach; the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

REFLECTIONS UPON NEH. I.—The state of the Church of God on earth is a state of comparative captivity. Here, believers are in a strange land, and far from home. In some respects, their circumstances resemble those of the Israel and Church of God when they dwelt in a strange land, beside the rivers of Babylon. It is, however, a captivity of short duration: their deliverance and emancipation are at hand. Soon they shall exchange the perplexities and sufferings of the desert of this world, for the pure and unalloyed delights of the celestial Canaan. How much there is in the character of Nehemiah to esteem, admire, and imitate! Though in the palace of a pagan prince, he was not afraid nor ashamed to confess Israel's God, and to show his attachment to the despised Church of God. May we never be ashamed of Christ, or of his people, or of his ordinances. Though in a palace where the discouragements to devotion were numerous, Nehemiah was a man of earnest believing prayer. Like him, may we possess the Spirit of grace and supplication. Amen.

PRAYER.

GOD the Father, Son, and Holy Ghost, thou art the God of heaven, and the Lord our God. We adore thee as the great and terrible God, that keepeth covenant and mercy for them that love thee, and keep thy commandments. Mercifully look upon us in the face of thine Anointed. O that we as a family had reason thus to acknowledge, as thy servant Nehemiah did, We are thy servants, and thy people whom thou hast redeemed by thy great power and by thy strong hand.

Lord, we come unto thee in the name of Christ, rejoicing that, though in ourselves we are infinitely unworthy, yet through his worthiness we can obtain acceptance. With the Psalmist we would now say, Our voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and look up. Lord, give us praying hearts. May we feel ourselves surrounded with a sacred atmosphere of enjoyment and delight, when we engage in prayer, and in the other ordinances of religion. With thine inspired servant may we be enabled to say, with unfeigned hearts, Our soul shall be satisfied as with marrow and fatness; and our mouth shall praise thee with joyful lips; when we remember thee upon our bed, and meditate on thee in the night watches.

We thank our God that we awoke on our beds this morning in the enjoyment of reason and health, and that we are now prostrate before the throne of grace, where a gracious Saviour most readily dispenses the blessings of his purchase. Teach us to honour God in all the engagements of the day, and, whatever we do, to do all to his glory.

Bless to us, O Lord, what we have now read of thy sacred Word, respecting the humility, the zeal, and the piety of Nehemiah. Like him, may we feel a deep interest in the prosperity of thy Church. O let the welfare of Zion be near our heart. May we ever say respecting it, If we forget thee, O Jerusalem, let our right hand forget her cunning, and let our tongue cleave to the roof of our mouth. We would lament, O Lord, over those circumstances of Zion which should excite our grief, and mourn over the small number of the genuine citizens of Zion.

Graciously make our dear children members of thy Church. We would desire and pray, rather that they may be allied to Christ by faith, than allied to the most distinguished families on earth. May our servants resemble Nehemiah in fidelity to the Lord our God.

We would earnestly pray for the increase of faithful ministers. O thou King of the Church, the harvest is great, the labourers are few; send forth more labourers into thy harvest. Increase the number of thy faithful servants, and increase their graces. Suffer not, we pray, the enemies of the Church to exceed in zeal those who are its professed friends and advocates. God forbid that thy ministers should be less zealous in building up than thine enemies in pulling down thy cause. O that each one of us may say, like Paul, Lord, what wilt thou have me to do? Graciously answer our humble prayer, and forgive our sins, for Jesus' sake, whom thou hearest always. Amen.

PLEASURES OF A GOOD CONSCIENCE.
Doversdale. Lutton (Canada). Martin's Lane. L. M.

1 LORD, how secure and blessed are they
Who feel the joys of pardoned sin!
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within.

2 The day glides swiftly o'er their heads,
Made up of innocence and love;
And soft and silent as the shades
Their nightly minutes gently move.

3 Quick as their thoughts their joys come on
But fly not half so fast away;
Their souls are ever bright as noon,
And calm as summer evenings be. WATTS, 57, *B. II.*

2 CORINTHIANS I.

Use of Affliction.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that, as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

REFLECTIONS UPON 2 COR. I.—Like the Apostle of the Gentiles, may we show that we are members of the mystical body of Christ, by breathing a universal spirit of holy, catholic love for all saints. If grace reigns in our hearts we shall feel the most earnest desires, and offer up the most earnest prayers, that grace may copiously descend on all in whom we are interested, and especially for the whole household of faith. God has the wisest ends in the afflictions and tribulations of his people; while, at the same time, he has the greatest delight in pouring into their wounded spirits the balm of Divine peace and consolation. Afflictions may abound to the objects of God's love, but they shall never exceed their consolations. And their heaviest and most prolonged afflictions, when compared to the joys which await them in heaven, are only momentary, transient, and light. Sanctified afflictions are to ministers the most valuable lessons, by which they are qualified to be the instruments of conferring on their people the greatest benefit, and of communicating the greatest comfort. Have we received the earnest of the Spirit—the inward evidence that we are the children of God? Then, all things will work together for our good.

PRAYER.

WE adore thee, O Lord our God, as the God and Father of our Lord Jesus Christ. Through Christ as the way we approach the throne of God, believing what Christ has said: No man cometh unto the Father but by me. Blessed Jesus, we desire to draw near the throne of grace through thee, as the way, the truth, and the life. O Lord, we rejoice in thee as the Father of mercies. Innumerable are the mercies we have received from thee. The history of our past days is a history of thy continued mercies. We acknowledge thee as the Father of all temporal mercies. Thou causest thy sun to rise upon the evil and the good, and makest thy rain to descend upon the just and the unjust. More especially we adore thee as the Father of all spiritual blessings. If any of us have been made partakers of thy saving mercies, we would praise and magnify thy name for such manifestations of thy goodness. Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ Jesus. If there are any among us not yet the partakers of spiritual and saving blessing, may the time not be far distant when they shall be made the sharers of thy grace.

We adore thee, O Lord, in all the afflictions we are called to experience in the journey of life. We acknowledge that they are all under thine arrangement; and that thou art the comforter of thy people in all their tribulations. We thank thee for the comfort we have experienced amid the various sufferings we have been called to endure. Give us grace to comfort others in their afflictions. Peculiarly sanctify the afflictions of thy ministering servants, that they may not only be the instructors, but the comforters of thy people. Enable all thy ministers to say, in the language of the Apostle, Whether we be afflicted, it is for your consolation and salvation; or whether we be comforted, it is for your consolation and salvation. O Lord, impart to all pastors in thy Church a most earnest and conscientious desire to be useful to the souls of those who are committed to their care. May they discharge their ministerial duty, in the midst of their congregations, with affection, simplicity, and godly sincerity.

Bring our children under the saving influence of a preached Gospel. Teach them to love and respect the ministers of Christ as the heralds of salvation and the messengers of peace.

Lord, we bless thee for the promises of eternal truth. We rejoice that they are all in Christ yea, and in him Amen, unto the glory of God. We thank God for the number of the promises and for the suitableness of the promises. Give us grace to value them as an unspeakable inheritance.

We present our thanks for the mercies of the day, and implore thy Divine care this night. Hear our prayers, and forgive our sins, for Jesus' sake. Amen.

DELIVERANCE BY PRAYER.

Duke Street. Parx. Islington. L. M.

1 LORD, I will bless thee all my days,
Thy praise shall dwell upon my tongue;
My soul shall glory in thy grace,
While saints rejoice to hear the song.

2 Come, magnify the Lord with me;
Come, let us all exalt his name:
I sought the eternal God, and he
Hath not exposed my hope to shame.

3 I told him all my secret grief,
My secret groaning reached his ears:
He gave my inward pains relief,
And calmed the tumult of my fears.

WATTS, *Ps. 34, p. I.*

NEHEMIAH II.

Nehemiah's Prayer and Mission.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

REFLECTIONS UPON NEH. II.—When we are grieved for the external calamities of the Church of Christ, and when her prosperity is the object of our affectionate desire and the subject of our fervent supplications before a throne of grace, it is an undoubted evidence that we have experienced a regenerating change, and that we are members of the family of God. The king affectionately noticed the grief of Nehemiah, inquired into its cause, and showed his readiness to receive his petition and to accomplish his wishes. Jesus, our King and Saviour, most mercifully observes the afflictions of his people, puts their tears in his bottle, and answers their prayers.

PRAYER.

O LORD our God, thou who art the light of heaven, we bless thee that thou hast preserved us during the darkness and dangers of the past night, and that thou hast graciously opened our eyes to behold the returning light of another day. Praise to thy name, that our eyes are not closed in death, and that we have not been sent unprepared into the world of spirits.

We supplicate from our God, in Jesus' name, the mercies necessary for this day. Give us day by day our daily bread. Give us wisdom and strength for the honourable management of all our temporal concerns. Teach us to testify to all around us, that in all our worldly pursuits we are under the benign and sanctifying influence of the principles of the Gospel. We also humbly supplicate blessings for our souls, which require thy daily and constant care as much as our bodies of clay, which will soon be numbered with the dead. Lord, bestow upon us the grace of heavenly-mindedness. In the midst of the pursuits of earth, may we find our thoughts and desires rise to the pure and sublime objects of heaven. May our thoughts be more in heaven than on earth, that our conversation may be in heaven, from whence we look for the Saviour. Convince us that our hopes of heaven are vain and unfounded, if our thoughts and wishes are seldom directed to the heavenly state. Like Paul, thy faithful Apostle, may we have a desire to depart and be with Christ, which is far better.

We adore thee, O Jesus, as the King of kings. We rejoice in the control thou dost exercise over earthly kings and rulers, in employing them as instruments in thy hand to defeat the purposes of thine enemies, and to advance the prosperity of thy Church. We thank God for what we have now read of the remarkable effect produced upon the mind of the Assyrian king, in answer to the earnest prayers of Nehemiah thy servant. Lord, make all the rulers of the earth nursing fathers to thy Church.

O Lord, look down on thy Church in its present circumstances. Give more zeal to thy ministers, and more activity to thy people. Raise up men of eminent gifts and eminent grace, who shall imitate the Ezras and the Nehemiahs of ancient days, and prove honoured instruments in reforming those abuses which have crept into thy Church, and which have defaced the beauty of thy kingdom.

Make our dear children the admirers of Christ, and teach them to take the liveliest interest in the prosperity of his spiritual kingdom.

Grant that our servants may be members of thy Church, and subjects of thy spiritual kingdom.

We bless thee for the immediate answer thou didst give to the prayers of Nehemiah. Teach us to pray in faith, and may we seek spiritual blessings under the assured conviction that we shall obtain them through the mediation of Christ.

Mercifully hear our prayers, for Jesus' sake, our Mediator and Lord. Amen.

FEEDING CHRIST'S LAMBS.

Mount Calvary. Quebec. Brighthelmstone. C. M.

1 DO not I love thee, O my Lord?
Behold my heart, and see;
And turn each cursed idol out
That dares to rival thee.

2 Do not I love thee from my soul?
Then let me nothing love:
Dead be my heart to every joy,
When Jesus cannot move.

3 Thou knowest I love thee, dearest Lord;
But, O! I long to soar
Far from the sphere of mortal joys,
And learn to love thee more.

DODDRIDGE.

2 CORINTHIANS III.

Efficacy of the Ministry.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the spirit of the Lord.

REFLECTIONS UPON 2 COR. III.—The fidelity of ministers is their greatest honour, and their success in winning souls to Christ their greatest delight. Kings may boast of their diadems, but no diadem is to be compared with the conversion of sinners, which is the crown of rejoicing which faithful ministers wear, and which shall never fade away. The Apostle's success in the service of Christ was the most eminent and distinguished, while his views of himself were the most humbling; plainly illustrating that most important and long-established truth, that those who have the greatest attainments in grace have the deepest sense of their own helplessness, unworthiness, and insufficiency. May we all possess that grace here, which will be the morning-dawn of that glory we shall enjoy hereafter!

PRAYER.

WE desire, O gracious God and Father in Christ, at the close of another day and of another week, to approach thy throne and seek thy face. May each one of this family belong to the generation of them that seek thee, even of them that seek thy face, O God of Jacob.

May our children be early taught to seek thee; and may their hearts be touched with that promise, They that seek me early shall find me.

We come unto thee, O Lord, to present our adorations, acknowledgments, and thanksgivings. And to whom should we go but unto thee? Thou art the Father of mercies and the fountain of all goodness, and thou art able to do for us exceeding abundantly above all we can ask or think. In all our approaches to thy throne may our prayers be before thee as the incense, and may the lifting up of our hands be as the evening sacrifice, acceptable in thy sight, through the blood and intercession of thy well-beloved Son.

Lord, forgive the sins of the past week. When we look upon the guilt of the sins of the week, and of the sins of our life, we would at the same time turn our eyes to the atoning blood of Jesus, which speaketh better things than the blood of Abel. Mercifully fulfil in our experience that promise, delivered by thy servant Micah, He will turn again, he will have compassion on us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Lord, sanctify to us the providences of the week, whether they have presented themselves before us in the way of crosses or comforts. May all things work together for our good.

We seek the protecting care of our God during another night. May we and all our relatives have underneath us the everlasting arms of our God and Saviour. We would joyfully anticipate the holy Sabbath, which is drawing near at hand. Spare our lives to see thy sacred day, and to engage in thy courts in its Divine observances. May our beloved minister come before the congregation powerfully assisted by the Holy Ghost, and may a sacred unction accompany the message he may be enabled to deliver. Make us his epistle written in his heart, known and read of all men. Above all, may we be the epistle of Christ, having his love and grace written on our hearts, not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Have mercy on all thy ministers. Let them not be discouraged on account of their own personal weakness or unworthiness. In this may they rejoice, that their sufficiency is of God. Lord, make them able ministers of the New Testament; not of the letter, but of the spirit.

We thank our God that we live, not under the old, but under the Gospel dispensation. Have mercy on the blinded Jews, who still cleave to the old dispensation, which is removed by the coming of Christ. O take the vail away from their hearts, and may they see that the true Messiah has really appeared.

O that all of us may with open face behold, as in a glass, the glory of the Lord; and may we be changed into the same image from glory to glory, even as by the spirit of the Lord. All we ask is for Jesus' sake, who loved us and died for us. May the grace of the Lord Jesus Christ be with us all. Amen.

CHRIST'S MEDIATORIAL REIGN.

Honour New. Arundel. Milbourn Port. C. M.

1 HEAR what the Lord in vision said,
And made in mercy known:
Sinners, behold your help is laid
On my almighty Son.

2 High shall he reign on David's throne,
My people's better King;
My arm shall beat his rivals down,
And still new subjects bring.

3 My truth shall guard him in his way,
With mercy by his side,
While in my name through earth and sea
He shall in triumph ride.

4 My covenant stands for ever fast;
My promises are strong;
Firm as the heavens his throne shall last,
His seed endure as long.

WATTS, *Ps.* 89, *p. IV.*

PSALM LXXXIX.

Prosperity of Christ's Kingdom.

THEN thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

REFLECTIONS UPON PSALM LXXXIX.—Jesus is the Holy One. Do we bear any resemblance to him in holiness? He is the Mighty One. Have we laid the weight of our souls and of our salvation on him, who is mighty and willing to save to the very uttermost? Jesus in his humanity was anointed with grace, and thus qualified for his mediatorial work. Are we anointed with the unction from the Holy One? Have we received out of Christ's fulness, and grace for grace? Let us rejoice in the kingly government of Christ; that he is set upon the holy hill of Zion; that all his enemies shall be made his footstool; that justice and judgment are the habitation of his throne; that mercy and truth go before his face; that his kingdom is an everlasting kingdom; and that his dominion shall remain from generation to generation. It is a humbling truth that through the remains of corruption in their hearts, even saints have a natural tendency to wander. In all their wanderings God's eye is upon them, and he employs the rod of his fatherly discipline to bring them back to the paths of righteousness, for his name's sake.

PRAYER.

GOD of our salvation, and hearer of prayer, thou art the Lord of the Sabbath-day. Praise to thy name, that our lives are continued to another day of the Son of man. We adore thee as the God of grace; and we rejoice that thou hast laid the help of thy people on one that is mighty, even Jesus, thine anointed Son, in whose name we approach thy throne. Thou art a God of faithfulness and of mercy; and in thy name shall the horn of our Redeemer be exalted. We adore thee, O Lord, as our Father, our God, and the Rock of our salvation.

We thank thee, gracious God, that the enemies of Christ and his Church cannot prevail; and we bless thee for the promise that thou wilt beat down his foes before his face, and plague them that hate him. We pray that by the preaching of the everlasting Gospel this day many enemies of Christ and his kingdom may be persuaded to lay down their weapons of hostility, and become the admirers of his glorious person. Such of our beloved relatives as have not yet become the decided followers of Christ, O suffer them no longer to halt between two opinions—suffer them no longer to delay the surrender of their persons and their hearts to Christ.

May our eyes be blessed by seeing our children become the loving and devoted servants of Christ. Blessed Saviour, captivate their hearts, and adorn them with the graces of the Holy Spirit. Let the spirit which rested on thy servant David rest on our servants.

We pray for the rapid and extensive enlargement of the kingdom of Christ. We thank thee, thou hast promised, I will set his hand in the sea, and his right hand in the rivers. Glory to God that this promise in many instances is already accomplished, and the gracious and governing hand of Christ is already felt in many islands of the sea. Already, O Jehovah, thou hast made thy firstborn higher in his mediatorial capacity than all princes; and we rejoice that all the kings of the earth shall bow down before him, and that all nations shall serve him.

We supplicate the continued blessing of heaven on all Bible and missionary institutions which have for their object the extension of the fame of Jesus and the universal diffusion of the blessings of our Saviour's purchase.

Let all our universities and schools become nurseries for the Church. Let a more glorious light than that of human learning irradiate these literary establishments—let them be illuminated by the light of salvation.

Sanctify all the sufferings of thine afflicted people. Convince them that the afflictions of thy providence are no evidence that they are without an interest in thy love. May they rejoice in this, that though their transgressions be visited by the rod, and their iniquity with stripes, thy lovingkindness shall not be taken from them, and thy faithfulness shall not utterly fail.

Lord, assist all thy ministers and people in the solemnities of the day. May it be a day distinguished by the smiles of heaven. Lord, hear us, for Jesus' sake, who gave himself an offering for us. Amen.

Our Father which art in heaven, &c.

FRAILTY AND SHORTNESS OF LIFE.

Egypt. Orange. Ustick. S. M.

1 LORD, what a feeble piece
Is this our mortal frame!
Our life, how poor a trifle 'tis,
That scarce deserves the name.

2 Our moments fly apace,
Nor will our minutes stay:
Just like a flood our hasty days
Are sweeping us away.

3 Well, if our days must fly,
We'll keep their end in sight,
We'll spend them all in wisdom's way,
And let them speed their flight.

4 They'll waft us sooner o'er
This life's tempestuous sea:
Soon we shall reach the peaceful shore
Of blest eternity. WATTS, *Ps.* 90.

PSALM XC.

Human Frailty.

LORD, thou hast been our dwelling place in all generations.
2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood, they are *as* a sleep: in the morning *they are* like grass *which* groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath; we spend our years as a tale *that is told.*

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

REFLECTIONS UPON PSALM XC.—Jesus in his person, righteousness, offices, and relations is the dwelling-place of his people, where they remain secure from every danger, and safe from every foe. "A man shall be an hiding-place from the wind, a covert from the tempest, and the shadow of a great rock in a weary land." Our great Redeemer was set up from everlasting, from the beginning, or ever the earth was. His goings forth were of old from everlasting; therefore he must be God as well as man, essentially possessing all the Divine perfections and prerogatives in common with the Father and the Holy Spirit. God is the living God, and he is the sovereign disposer of life, giving it, and taking it away when he pleases; and none daring to say, "What doest thou?" But there is a life he gives in his gracious sovereignty, and which he will never take away, and that is spiritual life, which issues in life eternal. "The Lord will give grace and glory. The gift of God is eternal life, through Jesus Christ our Lord." A constant living impression of the frailty, the uncertainty, and the shortness of our mortal life is profitable to the soul, calculated to wean our hearts from earthly things, and to raise our thoughts to that holy, happy land, where there are rivers of pleasure for evermore.

PRAYER.

GOD the Father, Son, and Holy Ghost, one undivided Jehovah, enable us by thy gracious Spirit to approach thee with that reverence with which creatures should approach their Creator, and to draw near with that confidence and love with which thy children should come before their Father who is in heaven. O Lord, thou hast been the dwelling-place of thy people in all generations; and thou hast ever surrounded thy people with thy perfections, as with mountains of almighty and eternal strength. We adore thee in the antiquity and eternity of thy being. Before the mountains were formed, even from everlasting to everlasting, thou art God. With thee the revolution of time and of generations is but as the passing of a moment. A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

We acknowledge, O Lord, the ruin which is brought upon our race by the fall and apostasy of Adam, our covenant head. We adore thy justice in all the sufferings inflicted on man in consequence of the fall. Shall not the Judge of all the earth do right? Thou art wise and just in permitting death, like an overwhelming flood, to convey one generation after another to the silent grave. Affect us, O Lord, with the brevity, uncertainty, and vanity of the present life. In the morning we are like grass when it groweth up; in the evening of our days we resemble the flower which is cut down and withereth.

Lord, deliver us from a spirit of insensibility; and may the thoughts of death, of the interment of the body in the tomb, of the appearance of our souls before the presence of the eternal Jehovah, and of a state of endless blessedness or misery beyond the grave, produce on our minds the most solemnising effects.

Lord, preserve our dear children from a spirit of thoughtlessness and folly. Let them not live as if they imagined they were to live always. Teach them to live under the conviction that they must die, and under the impression that they may die soon.

Bless the preaching of thy Gospel on this thy sacred day. Open the eyes of many to see that their sins deserve thy wrath; and that, unless their sins are repented of and forgiven through a Saviour's blood, the weight of thine anger must be endured for ever and ever. Affect our graceless friends with an alarming view of the Divine wrath. Who knoweth the power of thine anger?

Merciful God, give us grace so to number and observe our days, as to apply our hearts unto wisdom. In behalf of the congregation with which we are connected, and our relatives and friends, and ourselves as a family, we would earnestly pray, O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Let the work of thy salvation appear unto thy servants, and thy glory unto their children. O let the beauty of the Lord, even the graces of the Spirit, be upon us; in all our pious designs establish thou the work of our hands.

Give us the sleep and the protection of thy Beloved this night. Accept us in the Beloved, whom thou hearest always. Amen.

Our Father which art in heaven, &c.

THE CHURCH'S CHANGES.

Cyrow. Bethlehem. Clark's. P. M.

1 LO, the Church with gradual light,
Her opening charms displays,
After a long and dreary night
Looks forth with glimmering rays;
Scarce perceptible appears,
Until the day-spring from on high,
All the face of nature cheers,
And gladdens earth and sky.

2 Fair as the unclouded moon,
With borrowed rays she shines,
Shines—but ah! she changes soon,
And when at full, declines!
Frequent, long eclipses feels,
Till Jesus drives the shades away,
All her doubts and sins dispels,
And brings the perfect day. C. WESLEY.

NEHEMIAH VI.

Sanballat opposing Nehemiah.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and Gashmu saith *it, that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 So the wall was finished in the twenty and fifth *day of the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 Moreover, in those days the nobles of Judah sent many letters unto Tobiah; and *the letters* of Tobiah came unto them.

REFLECTIONS UPON NEH. VI.—The constant watchfulness of the enemies of Zion, waiting for every opportunity to injure the Church of Christ, should stir us up to increasing watchfulness and prayer, that their plans may be frustrated, and all their malicious efforts prove in vain. Our Saviour came from heaven to earth to engage in a great work—far greater than the creation of the universe. In this great work he met with every description of interruption and opposition. But nothing prevented him from pursuing his object, or accomplishing his purpose. He set his face as a flint; and never ceased until he finished salvation, and brought in an everlasting righteousness, infinite in its merit and boundless in its efficacy.

PRAYER.

ALMIGHTY and infinitely blessed Lord God, and the Father of mercies, we come as a family, trusting in the atonement of Christ, and bow as humble suppliants before thy throne. Thou art the inexhaustible fountain of all that blessedness which angels and men enjoy: in thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore.

We thank our God, the bountiful giver of all good, for the preserving care we experienced during the past night, and that under the refreshing influence of rest and sleep we are now enabled to approach the throne of our God, and seek the blessings of salvation. As in thy good providence we are entering upon another day and another week, we humbly pray that we may live this week under the beneficial and sanctifying power of the religious ordinances observed during the past Sabbath.

As the Father of mercies we seek from our God the supply of all our temporal necessities and wants. We ask not that we may fare sumptuously every day, but graciously feed us with food convenient for us, and afford us that bread which is necessary to strengthen man's heart.

Lord, we pray that our dear children may never be visited with poverty and want. Never may they know what it is to suffer scarcity of bread. Above all, enrich them with the blessings of thy salvation, and feed their souls with the bread of life. While our servants are under this roof, may they feed upon the bread of life, and ever relish the ordinances of religion.

May the word we have now read be accompanied with thy blessing: O give it divine efficacy! We mourn over our indolence in thy cause; and we feel ourselves reproved by the holy and persevering zeal of thy servant Nehemiah, in the midst of the annoying opposition and malevolent plots of the enemies of Jerusalem. God forbid that any of us should stand aloof from thy Gospel, thy cause, thy kingdom. We now seek from our God zeal for the Lord of hosts. Convince us that the cause of God is a GREAT WORK, that there is no work worthy to be brought into comparison with it. May our whole souls, and every faculty and talent we possess, be engaged in the work of our Lord. Suffer us not to be intimidated by opposition or obstacles. May we go forward in the strength of God the Lord, neither turning to the right hand nor the left.

Lord, bless thy Zion; build thou the walls of Jerusalem, thy New Testament Church. Strengthen and encourage all thy servants who are placed as watchmen upon the wall of thy Zion. O Lord, we would ever pray for thy Church. Peace be within thy walls, and prosperity within thy palaces.

Graciously hear, accept, and forgive, for Jesus' sake, the Lamb who was slain for us. Amen, and amen.

UNSEEN PLEASURES.

Onslow. Beaumont. Prospect. C. M.

1 HOW long shall earth's alluring toys
Detain our heart and eyes,
Regardless of immortal joys,
And strangers to the skies?

2 These transient scenes will soon decay,
They fade upon the sight;
And quickly will the brightest day
Be lost in endless night.

3 Oh, could our thoughts and wishes fly
Above these gloomy shades,
To those bright worlds beyond the sky
Which sorrow ne'er invades!

4 Lord! send a beam of light divine
To guide our upward aim!
With one reviving touch of thine
Our languid hearts inflame

STEELE.

2 CORINTHIANS IV.

Paul's Zeal in preaching the Gospel.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed:

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

REFLECTIONS UPON 2 COR. IV.—There is no employment so important, sacred, and honourable, as that of the ambassadors of Christ. Very great are the discouragements they meet with from Satan and wicked men; but far greater are the encouragements they meet with arising from Christ's promise, Christ's help, and Christ's presence What joy should fill our hearts, and what praise and thanksgiving should flow from our lips, that we have the Word of God in its unadulterated purity in our hands, and that we have constant opportunities of hearing the Gospel purely, faithfully, and affectionately proclaimed! How lamentable it is to read the Word with the bodily eyes, and yet enjoy no spiritual discernment of its excellence and loveliness and suitableness! May it not be our case to possess the casket, and remain ignorant of the invaluable jewel which it contains. By nature our minds resemble the darkness of midnight; by grace may our souls be filled with Divine light, and thus resemble the sky, filled with the brightness of the sun.

PRAYER.

OUR Father who art in heaven, thou art the all-seeing Jehovah, from whose penetrating eye no circumstances or actions can be concealed in any part of thy vast dominions. The darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike unto thee. Relying on the merit of our great High-priest, we approach thy throne.

Every day of our lives, may we live under the lively sense of the all-seeing eye of God, and that thou who art our constant witness shall be our impartial judge.

We desire with affectionate gratitude to express our thanks for the mercies of the past day. We have been permitted to drink of the streams of thy common bounty; for this we praise thee. And we trust that thou hast allowed us to taste of the blessings of thy special grace; and for this we praise thee. We are entering upon another night; O let it not prove the night of death! But, if it should, may this short night be followed by an eternal day of immortal blessedness and rest. Into the arms of our God and Saviour we commend our spirits.

We thank our God for the portion of the Holy Scriptures we have now been permitted to read. Divine Spirit, mercifully apply it to our hearts. We bless thee for the holy ministry: for committing it into the hands of men of like passions and weaknesses with ourselves; and for the most blessed advantages which a Gospel ministry has been employed to confer upon the children of men. We fervently pray that all thy ministering servants may be enabled to follow the example of holy Paul, in the faithful and humble and zealous performance of the duties of their sacred office. Suffer them not to faint when they meet with difficulties and discouragements. Never allow them to forget that they are not sent a warfare on their own charges. Teach all thy professed ambassadors to renounce the hidden things of dishonesty; not to walk in craftiness, but in holy simplicity. So may they manifest the truth, as to commend themselves to every man's conscience in the sight of God. Give all thy ministers large degrees of grace, that they may never preach themselves, but Christ Jesus the Lord. We thank God that the heavenly treasure is put, not in angelic, but earthen vessels, that the excellency of the power may be of God, and not of men.

Lord, bless our dear children and domestics. On the morning of the resurrection may they and we be raised up in glory by Christ Jesus, and presented faultless before the heavenly throne.

Sanctify to us, O Lord, all the afflictions of life. May we not despond when we feel the decay of natural strength, either by disease or advanced years. O teach us to look on all our afflictions as light compared with the weight of that glory which is promised; and may we look on all our afflictions as momentary compared with the eternal duration of heavenly joys.

Graciously hear and answer and forgive, for Jesus' sake, our Prophet, Priest, and King. Amen.

PRIDE AND HUMILITY.

Kendall. Nailsworth. London. C. M.

1 SHALL sinning man, O Lord, presume
To glory in thy sight?
Himself on his own virtues plume,
And claim thy heaven by right?

2 I boast of none, in none I'll trust;
For mercy, Lord, I sue;
Ah, were my judge severely just,
Perdition is my due.

3 Shall mortal man, so blind and weak,
On his own powers depend?
On thee I hope, thy blessing seek;
O guide me, and defend.

SCOTT.

ESTHER III.

Haman's proud Revenge.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and to *take* the spoil of them for a prey.

REFLECTIONS UPON ESTHER III.—As in the case of Haman, we see that the worst of men are often elevated to power, wealth, and honour. And we also see that, like him, they totter on the pinnacle of their glory. There are two things which strikingly illustrate the corruption of the heart of man. The first is, "when men prefer their own honour before the glory of God." The second is, "giving honour to man without ever giving honour to God." May it be our blessedness to keep the end of our existence and the end of our salvation constantly in view—namely, "To glorify God, and enjoy him for ever." Wicked Hamans may contrive plots to injure Christ's flock; but "he who sits in the heavens shall hold them in derision."

PRAYER.

O LORD our God, most holy, most mighty, and most glorious, we acknowledge thine infinite greatness; and we rejoice that we are not overlooked by thee on account of our insignificance, nor cast off by thee on account of our sinfulness and guilt. We praise thee that we are welcome to thy presence through Christ. Deeply impress us, O our God, with a sense of our unworthiness, of thy kindness and care toward us during the past night, which we now humbly and gratefully acknowledge. Truly, O Lord, we are less than the least of all thy mercies. Give us grace to walk humbly before thee during this day. May we engage in our worldly business under the impression that all these employments shall soon come to an end, that every earthly object shall pass away like the dream of night, and that we shall enter into another world, where we shall be for ever surrounded with the solemn realities of eternity. Preserve us this day from every temptation and snare to which we may be exposed and by which we may be endangered. May the God of Jeshurun be our God; may the everlasting and almighty arms of Divine grace be constantly underneath and around us.

Sanctify to us what we have now read of the pride and ambition of Haman, an ancient and resolute enemy of thy Church. Lord, teach us to see the insignificance of the wealth, greatness, and honours of this world, since the God of providence often allows the worst and the basest of men to be their possessors. Glory to thy name, that though thy children, the objects of thy saving love, are often tried with poverty, yet thou, in the abundance of thy mercy, hast given them *present* blessings more valuable than the treasures of kings, and also the assured hopes of celestial glory beyond the grave.

Lord, deliver us from pride. Convince us that pride is idolatry—that it is a worship of self in preference to God. Open our eyes to see that pride is a sin of peculiar vileness, criminality, and danger. O give us the fear of the Lord, that we may hate evil, pride, arrogancy, the evil way, and the froward mouth. Deliver us from pride, which bringeth shame; and may we be among the lowly with whom wisdom is found. Convince us that while pride deserves destruction, it is the infallible harbinger of ruin. Deeply impress upon our minds these words of inspired truth: Pride goeth before destruction, and an haughty spirit before a fall.

Preserve our beloved children from the risings of pride, and deliver them from every desire to obtain an unlawful superiority over each other. O give them and our servants that humility which is the great fountain of family peace and of social comfort.

Lord Jesus, teach us humility. In thee we behold the most glorious displays of humility. Thou didst take up little children into thine arms and bless them; and thou didst wash the disciples' feet. May we learn of thee, O Jesus, who art meek and lowly of heart. Drive the idol of pride from the throne of our souls, and make us meek and lowly in heart.

O Lord, hear the imperfect prayers of thy humble petitioners, for Jesus' sake, thy beloved Son and our gracious Saviour. Amen.

DEATH AND IMMEDIATE GLORY.

Mount Pleasant. Waddingfield. Bath Chapel C. M.

1 THERE is a house not made with hands,
Eternal and on high;
And here my spirit waiting stands,
Till God shall bid it fly.

2 Shortly this prison of my clay
Must be dissolved and fall;
Then, O my soul, with joy obey
Thy heavenly Father's call.

3 'Tis he, by his almighty grace,
That forms thee fit for heaven;
And, as an earnest of the place,
Has his own Spirit given.

WATTS, 110, *B. I.*

2 CORINTHIANS V.

Glory of Heaven and the general Judgment.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

REFLECTIONS UPON 2 COR. V.—We cannot conceive the blessedness which awaits the souls of believers at death, when they lay down their earthly tabernacles, and are admitted into their heavenly, glorious, and eternal abode. And we cannot conceive the glory which awaits their bodies at the resurrection, when, at the command of Christ, they shall rise to immortality. Now, comparatively speaking, the body is a clog and hindrance to the soul; but, at the resurrection, the body, by the spiritual, holy, and immortal properties with which it shall be invested, shall be rendered a fit and glorious associate for the soul through the ceaseless ages of eternity. Now, the bodily senses and appetites often prove a snare to the soul; but after the resurrection, the body being perfect in holiness as well as the soul, shall delightfully participate in the refined and spotless enjoyments of immortality. The fellowship of Christ on earth, in the observance of ordinances and in the exercise of grace, makes the state of the believer a little heaven here below. Still this blessedness falls unspeakably short of that which consists in the full enjoyment of Christ, in heaven. Let us strive not to cleave to the dust, not to desire to live alway, but pray, with believing fervour, that we may be both ready and willing to depart, and to be with Christ, which is far better.

PRAYER.

O LORD our God, we desire to address thy sacred throne in the exercise of filial confidence and holy reverence. Through the all-prevailing name of Jesus, we present our persons and our services before thee for acceptance.

We adore thee, O Lord, in the essential eternity of thy being. From all eternity thou didst exist in thyself, infinitely blessed in the enjoyment of thy being. Thy throne is of old, and thou art from everlasting. How short-lived are earthly kings, and how temporary their thrones and kingdoms! But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Thou art Alpha and Omega, the beginning and the ending, which was, which is, and which is to come—the Almighty.

We thank God for what we have enjoyed this day of thy goodness, whether in the common blessings of thy providence, or in the blessings of thy saving grace. O let the guilt we have contracted this day be washed away by the merit of our Saviour's blood. Speak peace to all our consciences, by pronouncing a sentence of forgiveness, and by convincing us that all our transgressions are removed from us, as far as the east is distant from the west. Let all our relatives obtain regeneration by the Spirit of Christ, and pardon through the merit of his blood.

Cause the dew of heavenly grace to accompany the precious and animating words we have now read from the volume of inspired and eternal truth. As we have the assured prospect of the dissolution of the body, the earthly house of this tabernacle, may we possess the assured hope of a building of God, a house not made with hands, eternal in the heavens. Give us that lively faith in Jesus, and in the glories of the eternal world, which will dispel the fears of death, and animate us with an earnest desire of laying aside the rags of mortality which we now wear, that we may be clothed upon with the bright robes of immortality.

Suffer not the minds of our dear children to be carried away by the delusive objects of the present world. In their early days may they know the walk of faith, and begin that life of grace which will terminate in a life of glory.

O prepare us all for an appearance before the judgment-seat of Christ. Now may we be clothed in that righteousness which will secure for us at the last day an acquittal before an assembled universe, and a place on the right hand of the exalted Judge. Lord, make us new creatures. We bless thee for our first creation; O bless us with a second creation! May old things pass away, may all things become new.

O thou, who art our God in Christ, reconciling a guilty world to thyself, we earnestly pray that we may be reconciled to God, and that all the enmity of our hearts may be destroyed.

We commend our souls and bodies to thy care this night, and implore acceptance and forgiveness, for the sake of our Lord and Saviour, Jesus Christ. Amen.

I WILL GO IN UNTO THE KING.

Oldford. Marylebone. Ludlow. c. m.

1 COME, humble sinner, in whose breast
A thousand thoughts revolve,
Come, with your guilt and fear oppress,
And make this last resolve:—

2 I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

3 I'll to the gracious King approach,
Whose sceptre pardon gives;
Perhaps he may command my touch,
And then the suppliant lives. EDMUND JONES.

ESTHER IV.

Mordecai's Advice to Queen Esther.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* present in Shushan, and fast ye for me, and neither eat or drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

REFLECTIONS UPON ESTHER IV.—Often the saints of God are called upon, like holy Mordecai and the pious Esther, to sow in tears. But however much and however long they sow in tears, they shall reap in joy. Never did these distinguished saints imagine that such a calamity should befall them as the threatening of the barbarous massacre and utter extinction of their people and nation. And when the dark cloud hovered over their heads, they could not anticipate the bright splendour with which the dark cloud was destined to be followed, and the harvest of the most astonishing joy and gladness which awaited them. Mordecai employed Esther as a mediator, to plead for the salvation of the Church of God: let us commit our souls and all into the hands of Christ, to plead for us before his Father's throne.

PRAYER.

O LORD our God, we desire to approach thy throne under deep impressions of thy sovereignty and of thy mercy, displayed in Jesus. We adore thee in all the sovereign arrangements of thy Providence, both as they respect individual saints and thy Church in general. We rejoice that all thy dispensations respecting thy Church and people, however mysterious, dark, and afflicting, are dictated by wisdom and mingled with mercy. We praise thee that the dispensations of thy sovereignty which we shall not be able to comprehend or reconcile on this side the grave, we shall fully understand in the heavenly world. Glory to our God!

We adore thy justice and wisdom in the dark cloud which covered the firmament of thy Church in the days of Esther and Mordecai, when Haman obtained the sanction of the king for the barbarous destruction of the believing Jews. May afflictive events of Providence produce on us, as a family and as individuals, effects similar to those which were produced upon thy Church, when the malevolence of Haman threatened it with destruction. May we be led to humiliation and prayer. If ever our afflictions have been instrumental in humbling us before thee, we praise thy name. If they have been instrumental in taking our dependence from the creature, and placing it wholly upon Jesus, our Surety and Saviour, we give thee all the praise.

We would glorify our God for the overthrow which has attended all the plans which the enemies of God have ever formed to oppose the purposes of heaven and accomplish the ruin of Christ's kingdom. Thou God of salvation, thine adversaries can conceal none of their conspiracies from thee; and, with all their collected and boasted power, they are unable, even for one moment, to withstand the awful stroke of the iron rod of thine almighty vengeance. Myriads of archangels could never stand before thee, if once THOU wast angry; yea, the whole intelligent universe could not abide the fierceness of thine indignation.

O teach our dear children and our servants to be afraid of thy wrath, and suffer them not by early impiety to provoke thine anger.

Deliver each one of us from a careless indifference about the glory of God and the salvation of our soul. Holy Spirit, give us thy grace, that we may fall in with the encouraging call of mercy: Kiss ye the Son, lest he be angry. Show great pity to all who are under convictions of sin, and who now feel an anxious concern about deliverance from the wrath to come.

We present the tribute of our thankfulness for the mercies of another night, and we seek the blessing of our God to attend us this day. Lord, pardon, accept, and save, for Jesus' sake, our only Advocate and Saviour. Amen.

I WILL BE THEIR GOD.

Providence. Eye. Grove House. C. M.

1 IF God is mine, then present things,
And things to come, are mine;
Yea, Christ, his word, and spirit too,
And glory all divine.

2 If he is mine, then from his love
He every trouble sends;
All things are working for my good,
And bliss his rod attends.

3 If he is mine, I need not fear
The rage of earth and hell;
He will support my feeble frame,
Their utmost force repel.

4 If he is mine, let friends forsake—
Let wealth and honours flee—
Sure he who giveth me *himself*,
Is more than these to me.

BEDDOME, *alt.*

2 CORINTHIANS VI.

Paul's Faithfulness.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

REFLECTIONS UPON 2 COR. VI.—Most justly is the Gospel designated the grace of God. It is a revelation of his grace—of the plan of salvation, which furnishes a manifestation of grace the most wonderful the eyes of men or of angels could ever behold. It is, besides, the great mean which the Divine Spirit employs for conveying grace to the heart, and maintaining it in vigorous exercise in the soul. By means of the Gospel, believers are introduced into a state of grace, and prepared to enter into a state of glory. To labour in the Gospel is the greatest honour; while to possess the privilege of hearing the Gospel, without believing its doctrines or feeling its power, is the greatest calamity. Is this our day of salvation? Are we within mercy's reach? Do we hear the invitations of mercy? Are we now welcome to receive all the blessings of a Saviour's purchase? Then this, *our* day, is our day of salvation: a day more valuable than worlds. God forbid that we should neglect or despise this day—this precious day—which may soon pass away, never to return!

PRAYER.

GLORIOUS and eternal Jehovah, the Father of all our mercies, and the fountain of all our comforts, we come before thee as a family at the close of another day, and we desire through Jesus Christ, at this time, to enjoy fellowship with thyself in the blessed ordinance of domestic worship. O that each of us could say from the heart, and from a holy experience of Divine things, Truly our fellowship is with the Father, and with his Son Jesus Christ.

We thank a gracious Providence for the mercies of the day: for the supply of our temporal wants, for the continuance of our lives, and for the exercise of our reason. If we have enjoyed assistance in our religious duties, if we have been preserved from the sinful influence of the world, and if our meditations have ascended above the perishing objects of time, and have been raised to the animating realities and joys of heaven, we praise that Divine grace which has been so mercifully extended to objects so unworthy. We desire, O Lord, with the loving confidence of children, to commit ourselves to the fatherly and gracious care of our God and Saviour this night. O prepare us for that heavenly state where the shades of night never obscure the celestial sky, and where the redeemed are invigorated with such Divine strength as never to require the reviving influence of sleep, rest, or repose. What we now supplicate for ourselves, we also seek for our beloved relatives and friends. May they and we live a life of grace on earth, and through eternity a life of glory in heaven. On earth we have fellowship with each other in our infirmities, weaknesses, temptations, and sorrows; in heaven may we have fellowship with each other in the enjoyment of unspotted holiness, unclouded intelligence, perfect blessedness, and eternal joy.

Lord, give our children a love to the heavenly world. O teach their young minds often to think of the miseries of hell, that they may be induced to flee to Jesus from the wrath to come; and may they often meditate on the joys of heaven, that they may seek a title to immortal glory.

The word we have now read reminds us of the high and honourable office of thy ministers. Never may they forget that they are fellow-workers with Christ; and may their hearts feel the most vehement desire that the people of their care may not receive the Gospel of thy grace in vain. May *we* receive both thy Gospel and thy grace.

O preserve us from the pollutions of the world, which are ever before our eyes as temptations to draw us from thyself. Lord, make us temples of the living God. In our heart may God be loved, worshipped, and adored. Fulfil in our experience that most blessed promise, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. O be to us a Father; and may we be thy sons and daughters. Give us fortitude and strength to separate ourselves from the unclean thing; then we shall be received of thee.

Graciously hear our feeble prayers, for our dear Redeemer's sake. Amen.

THE ACCEPTED TIME.

Mount Calvary. Foster. C. M.

1 COME, guilty souls, and flee away
To Christ, and heal your wounds;
This is the welcome gospel-day,
Wherein free grace abounds.

2 God loved the church, and gave his Son
To drink the cup of wrath:
And Jesus says he'll cast out none,
That come to him by faith. ANON.

ESTHER V.

Esther accepted by the King.

NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused the gallows to be made.

REFLECTIONS UPON ESTHER V.—How interesting and glorious it is to behold the Church, the Lamb's wife, clothed with the garments of salvation and arrayed in the robe of righteousness, presenting her adorations before the throne of grace, filled by her Divine Lord, looking down upon her with smiles of complacency and love! Esther, in appearing before her royal husband, was accepted. If we approach our God and Saviour with penitent and believing hearts, we shall be accepted in the beloved. God is ready to embrace us with the arms of his mercy, and to lay us in the bosom of his love. Esther's acceptance was the harbinger of Haman's overthrow; and the acceptance of our prayers is the forerunner of the confusion of all our spiritual enemies.

PRAYER.

O LORD our God, thou art clothed with majesty; and we rejoice thou art also clothed with grace. Thou art clothed with strength, wherewith thou hast girded thyself. Thou hast established the world, so that it cannot be moved. While the thrones of earthly rulers have been overturned and destroyed one after another, thy throne has never suffered the slightest change; it is established of old: thou art from everlasting. We come before thy throne of grace, relying on the blessed merit of the righteousness of thy beloved Son and our Intercessor, whom thou hearest always.

We thank thee, O Lord, for watching over us during the silence and darkness of the past night, when we were unconscious of our very being, and when our situation was helpless, like that of children. May our awaking in the morning, under the light of the natural sun, remind us of the morning of the resurrection, when the sleeping bodies of the saints shall awake, and rise triumphantly from their graves amid the songs of angels, and under the bright beams of the Sun of righteousness—the Sun of uncreated glory. Give us, O Lord, the direction of thy wisdom this day. Instruct and teach us in the way in which we should go, and guide us with thine eye.

Lord, give to us and all our relatives the genuine gift and spirit of prayer. As Esther went into the presence of the king with humility and boldness, may we ever be enabled with unfeigned humility and holy boldness to approach the throne of God. As Esther approached the king under an affecting sense of the alarming and dangerous circumstances in which her nation was placed, may we draw near to God under a lively and humbling impression of the danger to which our immortal souls are exposed by Satan, the world, and the corruptions of our own heart. As Esther approached the king and obtained acceptance, O Lord, may we approach our God and Father in faith; then shall we obtain acceptance through our Saviour's blood—then shall we touch the golden sceptre of thy grace, and live for ever.

Heaven grant that our dear children may learn wisdom from the piety of Esther, and from the unhallowed ambition, pride, and wickedness of Haman. O may they imitate the piety of Esther; and may they be preserved from falling into vanity, pride, and malice, by which the ruin of ungodly Haman was accomplished. Let our servants hear the voice of mercy, and live for ever.

We would earnestly pray for poor, careless, graceless, prayerless sinners; and particularly for such as may be found among our relatives and friends. Deliver them from the grievous and alarming infatuation of sporting on the brink of everlasting woe. Awake them out of their slumbers, lest the slumbers of impenitence should be followed by the affecting misery of the abodes of the lost. O Saviour, to-day may they hear thy voice.

Lord, hear our imperfect supplications, and forgive our sins, for Jesus' sake. Amen.

OF THINE OWN HAVE WE GIVEN THEE.
Charity. Sabbath. Morning. L. M.

1 THE Lord, who rules the world's affairs,
For me a well-spread board prepares:
My grateful thanks to him shall rise,
He knows my wants, those wants supplies.

2 And shall I grudge to give his poor
A mite from all my generous store?
No, Lord, the friends of thine and thee
Shall always find a friend in me. AMEN.

2 CORINTHIANS VIII.

Liberality to poor Saints.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the grea confidence which *I have* in you.

REFLECTIONS UPON 2 COR. VIII.—It is peculiarly comely and worthy of that grace which Jesus has conferred upon his people, when members of his Church show compassion to saints who are tried by indigence, and when they unite together to relieve their necessities and to promote their comfort. Is this mercy ours? And do we delight in the performance of acts of mercy? Then, we breathe Christ's Spirit, and show that we are members of his mystical body. What a blessed state is conversion! it is connected by an act the most honourable and blessed. In the very moment when the converting change is accomplished, the believer gives himself to God. If we are new creatures, we have received Christ as ours. O invaluable treasure! We have surrendered ourselves to Christ as his. O invaluable privilege! Where there is true grace, all acts of obedience to the Lord Christ flow from love, the only source of acceptable services.

PRAYER.

BLESSED Jesus, our God and Saviour, we adore thee in thy boundless grace. All displays of generosity and compassion on the part of the best and most merciful of human beings sink into the greatest insignificance when compared with thy condescending kindness to our wretched and impoverished world. Though possessed of all the fulness of the Godhead bodily, though the fountain of all that blessedness which is enjoyed by the angels of heaven, though having at thy command and under thy control all the treasures of the universe, thou didst become poor, that we through thy poverty might become rich. Lord Jesus, have mercy on thy poor saints. When they are ready to be cast down by the fear of want, may they remember thy poverty. If they are tried by scarcity, may they remember that Jesus was often an hungered. In their mean habitations, may they remember that Jesus had not where to lay his head. Glory to thy name, exalted Saviour, that from thy poverty flows the spiritual and eternal wealth of thy people.

We pray, O Lord, for sanctified afflictions. May our afflictions produce on us, by means of thy Spirit, an effect resembling that which afflictions produced on the minds of the Macedonian believers. As their trial of affliction made them abound in liberality to saints more afflicted and impoverished than themselves, may all our afflictions be instrumental in the increase of love to thy people, and of compassion and pity toward the suffering and impoverished members of thy family. Lord, give us bowels of compassion to all who are afflicted, and particularly to thy afflicted people. May we remember with joyful gratitude that our Saviour considers as done to himself those acts of benevolence and mercy which are shown to the poor and afflicted members of his Church.

Deliver us, O Lord, from hardness of heart. Convince us that if we see the afflictions and necessities of thy people, and shut up our bowels of compassion from them, it is a melancholy evidence that the love of God has no place within us.

Lord, teach our children to love one another with pure hearts fervently, and to love all thy people. May our children love each other all their days; and if any of them should receive more wealth than the rest, may they abound in love, and kindness, and mercy.

Lord, bless us as a family in all our temporal concerns. Teach us to provide for things honest, not only in the sight of the Lord, but also in the sight of men. And may we abound in faith, and utterance, and in all diligence, and may we prove the sincerity of our love to all the saints.

Accept of our thanks for daily bread, daily raiment, and daily protection. Be our God and our defence this night. Mercifully forgive our sins and hear our feeble prayers, for Jesus' sake. Amen.

THE SAINT'S TRIAL AND SAFETY.
Worcester. Waltham Abbey. Irish. C. M.

1 UNSHAKEN as the sacred hill,
And firm as mountains be,
Firm as a rock the soul shall rest
That leans, O Lord, on thee.

2 Not walls nor hills could guard so well
Old Salem's happy ground,
As those eternal arms of love
That every saint surround.

3 Deal gently, Lord, with souls sincere,
And lead them safely on
To the bright gates of Paradise,
Where Christ our Lord is gone. WATTS, *Ps.* 125.

ESTHER VI.

Mordecai honoured and Haman disappointed.

ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

REFLECTIONS UPON ESTHER VI.—The influence of God upon the minds of kings—particularly in connection with the interests of Zion—is most mysterious and irresistible. How delightful it is to observe the preliminary arrangements of Zion's King, in preparing the way for the deliverance of his Church from one of the greatest calamities with which she had ever been threatened and alarmed! We see the malicious enemy of the Church of God glorying and rejoicing in the false and presumptuous assurance, that his cruel and infernal scheme should succeed, and that for the Church's ruin. On the other hand, we see and admire the wise plans laid by Zion's Saviour, for overturning the scheme of the Church's enemy, and for bringing destruction and inevitable ruin upon his guilty head. How astonishing the exaltation of Mordecai! and how confounding to his mortal adversary to be compelled to proclaim the glory and renown of him, whom he expected to see brought out on the following day to die an ignominious death, by the hand of the common executioner! Great, infinitely great, were the sufferings and humiliations of Christ; but infinitely great and glorious his exaltation to his heavenly throne. And what shall be the confusion of his enemies, when, at the last day, they shall appear before his judgment-seat to receive their final doom!

PRAYER.

O LORD our God, thou art the God of providence and of grace. Floods of wicked men have lifted up, O Lord, the floods have lifted up their voice: the floods have lifted up their waves. This thy people have seen from the time of the cruel malevolence of Haman to the present day. We praise thee that they have enjoyed the most illustrious demonstration of this animating and encouraging truth, The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

We thank thee, gracious Father, for the mercies of another night, and for the opportunity we now enjoy of calling on thy name. O incline our hearts to worship and adore thee. Ever may our outward observances of religion be accompanied with unfeigned piety. O Lord, we would not remain satisfied with a name to live, and yet continue in the state of spiritual death. Give us this day the benefit of thy counsel, that our thoughts, words, and actions may be regulated agreeably to thy holy will.

Preserve us from every snare and temptation. In all our lawful worldly pursuits may we be preserved from worldly-mindedness; and may our worldly engagements not be suffered to deaden our spiritual feelings. Every day may the merciful admonition of our Lord be alive in our remembrance: Seek ye *first* the kingdom of God and his righteousness.

We pray for the sanctifying influence of the Holy Spirit to attend the word we have now read. May we learn many useful lessons from this portion of the inspired volume. We rejoice in the especial care thou dost exercise toward thy people, so wonderfully exemplified in the history of Mordecai. Mercifully make all of us thy children; then shall we be the objects of thy special care.

Convince our dear children of the immense benefit of being the children of God; and may they give themselves no rest till they find that they are indeed the children of God and the heirs of heaven.

Blessed Jesus, we desire to rejoice in the great glory and honour which, as Mediator, thou hast received from thy Father, as the well-merited reward of thy sufferings and death. O may it be our blessedness, *and that of all our servants*, to witness thy glory upon the golden streets of the new Jerusalem, that we may join the ransomed millions in their joyful anthems, and thus sing, Blessing, and honour, and glory, and power, be unto him that sits upon the throne, and unto the Lamb, for ever and ever.

Through Christ may all of us be delivered from the degradation of sin, and be raised to the enjoyment of all those honours which accompany salvation. Lord, accept our persons and hear our prayers, for the Redeemer's sake. Amen.

PILGRIMAGE OF THE SAINTS.

New Windsor. Jordan's Banks. Newbury. C. M.

1 LORD! what a barren land is this,
That yields us no supply!
No cheering fruits, no wholesome trees,
Nor streams of living joy!

2 But pricking thorns through all the ground,
And mortal poisons grow,
And all the rivers that are found
With dangerous waters flow.

3 Yet the dear path to thine abode
Lies through this sinful land;
Lord, we would keep the heavenly road,
And run at thy command.

WATTS, 53, *B. II.*

2 CORINTHIANS X.

Spiritual Warfare.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

2 CORINTHIANS XI.

Paul's Sufferings.

I SPEAK as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

REFLECTIONS UPON 2 COR. X., XI.—How astonishing and delightful the change which grace produces on the heart, the dispositions, and the character of man! Witness the Apostle of the Gentiles: in a state of nature, he was like a furious and blood-thirsty wolf; in a state of grace, he was meek and gentle as a little child. May it be our blessed privilege to be the subjects of this spiritual, this amazing change! Grace meets with much opposition in the carnal heart of man; but the spiritual weapons of the Divine law, and of the holy Gospel, wielded by almighty power, soon subdue the rebellious heart, and fill the soul with joy and peace and love. Paul, and his associates, had the honours, and enjoyments, and successes, and the gracious rewards of apostleship. But they had also the reproach, and poverty, and toil, and suffering, and martyrdom, with which their great office was accompanied.

PRAYER.

O LORD our God, we adore thee as the God and Father of our Lord and Saviour Jesus Christ. Thou art blessed for evermore. In thyself thou art infinitely and essentially blessed, and from eternity thou didst exist in the enjoyment of thy glorious excellences. The creation of the universe, though it furnishes a most magnificent display of thy glory, yet can add nothing to thine essential blessedness. We adore thee as the fountain—the overflowing fountain of all the blessedness enjoyed by angels and men. Through Christ, may each one now kneeling prostrate before thee be admitted to drink of the streams of grace which flow from thee as the God of salvation; and through eternity may we drink of that river of life, pure as crystal, which flows from the throne of God and the Lamb.

Mercifully forgive the infirmities and blemishes and offences of the past day. Forgive our worldly-mindedness, carnality, and carelessness. O manifest to us our interest in a Saviour's blood: then shall we have the pleasing evidence that our sins are pardoned; then shall we enjoy that peace which passeth all understanding, and which the men of the world know nothing of.

Extend toward us, and all our beloved relatives and friends, thy providential protection and care this night. Give us faith to lie down upon our beds in the believing conviction that thou art our God, and that we are thy people.

Give us grace to engage in that warfare of which we have now read. While we walk in the flesh, may we not live under the dominion of the flesh. Teach us to war against the sinful appetites of the flesh, and the corrupted passions of the mind. We thank thee, blessed Saviour, for spiritual weapons to enable us to engage successfully in our spiritual warfare. Teach us to look upon the graces of the Spirit as those blessed weapons which are mighty through God, to the pulling down the strongholds of sin, and to the casting down imaginations, and every high thing that exalteth itself against the knowledge of God.

Lord, make our dear children the good soldiers of Jesus Christ. Never, never allow them to be subdued and carried away captive by vile lusts and corrupted passions. O give them and our servants the loveliness and the dignity of true grace.

Sanctify to us, O Lord, what we have now read of the labours and the sufferings of Paul. We thank God for the great success which attended his labours, and for the blessing with which his extraordinary sufferings were crowned. From the zealous labours of thy servant may we learn to be the active servants of our Saviour; and from the sufferings of thy distinguished apostles may we learn to endure hardness as good soldiers of Jesus Christ, if we should ever be called to suffer for his sake. O Lord, make us ashamed of our past indifference about Divine things and the prosperity of Christ's kingdom, and may the future part of our lives be distinguished by zeal for the glory of God. Graciously hear and answer our imperfect prayers, for Christ our Mediator's sake. Amen.

PUNISHMENT OF PERSECUTORS.

Westerham. Webster. Worksop. C. M.

1 MY trust is in my heavenly friend;
My hope in thee, my God:
Rise, and my helpless life defend
From those that seek my blood.

2 Let sinners and their wicked rage
Be humbled to the dust;
Shall not the God of truth engage
To vindicate the just?

3 He knows the heart, he tries the reins,
He will defend the upright;
His sharpest arrows he ordains
Against the sons of spite.

WATTS, *Ps. 7.*

ESTHER VII.

Haman hanged.

SO the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king arising from the banquet of wine in his wrath, *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

REFLECTIONS UPON ESTHER VII.—We now see Haman in the presence of the king and queen, animated with murderous hopes which were never realized, and visited with a disgraceful doom which he never anticipated. The deliverance of the Church of God, whose destruction Haman plotted, is now at hand; there was an intercessor near, whose pleadings God mercifully made successful in reaching the heart of her exalted and mighty Lord. The intended murderer was present to hear those eloquent and melting pleadings, which should issue in the extinction of all his hopes, the termination of his wicked blood-stained life, and in the glorious deliverance of the people of God from one of the most dreadful and heart-appalling schemes that ever originated in the malicious enmity of the imagination of man. Esther was encouraged, by the affectionate and munificent offers of her royal husband, to present before him the most enlarged petitions. Infinitely more munificent and liberal are those gracious Gospel offers and promises, by which we are encouraged to approach the throne of grace, and seek those spiritual blessings which our souls need. Such is the love of him who fills the mercy-seat, that he is ever willing to bestow upon us "exceeding abundant, more than we can ask, or think" Esther was a royal intercessor: Jesus, the King of kings and Lord of lords, is our Intercessor, before the throne above. Esther pleaded with her husband: Jesus pleads with his Father, and our Father. Esther pleaded for the life of her people: Jesus pleads for his people, his brethren, whose nature he wears; Jesus pleads for their life, that they may be delivered from eternal death, and inherit eternal life. Esther interceded successfully: Jesus obtains all he asks before his Father's throne.

PRAYER.

O LORD most high, in the name of our great High-Priest, Jesus Christ, we appear before thy throne of grace; and we desire to express the animating hope, that, through his blessed merit and intercession, we shall appear before thy glorious throne in heaven. We cannot expect always to live, or even to live long, in our family capacity. We know that events of thy providence may separate us before we die; and we are convinced of the solemn truth that death will come and remove us, one after another, from the present scene of things to the world of spirits. May all of us be solemnly affected with this thought. Our petition and our request is, O Lord, that we may all meet in heaven, after we have passed through the sufferings and trials of the present life. O may all of us sit down with Abraham, Isaac, and Jacob, in the kingdom of our God. May all of us form a part of the illustrious company who shall sing joyfully, in the presence of angelic myriads, Worthy is the Lamb that was slain, to receive power, and riches, and strength, and honour, and glory, and blessing.

We thankfully acknowledge the goodness and mercy of our Lord, in preserving our lives and health during another night, and that an opportunity is afforded us, in the enjoyment of many comforts, to draw near the throne of grace, and engage in the profitable and blessed exercise of domestic worship. Holy Spirit, we lift up our longing eyes to thee; to give us grateful hearts. O teach us to appreciate God's mercies, and never to forbear daily to express the thankfulness of our souls. Preserve us this day from the depravity of our own hearts, from the temptations of the wicked one, and from the snares of the world. Give us grace to be diligent in our temporal calling, and to be sincere in all our religious observances.

We praise thee that thou art saying to us what the king said to Esther; What is thy petition? and it shall be granted; and what is thy request? and it shall be performed. Glory to thy name, that this is the case; that there is a mercy-seat, that there is a golden sceptre of love; and that Jesus is the way of access to God, by whom the vilest and most unworthy who are influenced by penitent hearts may obtain an answer to their earnest prayers.

Our petition and request is, O Lord, that our dear children may be instructed to present humble, earnest, believing, and constant prayers before the throne of grace.

Our petition and our request is, that *our servants and* all of us may be arrayed in the robe of a Redeemer's righteousness; and that those of our relatives who are living in sin and far from God may be plucked as brands out of the burning, may be introduced into the family of Christ, and may be advanced to the distinguished honour of being heirs of heaven.

May the most miserable death of the impious Haman deeply impress our minds with the necessity of an interest in Christ, without whom we can never obtain deliverance from hell and receive a title to heaven.

Lord, hear our imperfect prayers, for Jesus' sake, the Lamb of God and Saviour of men. Amen.

MY GRACE IS SUFFICIENT.

Brook Street. New Victory. Sprague. C. M.

1 KIND are the words that Jesus speaks
To cheer the drooping saint;
My grace sufficient is for you,
Though nature's powers may faint.

2 My grace its glories shall display,
And make your griefs remove;
Your weakness shall the triumphs tell
Of boundless power and love.

3 What though my griefs are not removed,
Yet why should I despair?
While my kind Saviour's arms support,
I can the burden bear. NEEDHAM.

2 CORINTHIANS XII.

Paul caught up to the third Heaven.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

REFLECTIONS UPON 2 COR. XII.—The greater God displays his grace to his people, the objects of his redeeming love, the greater is their display of self-abasement and humility. Paul, in consequence of his union to Christ, had a wonderful sight of the glories of heaven. If we are united to Jesus, we shall obtain a glorious entrance into the New Jerusalem, and at the last day our souls and bodies, united never more to be separated, shall enter into the heaven of heavens, with the countless myriads of glorified saints, to be ever with the Lord. We can form no conception of the pure delight enjoyed in heaven while listening to the conversation and melodious songs of the blessed inhabitants, who are all perfect in knowledge, wisdom, purity, and love. In our present state of imperfection, great manifestations of Divine love are sometimes made, by the corruptions of the heart, occasions of sinful pride. What need, therefore, have the most eminent saints of watchfulness, prayer, holy jealousy, and deep searchings of heart! God employs sanctified afflictions, as blessed and effectual means of suppressing the pride and promoting the humility of his people.

PRAYER.

GLORIOUS Lord God, we draw near to thy gracious presence in the name of Christ, whose name is above every name. What are we, that we should be permitted to fall down before thy mercy-seat, and address thee as our Father who art in heaven? Each one of us has reason to say, in the language of Asaph, So foolish am I, and ignorant, I am as a beast before thee. Holy Spirit, give us faith, by which we shall claim an interest in the Lord, and exclaim, with lively and humble confidence, Whom have we in heaven but thee, and there is none upon earth whom we desire beside thee. When our flesh and our heart faileth, O be thou the strength of our heart, and our portion, for ever.

We thank our God for the continued and uninterrupted kindness we have received during the past week. While many have been removed to eternity since the commencement of the week, we have been mercifully preserved; for this great mercy we praise the Lord. Grant us this night the blessings of sleep, rest, and protection. Let not the hopes of seeing the light of thy Sabbath, and of entering thy courts, be disappointed. How amiable are thy tabernacles, Lord God of hosts! When we think of thy courts, we would say, Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee. Shine upon the understanding of our minister, and of all thine ambassadors, and touch their lips with a live coal from thine altar.

May the blessing of God crown our domestic worship, and may the Holy Spirit bless for our instruction and consolation the Word of life we have now read. We thank God for that blessed and miraculous sight of heaven which Paul was admitted to enjoy. Lord, give us a believing sight of heaven. By faith may we see the King in his beauty, and the land which is afar off.

O make our children heavenly-minded. We see with grief that they have received from us an inheritance of corruption, binding them to the earth; O may they and our domestics receive from Jesus an inheritance of grace, by which their affections shall rise to heaven.

We adore thee, O Lord, in all the afflictions of thy people, and in all the afflictions by which we are tried. Give us grace to endure the pain inflicted by the thorn in the flesh. May it lead us, like Paul, to approach the throne of grace, and in earnest prayer to seek the blessing. Comfort us with a believing application of that promise which comforted the mind of the Apostle in his sufferings, My grace is sufficient for thee; for my strength is made perfect in weakness. Give to thy ministering servants that love to souls, and that earnest anxiety for their salvation, which warmed Paul's heart. Teach them gladly to spend and be spent, that saints may be edified and sinners saved. Lord, hear our feeble prayers, and forgive our sins, for Jesus' sake, our light and our salvation. And may the grace of our Lord Jesus Christ be with us all. Amen.

SAFETY IN GOD.

Refuge. Homerton. Leeds. L. M.

1 HE that hath made his refuge God,
Shall find a most secure abode;
Shall walk all day beneath his shade,
And there at night shall rest his head.

2 Then will I say, My God, thy power
Shall be my fortress and my tower;
I, that am formed of feeble dust,
Make thine almighty arm my trust.

3 Thrice happy man! thy Maker's care
Shall keep thee from the fowler's snare—
Satan, the fowler, who betrays
Unguarded souls a thousand ways.

4 Just as a hen protects her brood,
From birds of prey that seek their blood,
Under her feathers, so the Lord
Makes his own arm his people's guard.

WATTS, *Ps. 91, p. 1.*

PSALM XCI.

God the Refuge of his People.

HE that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most high, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

REFLECTIONS UPON PSALM XCI.—Kings may boast of their castles, palaces, and towers, which in one moment the earthquake may level with the dust. The believer can boast in loudest strains of thanksgiving and praise of Jesus, as his defence, his munition of rocks, his impregnable fortress, against which the gates of hell can never prevail. From this lofty tower he can look down with scorn on all his enemies, and utter the bold and the blessed challenge: "Who shall separate me from the love of Christ?" Can we use the bold and appropriating language of faith, and say: "Christ is ours; his omnipotence is our defence, his wisdom is our guide, his faithfulness is our shield?" Is this the case? Then we shall be safe from Satan's subtilty and from Satan's malice. Sin is a pestilence which consumes by its filth and destroys by its guilt. If we have fled to Jesus as our refuge, we shall be safe from this pestilence, by which myriads have been destroyed. We shall be delivered from sin's guilt by his righteousness, and from sin's filth by the influences of his Spirit.

PRAYER.

WE desire, most merciful and gracious Jehovah, our God and Father in Christ, to approach thy throne of grace on the morning of the first day of the week, to express our homage, adoration, gratitude, and praise. Holy and reverend is thy name: O give us that reverence and godly fear which are so suited to thy worshippers. By the merit of our Lord and Saviour, may our services and persons be accepted.

O Lord, thou art the Most High. In thy government thou art most high above all rulers and kings; and in thy nature and essence thou art most high, being infinitely above those spotless cherubim who praise and adore before thy heavenly throne. We adore thee, O Lord, as our refuge, our fortress, and our God, in whom it is our privilege and duty to place all our confidence and trust.

What reason have we to mourn, O gracious God, that we have been so backward in placing our trust in thee; and that we have often preferred an arm of flesh before an arm of almighty grace! Deliver us, we pray, from the sin of placing that confidence in the creature which should only be placed in God our Creator. God forbid that we should be left to fall into the sin of making a saviour of our own righteousness, to the neglect of the righteousness of Christ our Saviour.

Give thy ministers grace to preach faithfully this day thy law, to awaken sinners who are dead and unconvinced; and faithfully to proclaim the doctrines and the promises of thy Gospel, for the comfort, nourishment, and edification of thy people. Give each one of us grace to embrace Jesus as our refuge from guilt and condemnation, and as our fortress of defence from Satan, death, and hell.

Convince our dear children that the devil is a fowler who has already spread snares for their feet. Give them and our servants the Holy Spirit, that they may watch and pray; then the wings of thy love will protect them from all their enemies.

This day may the righteousness of Christ cover many souls, now defenceless, as with glorious and Divine wings. Such as are travelling headlong the downward road to perdition, may their souls be awakened to see the true danger of their case, and, before the sun shall have performed his daily course, may they have fled for refuge to Jesus, the only help and the only hope set before them. We bless thee, O Lord, that we ever heard of the wings of mercy. May we, *our servants*, and all the families with which we are connected, and the congregation with which we are associated in holy fellowship and religious ordinances, enjoy the comfort and protection of the wings of thy mercy.

Preserve us from all our enemies, temporal and spiritual. Though they resemble lions and dragons, may we trample them under our feet.

We pray for our legislators and our rulers; make them men of prayer and men of God.

Comfort afflicted souls in their retirement, satisfy them with long life, and show them thy salvation. Hear, answer and forgive, for Jesus, our divine Redeemer's sake. Amen.

Our Father which art in heaven, &c.

SERVING GOD DELIGHTFUL.

Hamilton. Berwick. Transport. Derby. L. M.

1 SWEET is the work, my God, my King,
To praise thy name, give thanks and sing,
To show thy love by morning light,
And talk of all thy truth at night.

2 My heart shall triumph in my Lord,
And bless his works, and bless his word;
Thy works of grace, how bright they shine!
How deep thy counsels—how divine!

3 Fools never raise their thoughts so high;
Like brutes they live, like brutes they die;
Like grass they flourish, till thy breath
Blast them in everlasting death.

4 But I shall share a glorious part
When grace hath well refined my heart,
And fresh supplies of joy are shed,
Like holy oil, to cheer my head.

5 Then shall I see, and hear, and know,
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy.

WATTS, *Ps. 92, p. 1.*

PSALM XCII.

A Psalm for the Sabbath-Day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most high:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night,

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

REFLECTIONS UPON PSALM XCII.—God's mercies are innumerable, like the hairs of our head; and are continued every moment of our existence, without interruption. How reasonable and how just it is to cultivate thankful dispositions, and to pour from our lips expressions of thanksgiving and praise! The works of creation, and the works of Providence, call forth our wonder and our praise; but it is the work of redemption which fills the hearts of the children of God especially with joy unspeakable and glorious. Not to observe and admire the works of God—not to see and admire God in his works, is a mark of confirmed folly. But to see and admire and adore God in his glorious perfections, as manifested in his works—and especially in the work of redemption—is a mark of that true wisdom which cometh from above. What a lovely sight is an aged saint, filled with grace, and prepared for glory! Truly, hoary hairs, accompanied with piety, are a crown of greater glory than was ever placed on the head of kings.

PRAYER.

WE desire, O Lord our God, in the name of Christ, in the exercise of thankfulness and joy, to draw near thy mercy-seat. What abundant reason have we to express our gratitude and praise for the innumerable blessings of thy providence and grace which we have received and enjoyed as a family and as individuals! Teach us, we pray, the blessed lesson of thanksgiving. Surely it is good to give thanks unto thee the Lord, and to sing praises unto thy name, O Most High. It is good to show forth thy loving-kindness in the morning, and thy faithfulness every night. We adore thee, O Lord, in thy works of creation, providence, and grace. O Lord, how great are thy works! and thy thoughts are very deep. How vast and impenetrable are thy purposes and plans! O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are thy judgments, and thy ways past finding out! We adore thee in all thy moral perfections manifested in the government of the world and in the government of the Church. Thou art upright, thou art the rock of thy people's confidence, and there is no unrighteousness in thee.

We acknowledge and confess the brutish depravity of our fallen race; and we desire with humble penitence to confess our own ignorance, folly, carnality, and unbelief. We have reason to lament that the works of creation and providence, and more especially that the works of redemption, engage so small a portion of the thoughts of the children of men.

At an early period may the thoughts of our dear children be directed to the concerns of the soul and to the wonders of redeeming grace; and may they show early symptoms of being regenerated by the power of the divine Spirit.

Have mercy on our aged friends. In the evening of their days, when natural vigour is beginning to decay, may they discover the actings of vigorous grace. Grant, O Lord, that they may flourish like the palm-tree, bringing forth fruit in old age, and grow like the cedar in Lebanon. As the cedar strikes its roots deep into the ground, may we be rooted and grounded in Christ. As the cedar of Lebanon was remarkable for its height, may we grow upwardly in heavenly-mindedness. O give us that lively faith and hope by which we shall rise in our affections and wishes above sublunary things; yea, by which we shall mount up with wings as eagles, run and not be weary, walk and not faint.

O bless the preaching of the Gospel this day. We rejoice it has been preached, and that it shall not return unto thee void. We rejoice it has been preached: O that it were universally proclaimed throughout the earth! Soon may millions far from God be brought within the influence of a preached Gospel: O may they be planted in the house of the Lord, and flourish in the courts of God!

We present the humble tribute of our praise for the mercies of the day. Be our God and our refuge this night. Mercifully hear our prayers and accept our persons, for the sake of our Saviour Jesus Christ. Amen.

Our Father which art in heaven, &c.

BLESSEDNESS OF THE SAINTS.

Tamworth. Calcutta. Westbury. Kentucky. P. M.

1 ON the mountain's top appearing,
Lo the sacred herald stands;
Welcome news to Zion bearing,
Zion long in hostile lands:
Mourning captive!
God himself will loose thy bands.

2 Has thy night been long and mournful?
All thy friends unfaithful proved?
Have thy foes been proud and scornful,
By thy sighs and tears unmoved?
Cease thy mourning!
Zion still is well beloved. KELLY.

ESTHER VIII.

Mordecai's great Honours.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king: for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

REFLECTIONS UPON ESTHER VIII.—Jesus has secured for his ransomed ones a complete and glorious victory over all their enemies. And even as to temporal prosperity, the history of God's special providence furnishes many instances, as in the case of Mordecai, of the meek inheriting the earth; and also of "the wealth of the sinner being laid up for the just." The king conferred great honour on the holy Mordecai in putting the royal ring upon his finger. Jesus has greater honour in reserve for all his people when they reach their heavenly home. He will give them a white stone, and in the stone a new name engraven, never to be erased, and which no man knoweth, saving he who receiveth it. The king raised Mordecai to the power and authority of a prince, and made him next unto himself upon his throne. Hear the song of the redeemed in heaven, expressive of the honour, power, and authority to which they are exalted: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, for ever and ever. Amen."

PRAYER.

O LORD our God, to whom we look in Jesus' name, thou art the God of inviolable truth, and all the promises on which thou hast caused thy children to rest shall most assuredly be fulfilled. The heavens may pass away, and the mountains may be cast into the midst of the sea, but not one word thou hast spoken shall ever fail of its accomplishment. Thou art sovereign, just, and wise, in all the dark clouds of thy providence which have for a time overspread thy Church and people. Thou hast always made the afflictions of thy people a furnace, to purge away their dross, and take away their tin. For this we praise thy name. O that our applications may be instrumental in producing on us similar effects! We thank God for thy very remarkable interposition in behalf of thy Church, when overwhelmed with grief, and sunk down in the deepest sorrow, by the infernal plots of Haman. O how wonderfully thou didst turn headlong his crafty designs!

Deliver us, O Lord, from a sinful love of worldly wealth, greatness, and power. May the sudden fall and the complete destruction of Haman convince us of the vanity of all earthly greatness, and of the necessity of an interest in Christ and his righteousness, for the present felicity and the eternal safety of the soul. Impress us deeply with the thought, how awfully affecting it is to fall from the lofty pinnacle of temporal wealth, splendour, and power, into the deeps of hell.

We adore thee, O Lord, in thy justice and mercy, when wicked men are driven from their situations of greatness and influence, and thus deprived of that power which they employed in the days of their unhallowed greatness for inflicting cruelty on thy people, and opposing the prosperity of the kingdom of Christ. We adore thee in thy goodness and grace, when good men are raised to greatness and power, as Mordecai was raised at the palace of Shushan, to be a guardian to thy people, and to watch over the interests of thy Church.

Teach our dear children the blessed lessons of earnest, persevering, and believing prayer. As Esther touched the golden sceptre, and supplicated the king, may our dear children and domestics daily approach thy throne in prayer, and touch the golden sceptre of thy grace.

We adore thee, O God of Zion, in the awful calamities which have befallen the cruel and persecuting enemies of thy Church. Surely thine enemies have perished, they have been as the fat of lambs; they have consumed, into smoke have they consumed away. Have mercy on all our relatives and friends who are living in a state of enmity against God. Take away the enmity of their hearts, and fill them with the love of Christ.

Accept of our praises for the mercies of the night, and assist us in all the duties and lawful engagements of the day. Hear our imperfect prayers, for Jesus' sake. Amen.

THE BENEDICTION.

Ebenezer Chapel. Kohran of Germany. Jewin Street. P. M.

1 MAY the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above!

2 Thus may we abide in union,
With each other and the Lord;
And possess, in sweet communion,
Joys which earth cannot afford. NEWTON

3 Fading is the worldling's pleasure,
All his boasted pomp and show!
Solid joys and lasting treasure,
None but Zion's children know. ANON.

2 CORINTHIANS XIII.

Important Counsels.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

REFLECTIONS UPON 2 COR. XIII.—Christ's ambassadors address sinners under his high sanction, in his name, in his place, and for his sake. The truth which they proclaim is substantiated by the highest testimony and the most satisfying evidence. When it is brought home with power to the heart—when it is instrumental in opening the eyes of the understanding, in purifying the affections, in hurling sin down from his usurped dominion, and in kindling in the soul a flame of superlative love to the Father, Son, and Spirit, one God, then there is the most powerful, convincing, and satisfying evidence that the Gospel is the truth of God, stamped with the seal of the immutable veracity of the great Jehovah. Glorious mystery! Christ was weak upon the cross, and his humanity became the victim of death! Yet upon the cross he displayed his power more wonderfully than when he called into existence unnumbered worlds of light. On that very cross he finished transgression, and made an end of sin: he sapped the foundations of Satan's empire and deprived Death of his sting. On that cross, and in the very moment of dissolution, when his humanity reached the very extreme of weakness, he satisfied offended justice, he paid the last farthing of the enormous debt contracted by Adam's fallen race, brought in an everlasting righteousness, and obtained salvation for countless millions of rebellious, fallen men. O what deeds of mercy! O what stupendous deeds of power! Often saints on earth utter the word *"farewell!"* But in heaven they meet together to part no more for ever. Glorious prospect! Blessed hope!

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, thou art the King of saints. O enable us with humility and holy confidence to claim an interest in thee as the Lord our God. By thy Divine Spirit may we obtain a sight of thy glory, and may we be captivated with thy grace. O Lord, thou art the great and eternal Majesty, and thy kingdom is the vast and boundless universe. Thou art the most high God, blessed for ever and ever. Thou art God alone, possessed of infinite and immutable excellences, and enjoying undivided and eternal dominion.

What are we, that we should approach the throne of God? We, who are only sinful dust and ashes, have taken upon us to speak to God. We deserve for our sins eternal banishment from thy presence; and, were we immured in the prison of woe, we should only receive the demerit of our crimes. But, glory to thy name, thou art arrayed, not in the robes of vengeance, but in robes of mercy; thou art a God in Christ, reconciling a guilty world unto thyself. O enable us to lay aside the enmity of our hearts, and may we be reconciled unto God through Christ.

We acknowledge our unworthiness of the temporal mercies and the spiritual blessings we have received and enjoyed this day. May our daily guilt be forgiven, and our daily mercies followed by constant thankfulness and love. Graciously watch over us this night. We rejoice that the watchman of Israel never slumbers or sleeps. Give us, O God, an interest in thy watchful care this night, and may we lie down to rest under the agreeable conviction that we are the children of thy redeemed family, and the objects of thy special care.

May the Word we have now read prove the spiritual food of our souls. O bless to us the remembrance of the crucifixion of Christ. In his agonizing and shameful death may we see the greatness of the guilt of sin, that could only be expiated by such sufferings; and may we see in the death of Christ the infinite greatness of his love, that led him to endure such sufferings for the salvation of an abandoned and fallen world.

O that our children were taught by the Spirit daily to remember the sufferings, the death, and the love of Christ! May their youthful bosoms be warmed with love to that Jesus who died from love to them.

Lord, make all of us concerned to possess religion in our hearts, in all its genuine influence and power. Convince us of the great importance of the ordinance of self-examination. Lord, enable us impartially to examine ourselves whether we be in the faith; to prove our own selves, and to know our own selves, that Jesus Christ is in us, unless we be reprobates. Lord, give us the consolations of the Gospel, and the peace which passeth all understanding. As a family teach us to live in that holy unity which death itself cannot destroy. O may the God of love and of peace ever abide in the midst of us, for Jesus' sake. And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.

THE CHURCH'S TRIUMPHS.

Olyrow. Bethlehem. Clark's. P. M.

1 BRIGHT with lustre not her own,
The woman now admire,
Clothed with that eternal Sun,
Which sets the worlds on fire!
Bright shall she for ever shine,
Enjoying, like the Church above,
All the light of truth divine,
And all the fire of love.

2 From her dark, inconstant state
To perfect love restored,
Stands the Church divinely great—
The army of the Lord;
Wide his bloody sign displays;
And lo, the hosts of Satan fall!
Terrible in holiness,
She more than conquers all. C. WESLEY.

ESTHER IX.

The Church's Triumphs over her Enemies.

NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

REFLECTIONS UPON ESTHER IX.—In the confusion which fell upon the enemies of the Church of God throughout the Persian empire, and in the sudden and marvellous deliverance achieved for God's Israel, when they appeared altogether and inevitably doomed to destruction, we see the immutability of God's purpose with respect to the safety and prosperity of his redeemed kingdom. There is something peculiarly lovely and animating, when we behold the practical unity and co-operation of the members of Christ's Church: it is then that fear, and even terror, fall upon the Church's enemies; it is then she appears "fair as the moon, clear as the sun, and terrible as an army with banners."

PRAYER.

WE adore thee, Father, Son, and Holy Ghost, as infinitely blessed in thyself, and infinitely glorious in all thy works. In the name of our divine Mediator we approach thee, rejoicing that, notwithstanding our fall in Adam, and the melancholy change which sin has accomplished in our souls, we are still welcome to draw near thy mercy-seat, and supplicate the blessings of thy salvation. Thou hast made heaven, the heaven of heavens, with all their shining hosts; thou hast made the seas, and the innumerable myriads of living creatures by which they are inhabited. By thy bounty they are all preserved; they are all fed at thy table; thou supplies the wants of every living thing: none of thy creatures are unknown to thee; thou takest notice of the most insignificant and minute; yea, a sparrow cannot fall to the ground without thy knowledge.

We thank thee that we have not only been preserved, but that we have been refreshed with sleep during the past night, and that we are permitted, in the enjoyment of renewed vigour and health, and in the exercise of the inestimable faculty of reason, to encompass the family altar: O that in the exercise of lively and vigorous graces we were enabled to present our morning prayer! We pray, O Lord, that, as thou art distinguishing us day after day by thy preserving care, our lives may be more distinguished by active obedience, and by humble and unfeigned expressions of gratitude and praise. Alas, that we have hitherto made such poor returns for thine abundant and unmerited and unceasing kindness! May our future days manifest increasing gratitude and love, and may our whole lives demonstrate that we are thy faithful subjects and thy loving children.

We thank God for what we have now read of the great triumph which thy Church obtained over numerous and powerful enemies, who waited for the cruel overthrow of thy people.

Suffer not our dear children to join the ranks of the enemies of thy Church. Neither allow them to remain indifferent to the advancement of religious objects, or to the increase of the kingdom of Christ.

Have mercy on the rising race, and cause, by thy good Spirit, their youthful ardour to be devoted to the glory of God. Have mercy on the aged; and though their natural ardour is diminished, O may their zeal for the glory of God increase.

We adore thee, O Lord, in thy sovereign disposal of earthly honour, greatness, and power; and we praise thee when thou conferrest these talents on men of wisdom and piety, for the honour of thy name, and for the defence of thy people.

Graciously hear our prayers and forgive our sins, for Jesus' sake, our only Intercessor before thy heavenly throne. Amen

SUCCESS OF THE GOSPEL.

Newport. Daventry. Wells. L. M.

1 BRIGHT as the sun's meridian blaze,
Vast as the blessings he conveys,
Wide as his reign from pole to pole,
And permanent as his control:

2 So, Jesus, let thy kingdom come,
Then sin and hell's terrific gloom
Shall, at his brightness, flee away,
The dawn of an eternal day.

3 Then shall the heathen, filled with awe,
Learn the best knowledge of thy law,
And antichrist, on every shore,
Fall from his thrones to rise no more.

ANON.

GALATIANS I.

Paul's Commission and Doctrine.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

REFLECTIONS UPON GAL. I.—How infinitely worthy is the Gospel of our acceptance, when we consider that this stream of purity and of truth flows from Christ the Divine fountain, full of grace and of truth! Did Jesus rise triumphantly from the grave? This stupendous and magnificent event demonstrated to the minds of men and of angels the authenticity of the Gospel which Christ proclaimed, and that it is the wisdom of God and the power of God to all who believe. How delightful it is to observe the frequency with which the Son is associated with the Father in the same Divine, gracious, and almighty acts, and in the reception of the same Divine worship, homage, and adoration. No archangel can conceive that love so boundless and so free, which moved our glorious Surety to present his humanity a sin-offering to make atonement for our guilt; and it will require eternity to illustrate the blessed consequences of his death. May each of us, by the Holy Spirit, be taught to say, in the language of appropriating faith and of comforting assurance, "Jesus suffered for me, died for me, atoned for me. He paid my debt: justice will demand no more. Clothed in his righteousness, I stand acquitted before my heavenly Father's throne." Those who are called to proclaim the messages of mercy preach under the highest sanction; they receive their qualifications and supplies from him in whom all fulness dwells.

PRAYER.

O THOU who art our Creator, our Preserver, and our redeeming God, with what reverence and solemnity we should approach thy gracious throne, and make mention of thy great and glorious name! O look down upon us in the Beloved! We acknowledge thee as the only Lord God, and as a God of boundless grace. Praise to thy name, that, though thou art infinitely greater and more exalted than we can possibly imagine or conceive, thou dost display condescension, mercy, and grace, as wonderful and great as thy glorious majesty and might.

O how unspeakably worthy art thou of the admiration of our hearts! but we have reason to mourn over the coldness of our affections, and also the strength of our enmity against God. Alas, if we have no grace, enmity reigns predominant within us. Deliver us, we pray, from the enmity of our souls, and grant that we may love the Lord our God with all our heart and with all our mind.

We supplicate pardon for the offences of the past day. Wash us in the fountain opened for sin and uncleanness. O Jesus, be to us the Lord our righteousness; then there will be no condemnation to us in time, nor at the judgment-day. May our hearts be warmed with gratitude on account of the temporal and spiritual blessings we have this day received from the stores of thy providence and grace. Continue with us this night thy gracious kindness and care. This night may we lie down in peace with God; and at last, when this our mortal journey is brought to a close, may we fall asleep in the arms of our redeeming Saviour, and may the eyes of our souls awake amid the bright glories of heaven.

Exalted Jesus, we adore thee as the King of Zion, and as having in thy gracious sovereignty appointed apostles, evangelists, and pastors, to proclaim, during a succession of many ages, the glorious Gospel of peace. Grant that all who have the name of ministers of Christ may be in reality called to the great work, not by men, but by Jesus Christ, and God the Father, who raised him from the dead.

Thou divine Saviour, who callest thy faithful servants into their sacred office, O call our dear children into a state of grace. Preserve them and our servants from Satan's snares, and preserve them from the miseries of the lost.

Glory to thy name, O Jesus, that thou gavest thyself for our sins. Graciously preserve us from this present evil world, according to the will of God our Father. Preserve us from the world's smiles, that we may not be too much lifted up in prosperity; and preserve us from the frowns of an evil world, that we may not be cast down in adversity. Teach us to live above the world, to live as those whose inheritance is secure beyond the skies, beyond the restless elements and impetuous storms of the present life. Lord, hear us, for Jesus' sake. And to Father, Son, and Spirit, one God, be glory, for ever and ever. Amen.

JOY OF THE HUMBLE.

Cranbrook. Orpheus. Mansfield. L. M.

1 YE humble souls, rejoice,
And cheerful praises sing!
Wake all your harmony of voice,
For Jesus is your King.

2 That meek and lowly Lord,
Whom here your souls have known,
Pledges the honour of his word
To avow you for his own.

3 He brings salvation near,
For which his blood was paid!
How beauteous shall your souls appear
Thus sumptuously arrayed! DODDRIDGE.

ESTHER IX.

The great Rejoicing of the Church.

AND Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them;

25 But when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth.

ESTHER X.

AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

REFLECTIONS UPON ESTHER IX., X.—Mordecai's astonishing elevation to rank, wealth, and power, increased, and did not diminish, his concern for the prosperity of the Church of God, and that its members should offer before the throne affectionate sacrifices of thanksgiving for the wonderful and effectual deliverance which God so mercifully accomplished in their behalf, out of the hand of enemies so numerous, malicious, and powerful. This holy man was anxious that the deliverance should be constantly and periodically remembered, from generation to generation. His recommendation has been faithfully followed; and the Jews to the present day keep up the remembrance of the great event which so remarkably illustrates God's constant care of his Church, and his special interposition in its behalf. What an unparalleled event is the death of Christ! It is the most wonderful that ever took place in the universe of God. On this event depends the deliverance of millions of millions from the lowest hell. May we remember it with the deepest interest—obeying the dying command of Him who said, "Do this in remembrance of me."

PRAYER.

O LORD of hosts, in all our approaches to thy throne in Jesus' name, may our hearts be sweetly allured by thy love. It is good to draw near unto thee in prayer, and in all the ordinances of thine appointment. O may we find it good to draw near unto God. Like the Psalmist, may our hearts pant after thee, and may we say with Job, O that we could come nigh thee, even unto thy seat! Draw us, O Lord, and we will run after thee. When thou hast enlarged our hearts, we will run in the way of thy commandments.

Humble us, O Lord, under a sense of our sinfulness and unworthiness. We confess that we have been very unmindful of thy mercies. We have not called to our remembrance many particular instances of thy special kindness which should never have been erased from our minds. And we acknowledge that we have been unthankful as well as forgetful. Lord, forgive these our sins, and preserve us from the commission of those sins in the future, of which we have been so guilty in the past.

We have now read of the great joy with which the hearts of the Jews were filled, when thou didst so wonderfully deliver them from the machinations of their enemies. O deliver us from the intentions of all our spiritual and all our earthly enemies, and may we never be delivered up to their will. Give us, we earnestly pray, the joys of religion, the joys of salvation. Give us the joy of pardon; and may we find that all our sins are forgiven through a Saviour's blood. Give us the joys which flow from the conviction that we are the children of God. Teach us, in the exercise of lively faith, to sing, Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is.

O Lord, teach our dear children to seek after better joys than this world can afford. Let them not be carried away by those earthly, carnal joys which are followed by remorse and misery, and which lead to the chambers of perdition.

We thank thee, gracious God, that as the Jews were commanded to observe a feast in commemoration of their great deliverance from the destruction contrived by Haman, thou hast appointed the feast of the Lord's Supper, to preserve the remembrance of that most glorious deliverance from sin, death, and hell, which was accomplished on Calvary by the death of Christ. O that all now kneeling before thee were prepared to observe that sacred ordinance, by sitting down at the sacramental table, and in the exercise of faith to receive the elements of bread and wine!

We bless God for the renewed instances of thy kindness during the past night, and we seek the direction, the presence, and the blessing of our God in all the duties of this day. Hear our imperfect prayers, for the sake of Jesus who died for us, and rose again. Amen.

CRUCIFIED WITH CHRIST.

Kemsey. New Bethlehem. Marks. L. M.

1 EMPTIED of earth, I fain would be,
The world, myself, and all but thee;
Only reserved for Christ that died,
Surrendered to the crucified.

2 Sequestered from the noise and strife,
The lust, the pomp, the pride of life;
For heaven alone my heart prepare,
And have my conversation there.

3 Nothing, save Jesus, would I know;
My friend, and my companion thou;
Lord, take my heart—assert thy right,
And put all other loves to flight. TOPLADY.

GALATIANS II.

Justification by Faith.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

REFLECTIONS UPON GAL. II.—Peculiarly valuable, and extensively useful, were the years of the great Apostle's life. What an honour and what delight it was to Barnabas and Titus to have been associated with a man whose labours were so pre-eminently blessed, in the conversion of multitudes of sinners, and in the planting of numerous churches! Ministers have only one message to deliver, under the high sanction of the King and Head of the Church, and in humble and implicit reliance upon the promised aid of the Holy Spirit. That message is the blessed and glorious Gospel, which is, by way of eminence, the rod of the Redeemer's strength, by which rebellious and obstinate sinners are made willing in the day of his power. In things not sinful, ministers may employ discretion and wisdom in softening and overcoming the prejudices of the hearers of the Gospel. The Apostle was not only faithful in preaching the Gospel in its purity and in its fulness, but he was also wise in the manner, time, and place in which he proclaimed its glorious doctrines. He became all things to all men; but never in the slightest degree did he compromise the truth by passing over the line marked by his Saviour and his God. The Gospel is a system of practical mercy: while it reveals God's mercy to us, it calls upon us to show mercy to others, and especially to indigent saints.

PRAYER.

O LORD our God, we address thee as our Father who art in heaven, and as our God and Father in Christ. How infinite is thy goodness, and how infinite is thy delight in the manifestations of thy goodness and grace! Thou *delightest* in mercy. Thy loving-kindness is new every morning, and thy faithfulness every night. The history of every day is a history of thy forbearance, compassion, and mercy.

We thank our God for the manifestations of thy providential and gracious goodness this day. Because thou hast been at our right hand, we have not been greatly moved. In our past afflictions, if thou hadst not been our stay and our help, we had been overwhelmed, and had sunk into the deeps of despair. This night fulfil in our experience thy promise, The eternal God is thy refuge. We feel the weakness of our bodies, and our need of sleep to refresh our exhausted earthly frames. O prepare us for that heavenly world where there is no bodily weakness and no mental languor—that blessed land where the redeemed shall possess the vigour of angels, and where the soul with unwearied attention shall for ever gaze upon the unveiled splendours of the uncreated Jehovah!

May the Word of God we have now read be instrumental in producing on our minds sanctifying effects. May the diligence of St. Paul in preaching the Gospel animate us with zeal for the salvation of souls, and for the extension of the kingdom of Christ. We pray for the prosperity of Zion. Suffer not false brethren to enter in unawares and disturb its peace. Deliver thy Church from wolves in sheep's clothing. Give thy ministers abundance of grace, that they may be enabled in all circumstances, and in the midst of the greatest dangers and temptations, to act consistently.

We commend our children to thine especial care. Introduce them into thy family, and may their lives be marked by Christian consistency all their days.

Suffer us not to seek justification by the works of the law; but may we obtain it by faith in the righteousness of Christ. Impress upon our heart the words of eternal truth: By the works of the law shall no flesh living be justified. We bless thee, O Lord, that thou hast revealed to us the method by which alone a poor guilty sinner can be justified in thy sight as a God just and holy. Enable us to believe that when Christ was crucified, he was crucified for us, and therefore that in the eye of the law we were crucified with him. O may we live in Christ, and derive from him that life of justification and regeneration which can be derived from him alone; and may we live by the faith of the Son of God, believing that he loved us, and gave himself for us. Mercifully hear our prayers and forgive our sins, for Jesus' sake. Amen.

SUBMISSION TO GOD'S WILL.

Christ's Church. Highbury College. Bangor. C. M.

1 NAKED as from the earth we came
And crept to life at first;
We to the earth return again,
And mingle with our dust.

2 The dear delights we here enjoy,
And fondly call our own,
Are but short favours borrowed now
To be repaid anon.

3 'Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and (blessed be his name!)
He takes but what he gave. WATTS, 5, B. 1.

JOB I.

Job's Calamities.

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east.

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house;

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

REFLECTIONS UPON JOB I.—"*Job*" signifies "weeping." This man, so eminent for piety, was a remarkable illustration of that Divine saying, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." How mysterious and how wise the arrangements of the God of providence and of grace! Numerous are the instances in which saints, who have been peculiarly enriched with grace, have been peculiarly tried by severe sufferings and heavy afflictions. At one time we behold Job's temporal prosperity consisting of a numerous, promising, dutiful, and loving family; of thousands of sheep and oxen, camels and asses; of abundance of silver and gold; of numerous servants; and of great honour, and influence, and power. Then, the sun of his prosperity shone in an unclouded sky. And at another time we see him stripped of all, forsaken, indigent, and afflicted. "Even so, Father! for so it seemed good in thy sight."

PRAYER.

O LORD our God, whom we approach in the name of Christ, give us thy good Spirit, that we may have boldness to draw near unto thee by the blood of Christ, that new and living way which Jesus hath consecrated for us through the vail; that is to say, his flesh. O that now, and in all our approaches, we were enabled to draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water!

We thank thee, O Lord, for the circumstances of comfort in which we are permitted and enabled to present ourselves as a family, this morning, before the throne of grace, where the prayers of thy people are presented and answered. When we consider the dangers to which we are exposed in the helpless hours of sleep, what reason have we, with renewed acclamations of praise, to thank thee that we are now in one of the most sacred and honourable places on earth, *before thy mercy-seat!* O that all the families with which we are connected were enabled conscientiously, regularly, and devoutly to worship God in their habitations, to erect a family altar in their dwellings, and call on the name of the Lord.

Give us thy grace, that we may live this day as in the presence and under the eye of the Lord our God. Whatever we do, may we do all to the glory of God. O that we could mingle our secular and worldly duties with religious feelings, and never forget the infinite superiority of the things of the soul beyond those of the body!

Give us Divine wisdom to improve what we have now read of the history of Job. We adore thy sovereign grace in giving piety as well as wealth: that piety which preserved him humble amid the sunshine of prosperity; that piety which preserved him submissive and patient amid the dark night, and the raging storms of adversity. Deeply affect our minds with the uncertainty of worldly wealth, and of the vanity of placing our hearts on that which may so soon take to itself wings, and flee away as an eagle toward the heavens. Lord, give us the imperishable inheritance of salvation. We rejoice thou art willing to give us this description of invaluable treasure.

Spare the lives and save the souls of our dear children. O cut them not down, as tender flowers, in the beginning of their days. Spare them to a good old age the bright ornaments of thy Gospel.

Sanctify to us all the bereaving events of providence. May the language of our souls be, under the most painful bereavements, whether of substance or of friends, The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. Mercifully hear our feeble and unworthy supplications, for Jesus our Mediator's sake. Amen.

LAW AND GOSPEL.

Old England. Elmdon. Green's 100th. L. M.

1 CURST be the man, for ever curst,
That doth one wilful sin commit:
Death and perdition for the first,
Without relief and infinite.

2 Thus Sinai roars, and round the earth
Thunder and fire and vengeance flings;
But, Jesus, thy dear dying breath,
And Calvary, say gentler things:

3 Pardon, and grace, and boundless love,
Streaming along a Saviour's blood;
And life, and joys, and crowns above,
Obtained by a dear bleeding God. WATTS.

GALATIANS III.

No salvation by the Law.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

REFLECTIONS UPON GAL. III.—The influence of sin is powerful, deluding, bewitching, and destroying. May we be preserved from the dominion of sin, and ever enjoy the unspeakable advantages of the reign of grace! Destruction and ruin are the consequences of living and dying under the covenant of works. Yet, with what eagerness the heart of man cleaves to that covenant, that broken covenant, which has now no blessings to bestow, but only curses to pronounce on those who are under its sway! Have we received the Spirit? He has been communicated through the medium of the covenant of grace, all the conditions of which Jesus the great Surety has honourably and amply fulfilled. Have we received the Holy Spirit? Then we are taught to seek salvation only through the covenant of grace; then we have left the shifting sands of our own supposed merit as the foundation of our hope, and are now building our hopes alone upon the righteousness of Christ, as all our salvation and all our desire.

PRAYER.

O LORD our God, the Father of mercies, the God of all comfort, we come before thee in the name of Jesus the Divine Mediator. We are so guilty and vile, that we could never approach thee, and our prayers could never be heard, without a mediator. Glory to thy great name, there is a Mediator. O how wonderful thy grace! thou, the God whom we have offended, hast thyself provided the Mediator! We thank thee as a family and as individuals that there is one Mediator between God and man, Jesus Christ the righteous. What reason then have we to rejoice that we may, with the assured hopes of acceptance, lift up our eyes to thee with gratitude! Now, O Lord, we lift up our eyes unto thee, from whence alone cometh our help. Our help cometh from thee our God, who made heaven and earth.

We confess that we are sinners. We were born corrupted, and we were born under the curse of the law as a broken covenant of works. Ever since reason dawned in our bosom, we have committed innumerable offences against thee. What reason have we to wonder that we have not been destroyed! that the curse of a broken, insulted, violated law has not fallen with overwhelming violence on our guilty heads! Justly thou [illegible] have cut us down, without remedy, as cumberers of the ground. Glory to thy n[illegible], that while the covenant of works breathes nothing but vengeance and wrath, the covenant of grace breathes mercy, compassion, and love. Lord, we now seek an interest in the rich blessing of the covenant of grace. O Jesus, all the blessings of that covenant are at thy disposal. We therefore come unto thee as the only refuge from the wrath of God and the curse of a violated law.

Affect the minds of our dear children and servants with the thought, that they were born under a dreadful curse. Convince them that sin is an infinite evil, and that, if it is not forgiven and removed, they must perish. O preserve them from such a doom!

Lord, enable us to obey the truth. We praise thee that thou hast put into our hands thy Gospel and thy laws. May we ever obey the truth of the Gospel by believing its doctrines, and receiving with all our hearts that exalted Saviour whom it sets forth as crucified and slain. Ever may we yield a filial obedience to all thy blessed laws, submitting to them joyfully as a rule of life in the hands of a Mediator. God forbid that we should ever trust for salvation to our own works. Thou alone, O Jesus, canst redeem from the curse of the law by thy righteousness. May we, and all our relatives and friends, be enabled to use the language of the Apostle in the exercise of a lively faith: Christ hath redeemed us from the curse of the law, being made a curse for us. Under the impression of this blessing may we retire to rest, committing ourselves to the everlasting arms of a gracious God. We thank thee, O Lord, for the mercies of the past day. O hear our prayers and forgive our sins, for Jesus' sake, our Prophet, Priest, and King. Amen.

SATAN'S TEMPTATIONS.

Spilbrook. St. Mary's. Brighthelmstone. C. M.

1 HOW long wilt thou conceal thy face,
My God, how long delay?
When shall I feel those heavenly rays
That chase my fears away?

2 See how the prince of darkness tries
All his malicious arts;
He spreads a mist around my eyes,
And throws his fiery darts.

3 Be thou my sun, and thou my shield,
My soul in safety keep;
Make haste before mine eyes are sealed
In death's eternal sleep. WATTS, *Ps.* 13.

JOB II.

Satan's Rage and Job's Sufferings.

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

REFLECTIONS UPON JOB II.—How presumptuous the conduct of Satan—actually to enter God's sanctuary, to mingle himself with God's people and worshippers, and to endeavour to counteract the blessed influence of the Gospel of Christ upon the hearts of the children of men! How important then it is, before we enter the house of God, to put on the whole spiritual armour, that we may be able manfully and successfully to resist the wiles of the wicked one! Satan is a spirit distinguished by the most restless and persevering activity. He can move in an instant to the most distant places; and we cannot conceive the multitude of immortal souls he can visit in one hour, and influence in the most astonishing variety of forms by his vile suggestions. Does he go up and down the world like a roaring lion, seeking whom he may alarm, injure, and destroy? How infinitely necessary for us to be on our constant guard; and by earnest prayer and unceasing watchfulness to take care that we fall not into temptation! To what pains and sufferings sin has exposed us in this life! But let believers never lose sight of the glorious and consolatory truth, that God appoints and employs the diseases of the flesh to promote the health of the mind, and the sufferings and pains of the body to enhance the joys and comfort of the soul. O how singularly distressing it is when, in the day of temporal calamity and affliction, our earthly relatives should prove tormentors and not comforters! Jesus is our true friend in our affliction, for he is "the Brother born for adversity." When Job's relatives beheld his extraordinary sufferings, they lifted up their voice and wept. Blessed truth: "In all our afflictions Christ is afflicted!" that is, in all our afflictions we have his sympathy, compassion, and love.

PRAYER.

O LORD our God, the creator and preserver of all things, we bow ourselves prostrate before thy throne, in the name of Jesus, our Advocate and Saviour, in whom are laid up all the treasures of wisdom and knowledge. Lord, we adore thee as the sovereign disposer of all events, and we acknowledge thine agency in all the afflictions which befall the children of men; and we acknowledge thy gracious and paternal agency in all the afflictions which come upon thy people, who are the objects of thy favour. O Lord, thou art mighty, and despisest not any; thou art mighty in strength and in wisdom.

Warm our hearts with lively gratitude, on account of thy continued kindness unto us during the past night. We thank God that our bodies are not overspread with loathsome disease, like the body of Job, when Satan was permitted to afflict him with the most grievous maladies. Lord, bless us this day, and preserve us from the temptations of Satan. Suffer not the adversary of souls to tempt us by his allurements, or to terrify and afflict us by his fiery darts. Preserve us from his snares when he comes in the disguise of an angel of light; and preserve us from his fiery darts, when he would fall upon us as a roaring lion, seeking whom he may devour.

Give us that grace by which we shall remember that Satan is a restless, an active, and a most malignant enemy. Lord, bless us with the grace of watchfulness. Convince us that Satan never can be resisted without power and watchfulness. Let these be united in us; then we shall be able to stand in the evil day.

Preserve our dear children and domestics from the devices of Satan. Make them sensible of the affecting truth, that this powerful enemy has already contrived their ruin, and that nothing can prevent the execution of his purpose but an interest in Christ.

We bless thee, O Lord, that we have on record the remarkable piety of Job. Like him, may we possess the reality of grace; like him, may we be upright; like him, may we fear God and eschew evil. May we much rather desire to imitate thy servant in his piety, than to resemble him in the wealth he originally possessed, when for his affluence and power he was the greatest man in the east. O Lord, prepare us for all the future afflictions of life. Convince us that nothing but grace can bear up the mind amidst the waves of earthly affliction. Affect our graceless friends most deeply with a sense of the misery of those who suffer affliction, without an almighty arm of grace on which to lean.

Give us thy merciful spirit, that we may weep with them that weep. May we be afflicted in the afflictions of our friends; and in the day of our grief may we be blessed with the sympathy of kind and praying friends, but, above all, with the sympathy of Christ. O Jesus, thou art our best, our unchanging friend. O hear our prayers, for the sake of Jesus, who is the bright and morning star. Amen.

CLAIMS OF GOD'S CHILDREN.

Peters. Sherbourn. Ulverston. L. M.

1 'TIS not too hard, too high an aim,
Secure in Christ thy part to claim;
The sensual instinct to control,
And warm with purer fires the soul.

2 Nature will raise up all her strife,
Foe to the flesh-abasing life;
Loath in a Saviour's death to share,
Her daily cross compelled to bear.

3 But grace omnipotent at length
Shall arm the saint with saving strength;
Through the sharp war with aids attend,
And his long conflict safely end.

4 Act but the infant's gentle part,
Give up to love thy willing heart;
No fondest parent's tender breast
Yearns like thy God's to make thee blest.

LUTHER.

GALATIANS III.

Salvation through Faith.

NOW a mediator is not *a mediator* of one, but God is one.
21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.
25 But after that faith is come, we are no longer under a schoolmaster.
26 For ye are all the children of God by faith in Christ Jesus.
27 For as many of you as have been baptized into Christ have put on Christ.
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

GALATIANS IV.

God sending his Son.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2 But is under tutors and governors until the time appointed of the father.
3 Even so we, when we were children, were in bondage under the elements of the world:
4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5 To redeem them that were under the law, that we might receive the adoption of sons.
6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

REFLECTIONS UPON GAL. III., IV.—What a glorious revelation, and worthy of all acceptation—Christ the Mediator, the only mediator—a mediator infinitely sufficient, and our mediator! Let us put our cause, without delay, into the hand of this merciful and skilful intercessor; through the influence of whose intercessory prayers, we shall at last reach the heavenly kingdom. It is in Christ we see the blessed harmony betwixt the law and the Gospel—both originating in God. We behold Jesus magnifying the law, and making it honourable. We behold Jesus presenting the magnified, satisfied law as a rule of life, to guide the obedience of his people. And we see in the Gospel the most powerful motives and reasons to encourage and enforce obedience. Has the law been brought home to our conscience by the power of the Divine Spirit? Has it been instrumental in showing us our need of Christ, and in stirring us up to flee to Jesus from the wrath to come? Then we are the adopted children of God, and heirs of the heavenly inheritance.

PRAYER.

WHEN we think, O Lord, our God and Saviour, on what thou art, and on what thou hast done, and on the streams of blessings which are unceasingly flowing from the fountain of thy kindness and mercy, what reason have we to exclaim, in the language of thy servant the prophet, How great is thy goodness! Thy paternal care has followed us all our days, and every day of our lives we have existed upon thy goodness.

We thank thee that no evil has befallen us this day, that our wants have been supplied, and that we are encouraged to draw near to thy throne, and supplicate the blessings of thy special goodness. Preserve us from all evil this night. While we are awake, may our thoughts rise to the Father, Son, and Spirit; and may we be able to say, in the language of the Psalmist, Our soul shall be satisfied as with marrow and fatness, and our mouth shall praise thee with joyful lips, when we remember thee upon our beds, and meditate upon thee in the night watches. Whether asleep or awake, may we be ever with God. Be thou constantly at our right hand; then we shall never be greatly moved.

We rejoice, O Jesus, that thou art our Mediator. We pray that we may receive a lively faith in thee as the Mediator between God and man; then our approaches to the throne of grace will be followed by showers of blessings from on high. We acknowledge that we are all by nature under sin, and exposed to the wrath of an offended God. O give us faith, by which we shall lay hold of the righteousness of Christ; then we shall be delivered from the curse, and become heirs of the blessing. Blessed Saviour, thou art the author of faith, and we now humbly seek from thee that faith by which we shall lay hold of thy justifying righteousness, and thus be delivered from the condemning power of sin. Deliver us from a legal, self-righteous spirit. Convince us of the vanity and folly of imagining that by our works of obedience we can obtain eternal life, seeing that the obedience and death of Christ were absolutely necessary for procuring a blessing so transcendently great. We seek from God the baptism of the Spirit. We acknowledge that the baptism with water will avail us nothing without the baptism of the Spirit.

O Lord, baptize our children with the Holy Ghost. We long for their salvation. We would travail as in birth, that Christ in his blessed graces may be formed in their souls.

Adored and praised be thy name for ever, O Lord, that, in thy pity for our fallen, ruined race, thou didst send thy Son on an embassy of mercy for our redemption. We bless thee that in the fulness of time the Saviour came, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. O Lord, put the spirit of thy Son into our hearts, and teach us to cry, Abba, Father. Make us children, then we shall be heirs of God through Christ.

Hear our feeble prayers, for Jesus' sake, the exalted Mediator between God and man, and our Surety and Ransom. Amen.

GOD FAR ABOVE MEN.

Fordingbridge. Dovedale. Wareham. L. M.

1 SHALL the vile race of flesh and blood
Contend with their creator, God?
Shall mortal worms presume to be
More holy, wise, or just than he?

2 Behold, he puts his trust in none
Of all the spirits round his throne;
Their natures, when compared with his,
Are neither holy, just, nor wise.

3 But how much meaner things are they
Who spring from dust and dwell in clay?
Touched by the finger of thy wrath,
We faint and vanish like the moth. Watts, 82, *B. I.*

JOB IV.

Eliphaz reproveth Job.

THEN Eliphaz the Temanite answered and said,

2 *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

REFLECTIONS UPON JOB IV.—Communing with our own hearts, and with each other, are Divine ordinances which should be conscientiously cultivated and observed, as greatly calculated to strengthen the graces, and to advance the soul in spiritual attainments. If we are anxious to instruct the ignorant and to comfort the afflicted and the sorrowful, we bear some resemblance to Jesus, who strengthened the weak hands, and who confirmed the feeble knees, who comforted those who mourned, who gave them beauty for ashes, and the oil of joy for mourning. Believers of the most mature grace are weak in themselves, and without leaning upon the arm of Divine sufficiency would soon sink and faint in the day of temporal adversity. Without this dependence the lightest affliction would overwhelm them: with this dependence they can do all things, and stand secure under the heaviest burden. God searcheth the heart; and he knew the righteousness and genuine integrity of his servant Job, while Eliphaz and his friends drew false conclusions from his outward trials, and pronounced upon him a sentence of harsh condemnation, considering him as a hypocrite, who had hitherto acted as a deceiver, and therefore was deservedly abandoned of God. This formed one of the severest parts of his sufferings, and added pungent gall to the bitter wormwood which he was called to drink. What a blessing! God seeth not as man seeth, God judgeth not as man judgeth. "Man judgeth according to the outward appearance, but God judgeth the heart." In ourselves, we must plead guilty before God; but if we are clothed with the righteousness of Christ, the sentence of condemnation has passed away for ever.

PRAYER.

O LORD, our God and Father in Christ, thou art the infinitely glorious and absolutely independent Jehovah. Thou puttest no trust in thy servants, and thine angels thou chargest with folly. The greatest power of the mightiest of thy creatures is weakness compared with thy strength, and the richest wisdom of the most exalted of archangels is folly compared with thy wisdom. May we be humbled in the dust when we consider our weakness, our ignorance, our folly, and our guilt. What are we in thy presence, Divine and gracious Majesty, who dwell in houses of clay, whose foundation is in the dust, and who are crushed before the moth?

Praise to our God, that, notwithstanding all our unworthiness, and helplessness, and vileness, there is a new and living way, by which we may not only approach the throne of God with acceptance, but also with boldness.

We thank God that thou hast raised us this morning from our beds in safety and in peace; and that we are now assembled in the gracious presence of our God, to seek mercy and grace to help in every time of need. Lord, enable us to hold converse with thyself in the exercise of holy reverence and filial confidence. Leave us not, we beseech thee, this day, to our own corruptions, or to our own weakness. Preserve us from sinful thoughts, let no unhallowed expression fall from our lips, and may our actions be in conformity to thy holy will. We seek the guidance of thy wisdom, and the protection of thy power. Thy wisdom is an unerring counsellor, and thy power is an almighty defender.

O Lord, enrich us with thy grace, that we may serve the great end of our existence—that we may glorify God, and prove useful to our fellow-men. Like thy servant Job, may we instruct many.

Make our children apt to receive instruction. As the new-born babe desires the milk of its mother, may they long for the milk of useful and saving knowledge, that they may grow thereby.

Lord, inspire us with merciful dispositions. As God delights in acts of mercy, may we delight in acts of mercy. In imitation of the example of thy servant, of whose excellences and sufferings we have now read, may we strengthen the weak hands, may our words of comfort uphold those that are falling, and may we strengthen the feeble knees.

Lord, have mercy on our graceless friends. Open their eyes to see the consequences of living without God and salvation. Open their eyes to see that they who plow iniquity and sow wickedness reap the same. O convince them that by the blast of God they must perish, and that by the breath of his nostrils they must be consumed, unless they flee to Christ for refuge and forgiveness.

Graciously hear our prayers, for Jesus' sake, who died to wash us in his blood. Amen.

SINCERITY PROFESSED.

Contrition. Munich. Kingsbridge. L. M.

1 MY God, what inward grief I feel
When impious men transgress thy will;
I mourn to hear their lips profane,
Take thy tremendous name in vain.

2 Does not my soul detest and hate
The sons of malice and deceit?
Those that oppose thy laws and thee,
I count them enemies to me.

3 Lord, search my soul, try every thought;
Though my own heart accuse me not
Of walking in a false disguise,
I beg the trial of thine eyes.

4 Doth secret mischief lurk within?
Do I indulge some unknown sin?
O turn my feet whene'er I stray,
And lead me in the perfect way.

WATTS, *Ps.* 139, *p. III.*

GALATIANS IV.

The two Covenants.

MY little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

GALATIANS V.

The Liberty Christ has given.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

REFLECTIONS UPON GAL. IV., V.—True piety manifests itself in highly estimating the value of the soul, and in earnest, longing desires, to be successful in winning souls to Christ. How important and useful are these affectionate desires in the minds of ministers, of parents, and of the instructors of the rising race! Professors of the faith should study great Christian consistency, without which the sincerity of their profession may be justly called in question, weak saints injured, and those who are without may be tempted to cast reproach upon the Christian name. The desire to be accepted and pardoned, by a supposed personal righteousness, is both natural and strong: if we are under its influence, let us without delay pray for deliverance: if we are relying alone on the finished and infinitely meritorious righteousness of Christ, the Divine Spirit has indeed placed our feet upon a Rock, and hath established our goings. We are in reality set free from the bondage of the law as a condemning covenant; we are as completely free and safe from its curses as if we had never sinned. We are the adopted and regenerated children of God; we are the saved citizens of the New Jerusalem—the Church of the living God—and are invested with all the rich privileges of citizenship, of which we shall never be deprived. Blessed are they who see that this is true liberty, and who have fled from the covenant of works and all its threatenings, and who have come to the covenant of grace, to be interested in all its promises and in all its blessings.

PRAYER.

O THOU Hearer of prayer, and the God of our salvation, we desire as a family, in the name of Christ, and in humble dependence on thy Holy Spirit, to separate ourselves, at the close of the day, and at the close of the week, from worldly pursuits and cares, and now prostrate ourselves before thee, to supplicate the blessings of salvation through a Saviour's blood.

Glorious Jehovah, we adore thee as the only Lord God. There is none like unto the Lord our God. Who is like unto thee, O Lord? amongst the gods who is like unto thee—glorious in holiness, fearful in praises, doing wonders?

We now plead with our God to pardon the sins of the past week. We lament that our thoughts, desires, and affections are so carnal and corrupted. We lament that our speech is so seldom seasoned with the salt of wisdom, meekness, and grace. We lament that so many of our actions are the fruits of sin, and not the fruits of holiness. Lord, forgive our sins, through the merit of our Saviour's righteousness.

Graciously watch over us and all our relatives this night, and may we be preserved in health, and in soundness and tranquillity of mind, to enter into thy blessed sanctuary, and to worship thy great and glorious name in the ordinances of thy wise and gracious appointment. Lord, prepare thy ministers for standing between the living and the dead, and for proclaiming the threatenings of thy law, and delivering the invitations and promises of thy Gospel. May all parents, instructors of the rising race, and ministers of Christ, resemble thy servant, the Apostle of the Gentiles, in their ardent and earnest desires and prayers for the salvation of men. O that every minister entrusted with the care of souls could say respecting the people of their charge, We travail in birth again, until Christ be formed in you. Lord, hear this our prayer, for the honour of thy name, and for the advancement of thy kingdom. King and Head of the Church, suffer none to embrace the holy office of the priesthood as a mere profession, or as a source of temporal support. May none enter upon the duties of that sacred office, except they who love Jesus Christ, who mourn over man's sinfulness and misery, and who are earnest to be made instruments, in the hand of the Spirit, in setting Satan's captives free.

Lord, deliver our beloved children and servants from his influence and reign. Give them the liberty of thy sons, and in that liberty may they stand fast till the day arrive when they shall exchange earth for heaven.

O Lord, who searchest the heart, deliver us all from a hypocritical profession of the faith of Christ. Suffer us not to belong to that class of whom the Apostle stood in doubt. Teach us often to examine ourselves, to look within, to behold ourselves in the glass of thy Word, that we may know our true state. Whatever we have been in the past, O make us thy children now, and fill us with the graces of the Holy Ghost. We present these our prayers in Jesus' name. And may the grace of the Lord Jesus Christ be with us all. Amen.

GOD'S GOVERNMENT.

Lutton (Canada). *Warrington.* *Old 100th.* 1st M.

1 JEHOVAH reigns! he dwells in light,
Girded with majesty and might;
The world, created by his hands,
Still on its first foundation stands.

2 But ere this spacious world was made,
Or had its first foundations laid,
Thy throne eternal ages stood,
Thyself the ever-living God.

3 Like floods the angry nations rise,
And aim their rage against the skies;
Vain floods that aim their rage so high!
At thy rebuke the billows die.

WATTS, *Ps.* 93.

PSALM XCIII.

God's Government.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself; the world also is stablished, that it cannot be moved.

2 Thy throne *is* established of old: thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

PSALM XCIV.

Enemies of the Church.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

REFLECTIONS UPON PSALMS XCIII., XCIV.—Christ reigns over the universe as God, and over the Church as Mediator. His attributes are the royal robes of his Divine and kingly Majesty; and the stability of the earth, the foundations of which he has laid, shows the greatness of his power. Earthly kings are but of yesterday; Jesus, the King of kings, is from everlasting. Wicked men in their number, power, and violence, may resemble the roaring waves of the tempestuous ocean; in one moment Zion's King can control their violence, when he says, with the voice of his irresistible omnipotence, "Peace, be still." The doctrines and promises of the Gospel, the commandments and ordinances of God, are his testimonies: they declare his will; they bear his impress; they breathe the purity of his nature; and, in the hand of the Spirit, they are that precious mean by which the soul is sanctified, and fitted, and disposed for the holy services of God's house. The wicked may seem to prevail and to prosper, but it is only for a season. Their cup of punishment and suffering is fast filling up; every day they are heaping up for themselves, by their own act and deed, wrath against the day of wrath. Their outrageous cruelty against the fatherless, the widow, and the unoffending sheep of Christ's flock, shall soon, very soon, meet its merited reward!

PRAYER.

ON the morning of this joyful, this sacred day, we desire, O Lord, to appear before thee in the name of Christ, to present our prayers, and to express our homage. God and Father of Christ, thou dost reign over the vast universe, thou art clothed with majesty infinitely more glorious than the splendour of ten thousand suns. Thou art clothed with strength; with the greatest ease thou canst pluck up mountains by the roots, and cast them into the deeps of the ocean. Thou hast established the world, that it cannot be moved; even thou hangest it upon nothing. Eternal is the duration of thy government, and the security of thy throne cannot be disturbed by the fall of men or the rebellion of myriads of powerful angels.

We adore thy wisdom and justice in all the afflictions which have befallen us in the past period of our lives. Glory to thy great name, that the floods have not been permitted to carry us away or overwhelm us. And we rejoice that, notwithstanding all the proud waves of persecution which have rolled over thy Church, thou hast preserved thy sacred ark from sinking among the waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

We adore thee, O Lord, in thine omniscience. Thou art he who planted the ear, and therefore must hear; thou art he who formed the eye, and must see; thou art he who teacheth man knowledge, and therefore must know. Impress the minds of all thine enemies with the alarming truth, that all their malicious purposes formed against thy Church, and all their attempts to injure thy people, are fully known to thee; that they are all recorded in the book of thy remembrance. Convince them that, if the weapons of their enmity are not laid aside, and their hearts humbled before thee in unfeigned repentance, their destruction is inevitable.

We pray for all thy ministers and people this day. Give to thy ministers freedom in proclaiming the tidings of salvation and peace, and give thy people faith in lively exercise to feed upon the Word of life.

Lord, give our children and domestics divine love to divine things: O may we soon see them living examples of the saving power and the sanctifying influence of the Gospel of Christ.

We pray for all thy afflicted people, whether confined in their abodes or able to attend thy sanctuary. Comfort them with this most consoling truth: Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. May they rejoice that there is a day coming when they shall receive rest from the days of adversity, and that thou wilt never cast off thy people nor forsake thine inheritance.

We present our thanks for the mercies of the night, and O may this day prove to us and thousands a day never to be forgotten. O Lord, hear our prayer, for the sake of Jesus who was slain to take away the sins of the world. Amen.

Our Father which art in heaven, &c.

REASONS FOR PRAISING GOD.

Worship. Furman. Suffolk. C. M.

1 SING to the Lord Jehovah's name,
And in his strength rejoice;
When his salvation is our theme,
Exalted be our voice.

2 With thanks approach his awful sight,
And psalms of honour sing;
The Lord's a God of boundless might,
The whole creation's King!

3 Let princes hear, let angels know,
How mean their natures seem;
Those gods on high, and gods below,
When once compared with him.

WATTS, *Ps.* 95.

PSALM XCIV.

God the Helper of his People.

WHO will rise up for me against the evil-doers, *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

PSALM XCV.

Praising God.

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

5 The sea *is* his, and he made it: and his hands formed the dry *land*.

6 O come, let us worship and bow down: let us kneel before the LORD our Maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath that they should not enter into my rest.

REFLECTIONS UPON PSALMS XCIV., XCV.—Evil-doers are God's enemies, and their own enemies. In proportion as they oppose God's will do they accelerate their own ruin. While evil-doers oppose the saints of God, the saints have reason to rejoice; they have omnipotence upon their side, who will vindicate them against every unjust accusation, and deliver them from every danger. Believers are constantly exposed to temptations and snares, but they are infinitely indebted to the hand of mercy, by which they are preserved from falling in the evil day. In no instance have believers ever been held up and preserved from falling, but by the hand of gracious omnipotence. How solemn the anticipations of the judgment-day! then God will pour out the vials of his wrath upon the head of all his impenitent enemies; then "the wicked shall go away into everlasting punishment, and the righteous into life eternal." O what a contrast! May we belong to the latter, and not unto the former! If we hope and desire to praise God with the ransomed millions in heaven, we must unite in praising him with the ransomed saints on earth. Has God filled the cup of our lot with blessings, has he crowned us with mercies? then let us approach his throne of grace in the closet, in the family, and in the sanctuary, with thanksgiving and praise!

PRAYER.

AT the close of thy blessed day we desire, O Lord our God in Jesus' name, to come into thy presence with thanksgiving. What reason have we to express our adoring thanksgiving, that we have enjoyed another Sabbath-day, another day the harbinger, the emblem of an eternal day of glorious rest beyond the skies! Praise to our God that our ears have heard the joyful sound; that sound which has gladdened the hearts of millions, and imparted to them a foretaste of the joys of heaven. Thanks to the Most High for all that assistance given to the ministers of truth, and for the heavenly treasure which has been put into the earthen vessel; and we bless thee above all for the saving benefit which has attended a preached Gospel in the accessions which have been made to the kingdom of Christ, by poor captives of sin and guilt being set at liberty, and the fetters of their spiritual and legal slavery being burst asunder.

We acknowledge thee, Father, Son, and Spirit, as a great God, and a great King above all gods. In thy hand are the deep places of the earth, and in thy hand are the destinies of nations and of worlds. O Lord, we stand in awe of thy majesty. The strength of hills is thine also. The sea is thine, for thou didst make it; thy hands formed the dry land. Notwithstanding thy glorious majesty and might, we look up to thee as our God and Father in Christ. O Lord, thou art our God, and we are the people of thy pasture and the sheep of thy hand.

We acknowledge thee, O Lord, as our helper. Thou art, O Jesus, a sufficient help; thou art a help near at hand; thou art ever willing to afford thy help to those who lift up their hearts to thy throne in earnest supplication. We bless thee, Divine Saviour, that in many instances, when we were in the greatest danger of falling into temptations, thou didst hold us up.

Lord, preserve our dear children during the dangerous and slippery period of youthful years. Enable them to take Jesus for their guide; then they shall be instructed to sing, When my foot slipped, thy mercy, O Lord, held me up.

O Lord, be our defence all our days. Be our defence from the corruption, pride, and vanity of our own hearts. Be our defence from the snares of the world. Be our defence from the fiery darts of the wicked one. Be our defence from the malevolence and the cunning of ungodly men. When we come to encounter the storms of affliction, be the rock of our refuge. When we come to die, may we be delivered from all our fears, rejoicing that Jesus is the rock of our refuge. Lord, deliver us and the congregation with which we are connected, and all our beloved relatives, from hardness of heart. Suffer us not to offend the holiness or provoke the displeasure of our God, or grieve his Holy Spirit. God forbid that we should come short of the heavenly rest! Through Jesus may we at last arrive at those peaceful mansions, where a rest remaineth for the people of God. In the name of Jesus we present our evening sacrifice. Amen.

Our Father which art in heaven, &c.

AFFLICTION SANCTIFIED.

Bath Auricula. Folkstone. Portugal. I. M.

1 AMIDST these various scenes of ills,
Each stroke some kind design fulfils;
And shall I murmur at my God,
When sovereign love directs the rod?

2 Peace, rebel thoughts!—I'll not complain,
My Father's smiles suspend my pain;
Smiles that a thousand joys impart,
And pour the balm that heals the smart.

3 Though heaven afflicts, I'll not repine,
Each heart-felt comfort still is mine;
Comforts that shall o'er death prevail,
And journey with me through the vale.

COTTON.

JOB VI.

Job justifies his Complaint.

BUT Job answered and said,
2 Oh that my grief were throughly weighed, and my calamity laid in the balances together!
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.
5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?
7 The things *that* my soul refused to touch *are* as my sorrowful meat.
8 Oh that I might have my request; and that God would grant *me* the thing that I long for!
9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!
10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.
11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?
12 *Is* my strength the strength of stones? or *is* my flesh of brass?
13 *Is* not my help in me? and is wisdom driven quite from me?
14 To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.
15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;
16 Which are blackish by reason of the ice, *and* wherein the snow is hid:
17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.
25 How forcible are right words! but what doth your arguing reprove?
26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?
27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.
28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.
29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.
30 Is there iniquity in my tongue? cannot my taste discern perverse things?

REFLECTIONS UPON JOB VI.—If the sufferings of the saints are sometimes heavy, the burden of Christ's sufferings and sorrows was infinite. Unless the humanity had been held up by the almighty power of the Divinity, it never could have borne the enormous load of suffering and of wrath necessary to atone for human guilt. If the fatherly chastisement which Job received was so severe, what must have been the judicial vengeance which Christ endured! Animals by their natural instinct express their sense of hunger, thirst, pain, or pleasure: may we by the Spirit know our wants and necessities; and by him may we be taught to plead before a throne of grace for the merciful supply of all our wants, and for the relief of all our necessities! Job was earnest to obtain an answer to his prayers: like him, may we possess the spirit of grace and supplication; then we will patiently wait, as loving children, for the answer of those prayers we present before our heavenly Father's throne.

PRAYER.

O LORD, our God and our guide, thou art the uncreated and the eternal Jehovah, before whom all the kings of the earth, with their mighty armies, are only as grasshoppers. In thyself, thy blessedness, and thy government, thou art infinitely exalted above our highest thoughts. Thy works declare thy glory and thy majesty. We rejoice that thou hast given us a rich display of thy goodness in the provision thou hast made for supplying the wants of every living thing. Thy holiness and justice shine in thy laws, thy truth shines in thy promises, and thy grace shines with pre-eminent lustre in the plan of salvation contrived for the recovery of our ruined race.

We present our thanksgivings for the mercies of the past night, and for the continuance of many blessings, without which our existence here below would be intolerable and miserable. Let all our temporal comforts be sanctified, may we see a good and a gracious God in all his blessings, and may they fill our hearts with emotions of gratitude, love, and praise. We look up unto thee our heavenly Father for thy direction and blessing this day. In our temporal pursuits suffer us not to offend thee, either by an unhallowed attachment to time's objects, or by a cold indifference about the Divine and exalted realities of the heavenly world. Ever keep us in thy fear, and may impressions of thine omnipresence and of thine all-seeing eye continue with us all our days.

May thy Word which we have now read be instrumental in solemnizing our thoughts, and may it teach us by thy Holy Spirit lessons of humility, wisdom, and experience. May the grief of Job remind us of the grief of Jesus. Blessed Saviour, thou wast a man of sorrows and acquainted with grief. Thy grief was heavier than the sand of the sea. Give us grace to wonder that thy love to our ruined race did make thee willingly submit that the arrows of the Almighty should enter within thee, the poison whereof drank up thy spirit. Glory to thy name, that thou didst willingly submit to endure the severest suffering, that man should inherit eternal and unfading joys; and that thou didst die, that they might live who deserved for ever to be the objects of thy vengeance.

Teach our children daily to remember the love of Christ, so wonderfully manifested by his sufferings and death. O that the remembrance of such love may warm their hearts, and the hearts of our servants, with love to Christ.

Lord, preserve us from a sinful dependence on earthly friends. May the instances in which we have found them deal deceitfully as a brook, and the instances in which we have seen them pass away as a stream, produce on our own minds sanctifying and useful effects. If our earthly friends have resembled the snow and the ice which have melted before the sun, may we rejoice that Jesus is an unchanging, a tender-hearted, compassionate friend, who will never leave us, and who will never forsake us.

Thou Hearer of prayer, listen to the voice of our supplication, forgive our sins, and save our souls, for Jesus' sake, whom thou hearest always. Amen.

DIVINE GLORIES AND GRACES.

Israel. Serenity. George's. C. M.

1 HOW are thy glories here displayed!
Great God, how bright they shine,
While at thy word we break the bread,
And pour the flowing wine!

2 Here thy revenging justice stands,
And pleads its dreadful cause;
Here saving mercy spreads her hands,
Like Jesus on the cross.

3 Thy saints attend with every grace
On this great sacrifice;
And love appears with cheerful face,
And faith with fixed eyes.

4 Dear Saviour, change our faith to sight,
Let sin for ever die;
Then shall our souls be all delight,
And every tear be dry.

WATTS, 25, *B. III.*

GALATIANS V.

Works of the Flesh and Graces of the Spirit.

I HAVE confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

REFLECTIONS UPON GAL. V.—Erroneous opinions are a dangerous spiritual pestilence. They are to the souls of men "firebrands, arrows, and death." Certainly, a great punishment awaits those who disseminate corrupted opinions, to the dishonour of God, to the hinderance of the Gospel, and to the injury of the souls of men. Paul's voluntary sufferings for Christ show his sincerity in the doctrines he taught, and his ardent attachment to him whose name he bore. Many may profess Christ, but how few, like Paul, will suffer for Christ. They who disturb the peace of churches cut themselves off from that blessing and promise of our Lord, "Blessed are the peace-makers, for they shall be called the children of God." May Divine grace incline our hearts "to follow peace with all men, and holiness, without which no man can see the Lord!" Have we the graces of the Spirit? Let us breathe after an increase of grace, that we may flourish like the palm-tree, and grow like the cedar of Lebanon.

PRAYER.

O LORD God of Israel, the Father of mercies, there is no god like thee, in heaven above or in earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their hearts. We praise thee that we are encouraged by thy great kindness and condescension to draw near to thy presence in Immanuel's name. As children seek the help and succour of their earthly parents, we are permitted in like manner to seek from thee, our Father who art in heaven, the blessings of thy grace.

We thank our God for the mercies poured into the cup of our lot this day. Thou art he who givest us life, and health, and all things. Every moment we are furnished with some fresh occasion of praise and thankfulness.

May the preaching of the Gospel on the past Sabbath be followed by the illuminating and saving power of the Spirit. Abundantly bless the labours of our beloved pastor. May he be upheld by the power of Divine grace, in answer to the fervent, affectionate, and believing prayers of his people. May he and all thy faithful ministers have reason to say to the congregations of their care, Our Gospel came unto you not in word only, but also in power, and in the Holy Ghost, and in much assurance.

Give us the defence of thy Divine care this night, and prepare us for that heavenly state where the shades of night and the darkness of death shall be for ever unknown.

Animate us, Holy Spirit, with the delightful sentiments expressed in the word we have now read. Warm our hearts with Christian love. By love may we ever serve one another, and may our hearts be forcibly affected with the declaration, The law is fulfilled in one word: Thou shalt love thy neighbour as thyself. Let Christian love reign in all the families with which we are connected, and let it reign in all the churches. We would mourn over the enmity and all the other corruptions of our heart. We would mourn over the great absence of Christian love among those who are Christians by profession. As an evidence, O Lord, that thou art again visiting the churches, let brotherly love prevail.

Preserve us as a family from all the works of the flesh. Suffer us not to live under the degrading influence of bodily lusts, nor under the humiliating sway of mental passions.

Preserve our dear children from the works of the flesh. By Divine grace may they be taught to flee youthful lusts, and be among the happy number who crucify the flesh with the affections and lusts.

We would earnestly pray for the graces of the Spirit. Enrich our souls and adorn our lives with love, joy, peace, longsuffering, gentleness, goodness, faith, and temperance. Daily may we admire those graces, daily may we seek them, and daily may we exercise them to the honour of God, to the welfare of our own souls, and for the comfort of others. May it be our privilege, our blessing, our honour, our delight, to walk in the Spirit, and to live in the Spirit; then we shall not be desirous of vain glory—then we shall not be among the number of those who provoke one another, and who envy one another.

Lord, we present our prayers in Jesus' name, to whom, with the Father and Spirit, be endless praise. Amen.

HYPOCRISY EXPOSED.

Mercy-seat. Sholden. Babylon Streams. Angel's Hymn. L. M.

1 THE Lord, the Judge, his churches warns,
Let hypocrites attend and fear,
Who place their hope in rites and forms,
But make not faith nor love their care.

2 They watch to do their neighbours wrong,
Yet dare to seek their Maker's face;
They take his covenant on their tongue,
But break his laws, abuse his grace.

3 To heaven they lift their hands unclean,
Defiled with lust, defiled with blood;
By night they practise every sin,
By day their mouths draw near to God.

WATTS, *Ps. 50, p. 111.*

JOB VIII.

The Hypocrite's Doom.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers;

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

REFLECTIONS UPON JOB VIII.—The wisest sayings are perverted when heard by the ear of prejudice. How peculiarly becoming is Christian love! "It thinketh no evil." It traces holy actions to holy principles and holy motives, and refuses to consider that they are performed for hypocritical purposes, or merely to serve selfish ends. God is essentially possessed of every perfection, and his moral government furnishes a bright display of the moral attributes of his nature. In thousands of instances, afflictions and bereavements are testimonies of God's fatherly love, and not of his judicial displeasure. When parents are deprived by death of their offspring, they should remember that they are more Christ's property than theirs, that their affection bears no proportion to Christ's love, and that in answer to their earnest supplications they have entered upon the blessedness of immortality. The children of God are adorned with purity, they are enriched with uprightness, and he casts them into the furnace of affliction, that they may become more pure, and that their graces may shine forth with all the brightness of noonday. It is true of the believer, his beginning is small; but when he reaches his heavenly home, to what an astonishing increase of knowledge, wisdom, and felicity he shall have attained! Here he is the tender plant, in heaven he is the full-grown tree. Here, he shows the feeble light of a star; in heaven, he shines with the glory of a sun.

PRAYER.

O LORD, thou art the merciful Jehovah, and by thy mercy thou hast shed the most blessed and glorious lustre over all thy perfections. Thine eye is ever open to see all the injuries thy people sustain from the hand of their enemies, and in thy due time thou wilt accomplish in their behalf a most complete deliverance. O Lord, who is like unto thee, who deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him!

We desire, O Lord, to feel humbled in thy presence, under a conviction that we have sinned against thee; and great reason have we to wonder that thou hast not cast us away for our transgression. We have often forgotten thee, O Lord; we have forgotten thy omnipresence, we have forgotten thy holiness and justice, and we have been most unmindful and insensible of thy goodness. We have also reason to mourn over our formality in our religious services, and, alas! that in many instances our professions of piety have been accompanied with the most culpable hypocrisy. Now we plead the merit of our Saviour's blood, by which alone the guilt of these our sins can be washed away. And we supplicate the cleansing power of the Holy Spirit, by whom alone we can be adorned with the beauties of holiness. We lift up our eyes to thee for holiness. Sprinkle us with hyssop, and we shall be clean: wash thou us, and we shall be whiter than the snow.

Lord, extend thy great compassion to pious parents who are afflicted with ungodly and perverse children, and who daily send their supplications to thy throne that they may not be for ever cast away in thy wrath. O remove from them the dark cloud of suffering and grief which hangs over them, and do thou send them relief, by plucking their graceless children as brands out of the burning, and making them monuments of thy saving mercy.

Lord, awake slumbering hypocrites out of that lethargy which endangers their eternal peace. O show them the fallacy of their present hope—that it is a hope which must perish. Mercifully give us that hope which is a fruit of the Spirit, and deliver us from that false confidence which must be cut off, and from that trust which only proves a spider's web, which can afford no defence from the raging storms of adversity and affliction.

Look down with compassion on our offspring, and O give them the pearl of great price—an interest in Jesus, thine unspeakable gift. Never may our children prefer the profession before the reality of Divine grace.

We thank our God that we have been preserved through the night, and that we have lived to see another day. This day may we walk with God; may we walk in dependence on an arm of gracious power, and may we walk under the direction of thy wisdom, O Jesus, in whom are laid up all the treasures of wisdom and knowledge.

Have mercy on aged and afflicted travellers, and give them an animating prospect of the King in his beauty, and of the land that is afar off.

Hear our unworthy and imperfect prayers, for Jesus' sake, to whom we ascribe glory, honour, and praise, for ever and ever. Amen.

GLORYING IN THE CROSS.

Colesham. Arne. Carey's. P. M.

1 REDEEMER! whither should I flee,
Or how escape the wrath to come?
The weary sinner flies to thee,
For shelter from impending doom:
Smile on me, gracious Lord, and show
Thyself the friend of sinners now!

2 Beneath the shadow of thy cross
The heavy-laden soul finds rest;
I would esteem the world but dross,
So I might be of Christ possessed!
I borrow every joy from thee,
For thou art life and light to me.

TOLLADY.

GALATIANS VI.

Exhortations to Duties.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

REFLECTIONS UPON GAL. VI.—Fallen brethren and sisters in Christ need our pity, our forbearance, our counsel, and our prayers. Expressions of anger may do them the greatest injury; while expressions of affection and tenderness may be of the greatest benefit, in awaking their slumbering graces, and in restoring them to that sphere of Christian usefulness from which they have been removed for a season by the influence of temptation. Is Christian forbearance a grace? Then we may expect, while we continue in this state of imperfection and frailty, numerous opportunities will occur for the exercise of this grace. As nothing has such a tendency to produce self-deception as pride, let it be our daily, earnest prayer, that we may be clothed with humility, and filled with those abasing views of ourselves, which will prove the exalted place we occupy in Christ's unmerited and boundless love. We cannot too narrowly watch our own hearts; we cannot too closely scrutinize our own motives and ends; we cannot too earnestly plead with God to search us and try us. It is thus, by the Holy Spirit, that we shall make rapid progress in Divine and holy attainments, and "flourish like the palm-tree, and grow like the cedar in Lebanon."

PRAYER.

MOST merciful and gracious Lord God, while there is none like thee in thy power and majesty, there is none like thee in thy compassion and goodness. Thou, O Lord, art a God full of compassion, and gracious; long suffering, and plenteous in mercy and truth.

We humbly approach thy footstool in the name of our Divine Intercessor, whom thou hearest always. Behold, O Lord, our shield, and look upon the face of thine anointed. Such is our vileness and guilt, that without a mediator our prayers never could ascend to thy throne, and our persons never could be acceptable in thy sight. O be merciful to our unrighteousness; our sins and our iniquities, remember them no more. Blessed Saviour, we are affected with the leprosy of sin; our disease is deeply rooted, and it has overspread all the faculties, desires, and affections of our soul. If thou wilt, O Jesus, thou canst make us whole. Graciously say to us, in the exercise of thine almighty power, I WILL; be ye whole.

We supplicate forgiveness of the sins of the past day, and pray that the mercies we have received may excite repentance, love, thankfulness, and praise. We thank a prayer-hearing God that we are enabled, and we trust in some measure disposed, to draw near the throne of grace to present our evening prayer. Lord, enable us to present it in the exercise of a lively faith in thee, as willing to answer our requests through the atonement of the Lamb of God. Be our God and our guard this night. Refresh our bodies with sleep, and mercifully spare our lives to another day. May we love to live, that we may glorify the living God, be more diligent in his service, and more useful to all around us, but more especially to the Church of Christ.

Give us grace to follow the wholesome counsels we have now read in the sacred volume. Give us that wisdom and compassion by which we must endeavour most tenderly to recover a fallen brother. Let us not despise him when he has fallen, but rather consider ourselves, lest we also be tempted.

Suffer not our children to fall into temptation. By the guidance of early piety may they be preserved from temptations, which will otherwise prove overwhelming.

O teach us with Christian affection to bear one another's burdens, and so fulfil the law of Christ. Give us humility, and suffer us not to think we are something, if we are nothing. Deliver us from self-deception, and may we never forget that God cannot be mocked. Convince the unconverted among us—if there be any such—that, if they sow to the flesh, they shall of the flesh reap corruption. O teach us all to sow to the Spirit, then of the Spirit we shall reap eternal life.

As a family may we all glory in the cross of Christ. Teach us to glory in thy love, O Jesus, which brought thee to the accursed tree. Teach us to glory in the honour brought to the Divine perfections, and the salvation brought to ruined men, by thy sufferings and death on the accursed tree. God forbid that we should glory, save in the cross of Jesus Christ. All we ask is for Jesus' sake. And may the grace of our Lord Jesus Christ be with our spirit. Amen.

GOD'S PERFECTIONS.

Warwick. Penrith. Tunbridge. C. M.

1 HOW shall I praise the eternal God,
That infinite Unknown?
Who can ascend his high abode,
Or venture near his throne?

2 The great Invisible! he dwells
Concealed in dazzling light;
But his all-searching eye reveals
The secrets of the night.

3 Those watchful eyes that never sleep
Survey the world around;
His wisdom is a boundless deep,
Where all our thoughts are drowned.

WATTS, 166, *B. II.*

JOB IX.

God's Greatness and Justice.

THEN Job answered and said,

2 I know *it is* so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

REFLECTIONS UPON JOB IX.—How vile is man, when compared with a holy God! and if God were to enter into judgment with us, we could not answer for one of a thousand of our transgressions. It is they only whom God has pardoned, accepted, and sanctified, who have just, deep, penitential, and humbling views of their personal sinfulness, helplessness, and unworthiness. This is a lesson never learned while the soul remains in nature's darkness. When the soul is spiritually prosperous, and the graces of the spirit vigorous and active, it is then the believer has the most exalted views of God's majesty, glory, and grace. When we view the omnipotence of God connected with his justice, how great the folly and madness of those appear, who live the open and avowed enemies of the Most High! Their opposition must necessarily prove the most hopeless, and, without a regenerating change, issue in their endless perdition. Infinitely blessed are those who can say, "We have peace with God through our Lord Jesus Christ."

PRAYER.

WE desire, O Lord, our merciful Father, to approach thy throne with solemnity, and under a grateful impression of the mercies we have received during the past night. We praise thee that we are in the land of the living, and that we are now prostrate before thy gracious throne, where the blessings of salvation are dispensed. We acknowledge thee, O Lord, as wise in heart, and mighty in strength. None ever hardened himself against thee and prospered. Mercifully impress this solemn and serious truth upon the minds of our graceless friends, who are sunk in cold indifference, and, without the risings of an awakened conscience, are living in a state of opposition to the Divine Majesty, and in a course of rebellion against the Divine laws. We adore thee, O Lord, in thy great power. Thou removest the mountains, and they know not; they are overturned in thine anger. Thou dost shake the earth out of her place, and the pillars thereof tremble. Thou commandest the sun, and it riseth not; thou sealest up the stars. Thy mighty hand did spread out the heavens, and thou treadest upon the waves of the sea. The glorious constellations of the sky are thy workmanship. But who can conceive the glory of thy works? for thou doest great things past finding out, and wonders without number. We rejoice that we have heard of the greatest of thy wise contrivances—the plan of redemption; and we rejoice that we have heard of the most wonderful of thy works—salvation through a Saviour's blood. Adorable Saviour, thou dost appear more wonderful, working out salvation on the cross of Calvary, than calling worlds into existence at the commencement of the creation. O thou holy and righteous God, we acknowledge our unworthiness and guilt. In ourselves we cannot be just before God. Surely, if thou wert to contend with us, we could not answer thee one of a thousand. Lord, teach us often to take a review of our sinfulness, and in the exercise of genuine repentance, may we be humbled in the dust in the presence of a heart-searching God, because of the sins of our heart, and the errors of our lives.

Sanctify all our past afflictions; and in the afflictions that await us, may we never be left to arraign the wisdom, the justice, or the mercy of our God.

Let the minds of our children be impressed with the uncertainty, the shortness, and the swiftness of time. Convince them that, though they are young, their days are swifter than a post. May they not calculate on length of days, and may they be taught by grace to lay up treasures for eternity.

Bless our aged friends; and, while they find that their days are passed away as the swift ships, and as the eagle that hasteth to the prey, may their hopes of heaven be firmly fixed on Jesus, the unchanging rock.

Assist us, O Lord, in all the duties of the day, hear our prayers, and forgive us our sins, for Immanuel's sake, our Intercessor and Saviour. Amen.

SAINTS BELOVED IN CHRIST.

Oncestry. Peru. Bramcote. L. M.

1 JESUS, we bless thy Father's name;
Thy God and ours are both the same;
What heavenly blessings from his throne
Flow down to sinners through his Son!

2 Christ he my first elect, he said,
Then chose our souls in Christ our Head,
Before he gave the mountains birth,
Or laid foundations for the earth.

3 Thus did eternal love begin
To raise us up from death and sin;
Our characters were then decreed,
Blameless in love, a holy seed. WATTS, 54, *B. I.*

EPHESIANS I.

The Grace of God.

BLESSED *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

REFLECTIONS UPON EPHES. I.—Are the blessings of salvation ours? then the God of salvation infinitely deserves our love, our thanksgiving, and our praise. What a delightful subject of contemplation are the decrees of God to the believer! who can, on the one hand, read his name in the Lamb's book of life, and, on the other, "read his title clear to mansions in the sky." May the Holy Spirit inspire us with that faith by which we shall enjoy this glorious discovery, and experience this holy delight. What a rich and overflowing Fountain is Christ! from him the river of salvation flows—consisting of innumerable streams of blessings—"which make glad the city of God, even the holy place of tabernacles of the Most High." Is Jesus, as the Surety of his Church, the great depository of wisdom and knowledge? May we be enlightened by the bright beams of that knowledge, and irradiated by the bright rays of that wisdom which emanates from him alone—the glorious Sun of righteousness and of grace!

PRAYER.

OUR creating, our preserving, and our redeeming God, we adore thee as the God of grace. God the Father, we adore thee as a God of grace. Thou art a gracious God, and merciful, slow to anger, and of great kindness. God the Son, thou art a God of grace: thou art full of grace and truth. O that each member of this family could sing, in the exercise of a lively, vigorous faith, Out of thy fulness have we all received, and grace for grace. God the Holy Ghost, we adore thee as a God of grace: thou art the Spirit of grace and supplication. Glory to God in the highest, that the Triune Jehovah is held up before us in the everlasting Gospel, shining in all the loveliness of mercy and grace.

We present ourselves before a throne of grace, filled by a God of grace, to present our evening sacrifice. O Lord, we offer up a sacrifice of thanksgiving for the food, the raiment, the health, the reason, and all the temporal and spiritual, personal and social blessings we have this day enjoyed. Lord, forgive the sins of the day. We desire to repose with confidence on thy goodness this night. In our defenceless state upon our beds may we be surrounded by thy special care.

While our dear children are enjoying the health, the sprightliness, and vivacity of early day, O may they remember that the days of affliction will come, and may they flee to Jesus now, who is willing to comfort them in all their afflictions, and in due time to convey them to the enjoyments of heaven.

Lord, we come to thee as a family, and we would now earnestly pray that all of us may be put in possession of converting grace. Lord, save us. O that we could sing together on earth, and after death in heaven, that song which the Apostle and the believing Ephesians sung: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Give us faith to receive and rest on Jesus as he is offered to us in the Gospel; then shall we see that we have been chosen in Christ before the foundation of the world, according to the good pleasure of thy will, to the praise of the glory of thy grace.

Eternal praises to our God that there is redemption, and that the chief of sinners are encouraged to seek redemption through the blood of Christ, even the forgiveness of sins, according to the riches of his grace.

We thank thee for the work of the Spirit in the hearts of thy people, which is the blessed earnest of the heavenly inheritance. We humbly ask this earnest, and that we may be sealed by the Holy Spirit.

May our prayers and our persons be accepted through Christ the beloved, and the chiefest among ten thousand. Amen.

GOD INFINITE AND INCOMPREHENSIBLE.

Serenity. Marylebone. Charmouth. C. M.

1 SHALL foolish, weak, short-sighted man
Beyond archangels go,
The great Almighty God explain,
Or to perfection know?

2 His attributes divinely soar
Above the creatures' sight,
The prostrate seraphim adore
The glorious Infinite.

3 Jehovah's everlasting days,
They cannot numbered be,
Incomprehensible the space
Of thine immensity.

C. WESLEY.

JOB XI.

God incomprehensible.

THEN answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered? and should a man full of talk be justified?
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.
5 But oh that God would speak, and open his lips against thee;
6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.
7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?
9 The measure thereof *is* longer than the earth, and broader than the sea.
10 If he cut off, and shut up, or gather together, then who can hinder him?
11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*
12 For vain man would be wise, though man be born *like* a wild ass's colt.
13 If thou prepare thine heart, and stretch out thine hands toward him;
14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.
15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:
17 And *thine* age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.
20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

REFLECTIONS UPON JOB XI.—Let us take warning from Zophar, to guard against an uncharitable spirit, which never fails to obscure the lustre of the graces; which strengthens the moral maladies of the heart, and also makes the most sinful application of truth the most sacred and valuable. It should be our constant care, both in the world and in the Church, that our words be few, well ordered, ever seasoned with the salt of grace, and directed to the great object of God's glory and the spiritual welfare of ourselves and others. How true the saying of the Apostle: "He that offendeth not in word is a perfect man!" Wisdom is the most precious, the most useful jewel. May it be the object of our love and of our choice! May we seek after it, even with greater intensity and earnestness than the covetous man seeks after his treasures of silver and of gold. Jesus is the depository of this jewel, and if we ask it, he will mercifully bestow it.

PRAYER.

O LORD our God, thou art the infinitely incomprehensible Jehovah, whom we rejoice to approach in Jesus' name. Thine attributes never can be comprehended, even by the most exalted and intelligent beings who minister before thy heavenly throne. Thy days are everlasting, and cannot be numbered, and thy nature fills the immensity of space. The line of human or angelic understanding can never sound the wonderful depths of thy purposes or thy wisdom. Who can by searching find out God? who can find out the Almighty unto perfection? It is high as heaven; what can we do? it is deeper than hell; what can we know? The measure thereof is longer than the earth, and broader than the sea. Impress us, O Lord, with a sense of thy glory. In the presence of such boundless majesty, we desire to be affected with a sense of our own insignificance; and before the lustre of thy holiness, we desire to mourn over the vileness and depravity of our nature.

Truly, O Lord, thou hast not dealt with us as our iniquities deserved. In all the afflictions which have befallen us, even if they had been tenfold more severe, we should still have reason to acknowledge, with gratitude and praise, God hath exacted of us less than our iniquities deserved.

We acknowledge, O Lord, thy great and irresistible power. When thou stretchest forth the hand of thy vengeance, thy mightiest foes are compelled to tremble. If thou dost cut off, or shut up, or gather together, then who can hinder thee? When thy wrath is kindled but for a *little*, blessed are all they who put their trust in thee.

Lord, impress the wicked, and particularly our ungodly relatives, with the solemn truth, that a God of holiness and justice is the witness of all their purposes, their words, and their actions. Thou knowest vain man; thou seest his wickedness also, and thou wilt consider it.

May our dear children be humbled by the thought, that they are born like the wild ass's colt; yea, that folly is bound up in their hearts. Lord, give them wisdom. We thank thee thou hast given them reason; in addition, give them and our servants thy grace.

Humble all of us deeply under the thought, that we are born in such circumstances of degradation as to resemble the wild ass's colt. We rejoice that through Christ we may be raised up from the degradation of folly and sin, to the blessed heights of holiness and wisdom. Lord, prepare our hearts, that they may love and honour thee. And give us grace, in earnest and believing prayer, to stretch out our hands to God. O teach us to put the iniquity of our lives far away, and may we not suffer wickedness to dwell in our tabernacle. May our hearts be holy temples, and may our habitations be a Bethel, the holy, consecrated residence of the Lord our God. O prepare us for the heavenly world, where we shall lift up our face without spot or wrinkle, or any such thing; where we shall shine forth, and be as the morning.

We thank a kind Providence for the mercies of the night, and may we live and act this day under the direction and smiles of a new-covenant God.

Lord, hear our prayers and forgive our sins, for Jesus' sake, who is worthy to receive power and riches and strength.

NOT OF WORKS.

Ebenezer. Helmstone. Mitcham. P. M.

1 GRACE, triumphant on the throne,
Scorns a rival, reigns alone!
Come, and bow beneath her sway,
Cast your idol-works away.
Works of man, when made his plea,
Never shall accepted be;
Fruits of pride (vain-glorious worm!)
Are the best he can perform.

2 Self, the god his soul adores,
Influences all his powers;
Jesus is a slighted name,
Self-advancement all his aim:
But when God the Judge shall come,
To pronounce the final doom,
Then for rocks and hills to hide,
All his works and all his pride! COWPER.

EPHESIANS II.

Salvation by Grace.

AND you *hath he quickened,* who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

REFLECTIONS UPON EPHES. II.—The first Adam has left us a legacy of death, temporal, spiritual, and eternal! If we flee for refuge to Christ, the second Adam, he will confer upon us a legacy of spiritual and eternal life; and in the morning of the resurrection he will raise our lifeless bodies to the possession of immortality, and liken them to his own glorious body. Unspeakably blessed is the change which takes place in the moment of conversion. He who was running the downward course to the world of misery and despair, now begins the upward course which leads to heaven and its endless joys. It is humbling and profitable to the child of God to remember, and that frequently, what he once was, and to think with thankfulness and praise on what he now is. He can say, Once I was dead, now I am alive; once I was the child of Satan, bound for hell; now I am the child of God, and bound for heaven. "O to grace how great a debtor!"

PRAYER.

O LORD our God, we come before thee as a family this evening, because thou art a God of boundless compassion and grace. We are unworthy, but thou art gracious to the unworthy. Divine Saviour, give us an interest in thy righteousness and intercession, while we present our supplications before a prayer-hearing God. Holy Spirit, give us the benefit of thy blessed influences in our present approach to the Lord our God; then shall we draw near in the exercise of holy sincerity, deep humility, and lively faith. In the exercise of thy grace, O Lord, thou art a sovereign. Thou hast said, I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy. We bless thee that thou hast given some of the most illustrious instances of thy gracious sovereignty, in changing the hearts of the very vilest of the children of men, and making them the objects of thy saving love.

Bless to us the Word of inspired wisdom we have now read. We thank God for the faithful account there given of man's depravity as a fallen being, and the encouraging description of man's state as restored to God's favour, image, and fellowship.

O Lord, we would with humility acknowledge the degraded and wretched circumstances of man as living without thee. We confess that by nature *we* were dead in trespasses and sins; that in time past we walked according to the course of this world, according to the dictates of the prince of the power of the air, and not according to the spirit of Christ. We confess, O Lord, that we had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and that by nature we were children of wrath, even as others.

Lord, impress our beloved children with the melancholy truth, that they are by nature children of wrath. O by grace, by a new and divine birth, make them children of God.

We also acknowledge that in our natural state we were without Christ, having no interest in his merit, and having no interest in his spirit. We were aliens from the commonwealth of Israel thy spiritual Church, we were strangers from the covenants of promise, we were without God, and we were without hope in the world.

If any of us have been delivered from this state, we ascribe to a God of love and mercy, glory, honour, and praise. Through Jesus may we be raised from the grave of a spiritual state, and at last may we be elevated to those heavenly mansions where Jesus dwells in all the splendour of his uncreated and mediatorial glory. We pray for all our relatives and friends who are still far from God. Let them be no more strangers and foreigners; make them fellow-citizens with the saints; and may they form a part of that Church of which Jesus is the foundation-stone. We thank our God for the mercies of the day, and we would believingly commit ourselves, O gracious Father, to thy care this night. Graciously hear our prayers and forgive our sins, for the sake of Jesus Christ our Lord and Saviour. Amen.

GOD'S GREATNESS AND MAN'S MEANNESS.

Perdiugbridge. Old England. Finsbury. Stirling. L. M.

1 YE weak inhabitants of clay,
Ye trifling insects of a day,
Low in your native dust bow down
Before the Eternal's awful throne

2 With trembling heart, with solemn eye
Behold Jehovah seated high;
And search what worthy sacrifice
Your hands can give, your thoughts devise.

3 Loud let ten thousand trumpets sound,
And call remotest nations round,
Assembled on the crowded plains,
Princes and people, kings and swains.

4 The drop that from the bucket falls,
The dust that hangs upon the scales,
Is more to sky, and earth, and sea,
Than all this pomp, O God, to thee. DODDRIDGE.

JOB XII.

God's Power and Wisdom.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

REFLECTIONS UPON JOB XII.—Pride is an abomination to the Lord. It expelled angels from heaven and man from Paradise. It is a moral malady, which covers the soul with spiritual deformity, and renders it peculiarly loathsome in the eyes of a holy God. May God, by his gracious Spirit, preserve us from this most dangerous disease, and may we ever exemplify the humility of the genuine followers of the Lamb, "esteeming each other better than ourselves!" As outward adversity, in itself, is no proof of God's wrath, outward prosperity is often no proof of his love. Does the sun of prosperity sometimes shine with great brightness and long continuance on the enemies of God? This bright day, if mercy prevent not, shall be followed by a dreary night of endless darkness and woe! Are we thirsting after wisdom? Are we in any measure apt to learn and receive instruction? Then creatures animate and inanimate shall become our teachers. These proclaim God an omnipotent and wise Creator; these proclaim God in his providence holy, benevolent, and kind.

PRAYER.

O LORD our God, thou art the great Omnipotent, who created all things. When we behold the earth with all its inhabitants, every thing proclaims, The Lord hath wrought this. When we look up to the heavens, every sparkling star proclaims, The Lord hath wrought this. O, through Christ, accomplish in us a new creation. May our minds experience that blessed change, through regenerating grace, by which our souls shall ever appear lovely in the eye of God.

We adore thee, O Lord, as the source of life. In thy hand is the soul of every living thing, and the breath of all mankind. O breathe upon us the Holy Spirit, and impart to each of us that spiritual life which will be followed by a life of immortality beyond the skies. Thou, O Lord, art the ancient ONE, with whom there is wisdom; and thou art the fountain of all that wisdom which is communicated to angels and men. Lord Jesus, give each of us saving wisdom—that wisdom by which we shall know God as the God of salvation—that wisdom by which we shall act the wise part of committing our souls to the hand of Christ, who is a faithful Redeemer.

We adore thee, O Lord, in the almighty and irresistible control thou dost exercise over all beings and events. May a sacred solemnity fill our minds when we think of thine awful sovereignty, and of thine absolute dominion. Thou breakest down, and it cannot be built up again; and when thou shuttest up a man in thy providence, there can be no opening.

O God of salvation, suffer not our dear children to remain shut up in the grave of a natural state. Praise to God, it is a grave that may be opened. Say to them, by thy mighty power, Come forth!

Have mercy, on the hardened, impenitent, and profane, and particularly on such as are related to us by the ties of nature and blood. Stop them, gracious Saviour, in their course of guilt, and allow them to go no farther in a road which inevitably leads to the dark chambers of everlasting perdition. Teach them to think of the unutterable miseries of the state of the lost, who are shut up in the prison of God's justice, where there is no opening.

We acknowledge, mighty Saviour, thine infinite superiority to the kings of the earth, in wisdom, power, and dominion. O teach earthly kings and rulers their dependence upon thee, and that they are responsible to thee for the use they make of that authority with which they are entrusted. O with what ease thou canst punish, with what ease thou hast punished wicked kings! Thou leadest princes away spoiled, and overthrowest the mighty. Thou pourest contempt upon princes, and thou dost weaken the strength of the mighty. O teach our rulers to stand in awe of thee, and sin not!

We thank thee, most gracious God, for thy kindness during the past night, and we implore the guidance and protection of thy grace this day. Lord, hear, answer, and forgive, for Jesus' sake, in whom are laid up all the treasures of wisdom and knowledge. Amen.

CHRIST'S LOVE IN THE HEART.

Lutton. Cowcher. Jude's. Eaton. L. M.

1 COME, dearest Lord, descend and dwell
By faith and love in every breast;
Then shall we know, and taste, and feel
The joys that cannot be exprest.

2 Come fill our hearts with inward strength,
Make our enlarged souls possess,
And learn the height, and breadth, and length
Of thine unmeasurable grace.

3 Now to the God whose power can do
More than our thoughts or wishes know,
Be everlasting honours done
By all the church, through Christ his Son.

WATTS, 135, *B. I.*

EPHESIANS III.

The Gospel and the Love of Christ.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

REFLECTIONS UPON EPHES. III.—How mysterious and wise the arrangements of providence! Paul was a prisoner at Rome, and while in his confinement, he was inspired to write those letters by which multitudes have been made spiritually free, and have obtained the glorious liberty of the sons of God. Ministers of Christ are sent upon a blessed and sublime embassy, and are commanded to deliver a commission of mercy, on which depends the glory of God, the interests of Zion, and the salvation of myriads. How striking the declaration of the Apostle, "We then, as ambassadors from God, beseech you in Christ's stead, be ye reconciled to God!" How thankful we should feel that we are born amid the bright beams of the Gospel-dispensation. Under the law the great mystery of salvation was enveloped in comparitive obscurity. That period was only the morning dawn of the Church. Then believers saw through a glass darkly; now we see face to face. Glory to God!

PRAYER.

OUR God and our Father in Christ, we adore thee in those rich displays of thy wisdom, power, and goodness, which appear in the works of creation, the visible universe around us. But we more especially praise thee for those richer manifestations of thy wisdom, power, and goodness which shine in the great work of redemption through our Saviour's blood. As a family we thank thee for all those temporal, social, and earthly comforts we are permitted to enjoy; but we would more especially thank our God for the mystery of the Gospel, which was hid in God before the foundation of the world. We would thank thee, God of grace, for the Gospel, which is the word of thy grace, and which is able by thy quickening and promised spirit to build us up, and to give us an invaluable inheritance among them who are sanctified. Glory to God on high, that the grace of God, which bringeth salvation, hath appeared unto all men. Holy Ghost, may we be enabled to show to thy Church, and to all around, that we have not received the Gospel of thy grace in vain. O that we may show, and that abundantly, the living, sanctifying effects of the Gospel on our hearts and lives. May we practically deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearance of our Lord and Saviour Jesus Christ.

Forgive the sins we have committed this day, and may we earnestly desire that we may be the inhabitants of that holy heaven where sin's polluting stain shall never appear to deface the beauty of the glorified immortals. Graciously afford us this night the care and the protection of thy providential wings. O that we could say every evening, when retiring to rest, We know in whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day.

We thank God that the Gospel is preached unto the Gentiles, and that St. Paul was especially appointed to be the apostle of the Gentiles. Glory to our God for the numerous churches which were planted among Gentile nations, and for the vast multitudes of Gentiles who were converted to Jesus through his instrumentality. O hasten the day when all nations shall hear of the unsearchable riches of Christ—when all nations shall be astonished at the love of Christ, which passeth knowledge.

Open the eyes of our children to see the wonders of thy love, O Jesus. May they and our domestics see greater glory in thy person than in the sun; and greater wonders in thy love than in all the universe beside.

May all of us savingly know the love of Christ, which passeth knowledge. May we ever admire the height, the depth, the length, and the breadth of the love of Christ. We present our prayer in Jesus' name. Now to him that is able to do exceeding abundantly above all that we ask or think, be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

WAITING FOR DEATH AND GLORY.

Surrey Chapel. Eglon. Lydham. Firth's. P. M.

1 HIDE me in my Saviour's grave
Till thy wrath is all o'erpast;
Now appoint a time to save,
Think on me for good at last;
Brought out of thy secret place,
Pure in heart, to see thy face.

2 For this only thing I wait,
Wait with fervent, patient hope,
Raised to an eternal state
I shall after God wake up,
Glorious in thine image shine,
Filled with life and love divine. C. WESLEY.

JOB XIV.

The Condition of Man's Life.

MAN *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

REFLECTIONS UPON JOB XIV.—Is the life of believers on earth short? Their life in heaven shall extend through the ages of a never-ending eternity. Delightful and assured hope! Is their life in many cases full of trouble? In heaven it shall be filled with imperishable joy. O delightful anticipation! Is their mortal life a fading flower? Shall their bodies wither like the tender herb under the rays of a sultry sun? An immortal and glorious life awaits the bodies of the redeemed when, at the last day, that which is sown in corruption shall be raised in incorruption, and when this mortal shall put on immortality. O delightful expectation! Shall the death of their bodies be a long sleep, and probably extended during thousands of years? It shall not be an endless sleep. When the heavens and the earth shall pass away as a scroll, when all terrestrial glory shall be burnt up, the bodies of the saints shall awake out of this long sleep, amidst the music of angels and the splendours of the descending Judge!

PRAYER.

O LORD our God, whom we approach in the name of Christ, thou dwellest in the highest heavens. No archangel can conceive the height or the glory of thy throne. O with what awe and reverence we should prostrate ourselves before thee! With humility and thankfulness we acknowledge thy gracious condescension, that, notwithstanding thy greatness, majesty, and power, thou dost humble thyself to admit such worms as we are into thy presence; thou dost encourage us to present our supplications, and assure us that all the mercies we seek in the name of Christ, and agreeably to thy holy will, we shall certainly obtain. Thou art worthy to be admired with our highest thoughts: O let our thoughts rise to thyself. Thou art worthy of our most ardent affection; teach us to love thee with all our heart, with all our strength, and with all our mind. Thou art entitled to all our obedience; give us grace that we may serve thee cheerfully and constantly all the days of our life. When our journey on earth comes to a close, may we be engaged in admiring, serving, praising, and enjoying thee, for ever and ever.

We thank God that during the past night thou hast preserved our lives, our reason, and our health. We rejoice that we are permitted to begin the day with thee. May we now receive from thy throne all those graces we require to enable us to serve and honour thee this day. Thou hast brought us in safety to the end of another week; bring us in safety to the end of our life. We are now entering upon the last day of the week; teach us to live as if it were the last day of our lives. We are drawing near the Sabbath; O that we could feel as if we were drawing near the glorious Sabbath in heaven, which will last as long as eternity itself.

Bless to us the very solemn truths we have now read. May they be instrumental in bringing our mortality to our remembrance.

Make them the mean of impressing the minds of our dear children with the shortness of time, the certainty of death, and the nearness of eternity.

Teach us daily to think upon the event of death; and may we never separate the remembrance of death from the remembrance of Christ, the glorious conqueror of death. Give us the animating hope that, when our bodies shall be cut down like fading flowers, our souls shall flourish in heaven, amid all the glories of immortality. Enable us to believe that when our bodies shall be fast asleep in the tomb, our souls shall be mingling with angels amid the glories of heavenly light.

We thank thee, O Jesus, that thou hast sanctified the grave of thy saints, and that it is changed into a bed of rest. In the hopes of an unstinged death, in the hopes of a blessed resurrection, and in the hopes of a glorious immortality, may each one of us say, in the language of Job, All the days of my appointed time will I wait till my change come.

Hearer of prayer, bless this service, and hear our supplications, for Jesus' sake, our divine Mediator. Amen.

MINISTERS FROM CHRIST.

Alfred. Newport. Derby. Chard. L. M.

1 FATHER of mercies, in thy house
Smile on our homage and our vows;
While with a grateful heart we share
These pledges of our Saviour's care.

2 The Saviour, when to heaven he rose
In splendid triumph o'er his foes,
Scattered his gifts on men below,
And wide his royal bounties flow.

3 Hence sprung the apostles' honoured name,
Sacred beyond heroic fame;
In lowlier forms to bless our eyes,
Pastors from hence, and teachers rise.

4 From Christ their various gifts derive,
And fed by Christ their graces live:
While, guarded by his potent hand,
'Midst all the rage of hell they stand.

DODDRIDGE.

EPHESIANS IV.

Holiness and Unity recommended.

1 I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

REFLECTIONS UPON EPHES. IV.—True piety in the heart cannot be concealed: it must show itself in the life. As health of body appears in the countenance, piety, which is the health of the soul, appears in all its loveliness, liveliness, and influence, in the walk and conversation, the expressions and actions, of those who are the partakers of grace and the sons of God. Among the graces of the Spirit, humility, meekness, and love, shine with peculiar and becoming brightness. While men of carnal ambition seek after worldly fame—while they who hold their persons in admiration seek after jewels and imposing costly apparel, may we seek after the graces of the Holy Spirit, which will be an unfading ornament to our head, and chains of imperishable brightness about our neck. What a wonder, before the eyes of heavenly hosts, is the mystical body of Christ! Are we members of this body, of which Jesus is the illustrious head? Have we entered into covenant with him, and given him our hearts? Then a union exists, which neither time nor eternity shall dissolve.

PRAYER.

WE adore thee, O Lord our God, thou hearer of prayer, as the Father, Son, and Spirit, one Jehovah; and we rejoice that thy threefold personality is so clearly illustrated and held forth by the great plan of the salvation of our ruined race. Glory to our God, that we see in that scheme of mercy the Father contriving, the Son accomplishing, and the Holy Spirit applying.

We adore thee, O Lord, in the blessed unity of thy nature, being, perfections, blessedness, and glory. There is one Lord, one God and Father of all, who is above all, and through all, and in all. O Jesus, we adore thee as an exalted Mediator and King. Thou hast received the deserved honours which thou didst purchase by thine incarnation, obedience, and death. Thou hast ascended to the highest heavens, to receive the adoration and homage of the spirits of just men made perfect, and of holy angels. Thou hast led captivity captive; thou hast received gifts for men, even for the rebellious, that the Lord our God should dwell among them. We praise thee that thou hast continued to confer abundant blessings on thy Church and people, ever since thou hast taken possession of thy mediatorial throne above. We bless thee, O Jesus, for the succession of office-bearers and instructors thou hast given to thy Church. And now as a family we thank and praise thee for all those apostles and prophets, evangelists, pastors, and teachers, thou hast given to thy Church since thine ascension to thy celestial kingdom. We thank thee for all the benefit the Church has derived from the labours of thy faithful servants, in all the ages that are past. We earnestly pray that thou wouldst most eminently bless the labours of thy ministers in the present day, and let multitudes through their instrumentality flock to Jesus the Saviour, as doves to their windows. May the handful of corn on the top of the mountains soon shake like Lebanon. Let the great purposes designed by the institution of the Gospel ministry be fully served. Let thy saints be led from one degree of grace unto another, until they reach perfection, and all come in the unity of the faith, and of the knowledge of the Son of God, unto perfect men, and unto the measure of the stature of the fulness of Christ.

May our dear children experience the benefit of the Gospel ministry. Under a preached word may their consciences be awakened to a sense of sin, and may their hearts be made the subjects of converting grace.

Prepare all thy ministering servants for the duties of an approaching Sabbath. May our pastor be divinely assisted in holding up Christ, the head, to the view of the people. May we, as a family and as a congregation, be united to Christ as the head of the Church, and may we grow up into him in all things.

We thank our God, and our fathers' God, for the mercies of the week. O let the sins of the week be graciously forgiven. Encompass us with thy favour this night, and hear our imperfect supplications, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

THE GOD OF THE GENTILES.
Gay's. Anniversary. New Court. 11*th* M.

1 LET all the earth their voices raise
To sing the choicest psalms of praise,
To sing and bless Jehovah's name:
His glory let the heathens know,
His wonders to the nations show,
And all his saving works proclaim.
2 The heathens know thy glory, Lord;
The wondering nations read thy word,
And here art thou, Jehovah, known:
Our worship shall no more be paid
To gods which mortal hands have made,
Our Maker is our God alone.

WATTS, *Ps.* 96.

PSALM XCVI.

God's Glory.

O SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

God's Majesty.

THE LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof.*

2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

REFLECTIONS UPON PSALMS XCVI., XCVII.—Redeeming love furnishes matter for songs of praise which shall never end, and yet shall be for ever new. May the salvation of Christ be the delightful subject of our daily thought, and the burden of our daily praise! We hail the day, the happy day, when the glory of Christ shall shine among all nations; when the wonders of salvation shall be known by all people; and when joy, and peace, and universal brotherhood, and love, shall prevail over the whole earth. Dumb, motionless idols shall not always receive religious homage: he, who is above all gods, shall triumph over all nations, establish his mediatorial reign over all kingdoms, and then he shall receive the homage, love, and obedience of all the inhabitants of the world. If it is so delightful to see Christ by the eye of faith on earth, how inconceivable must be the blessedness of those who behold his unveiled glory in heaven! May that be our hope—may that be our blessedness! May our worship be the worship and melody of the heart! May our songs be holy songs, flowing from holy minds, sanctified by the Holy Spirit, and bearing some resemblance to the holy image of a holy Saviour! How different the reign of earthly kings from the reign of Christ! That of the former is often a source of unmixed suffering and sorrow; that of the latter is always a source of blessedness and peace.

PRAYER.

WE desire, most merciful and gracious Lord God, with joyful hearts, to draw near to thy throne on the morning of the first day of the week, in the name of Christ, and under the covert of the righteousness of Christ; and to adore thee in thy majesty, and in thy glorious and uncreated perfections. Truly, O God, the Father, Son, and Spirit, one God, thou art great, and greatly to be praised; thou art to be feared above all gods. All the gods of the heathen are idols; they have neither power, nor life, nor being; but thou art he who made the heavens. Honour and majesty are before thee, thou God and Father of Christ; thou God of salvation, strength and beauty are in thy sanctuary.

We adore thee as the God of providence. Though all thy movements are under the direction of wisdom, and infinitely calculated to accomplish thy purposes, yet to us many of them are involved in the greatest mystery. Clouds and darkness are round about thee; still we rejoice that justice and judgment are the habitation of thy throne. In thy providence thou hast often proved thyself terrible to thine enemies. A fire goeth before thee, and burneth up thine enemies round about. So dreadful is thy wrath that, when it is kindled but a little, the earth trembles. The hills melt like wax at thy presence, at the presence of the Lord of the whole earth. Under the ministry of thy word this day may multitudes of thine enemies be made sensible of their true state, and see how foolish it is to live in a state of enmity against God, whose power is so great, and whose justice is so tremendous. O let there be a great awakening among souls dead in trespasses and sins, under the convincing influences of the Holy Ghost. Have pity on any members of this family, or any of our beloved relatives, who are still held fast by the deadly chains of sin. O set them at liberty from the captivity of spiritual death: breathe upon them by thy spirit; then a new and divine life will be communicated, the blessed commencement of that life of glory in heaven, which will be continued during the endless ages of eternity.

Glorify thyself this day, O Lord, in all the churches. We pray for every congregation, every minister, and every saint upon the face of the earth. Enable all thine ambassadors, and in particular thy servant our pastor, to hold up Jesus in his loveliness, majesty, and grace, in a preached gospel. May all their hearts be inditing a good matter concerning the King, and may their tongue be as the pen of a ready writer in proclaiming his glory.

Lord, make our beloved children and servants the genuine and the devout worshippers of God. May they be instructed to worship God in the beauty of holiness.

Bless our rulers, and teach them to bow in humble and believing adoration at the feet of Jesus. Have mercy on the afflicted this day. If they cannot attend thy courts, send to them in their retirements the special tokens of thy love. May their afflictions be to their souls what the furnace is to the gold.

Accept of our thanks for the mercies of the past night, and graciously answer our imperfect prayers, for Jesus' sake, our exalted High Priest. Amen.

Our Father which art in heaven, &c.

CHRIST'S COMING AND KINGDOM.

Arundel. Jerusalem. Milbourn Port. C. M.

1 JOY to the world; the Lord is come:
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

2 Joy to the earth, the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

3 No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings flow,
Far as the curse is found.

4 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

WATTS, *Ps. 98, p. 11.*

PSALM XCVII.

Fall of Idols.

CONFOUNDED be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

PSALM XCVIII.

Christ's Salvation and Glory.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

REFLECTIONS UPON PSALMS XCVII., XCVIII.—How debasing is idolatry, and how debased are idolators! Let us earnestly pray for idolatrous nations, that the light of Divine knowledge may shine upon them, and that they may be turned from the worship of dumb idols to know, and love, and serve the living God. It is the privilege of the citizens of Zion to hear the Gospel's joyful sound; and they must be blessed,—the possessors of happiness now, and the heirs of perfect felicity hereafter. Are we the citizens of Zion? If we belong to that honourable community, Jesus fills the throne of our heart, sin is the object of our deep-rooted, penitential abhorrence, the Sun of righteousness has enlightened our understanding with the bright beams of saving knowledge, and we delight in God as a God of holiness, as well as a God of love. The great things God has done for his Church, the miracles he has performed in working out her deliverance from the most alarming dangers, and from the most formidable enemies, will furnish matter for the praises of the redeemed to the end of time, and throughout the ceaseless ages of eternity.

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, thou art transcendently great and glorious, and still we venture to approach thy throne of grace as humble suppliants. Thou alone canst prepare the heart for presenting earnest and believing prayers before thy mercy-seat. The preparations of the heart in man, and the answer of the tongue are from thee, the Lord. Mercifully prepare our hearts to worship thee, and enable us to order our speech aright before thee.

We adore thee, O Lord, in thine unrivalled majesty and glory. Thou art high above all the earth; thou art exalted far above all gods. Thou art not forgetful of the meanest of thy saints; thou dost preserve their souls, and deliver them out of the hands of the wicked. Lord, preserve our souls, and deliver us from the malice and the plans of wicked men.

Preserve our dear children from the snares of the wicked. Never leave them, O Lord, to be led astray from the ways of wisdom into the crooked paths of folly, destruction, and sin.

Blessed Jesus, we adore thee as a mighty and triumphant Saviour. Thou hast done marvellous things. Even on the cross of Calvary, and amid the pains of death, thou didst confound the plans of thine enemies, and didst accomplish a salvation for thy people, which will animate their hearts with joy, and fill their mouths with praise, for ever and ever. We rejoice that thy right hand and thy holy arm hath gained the victory, and that thou hast, even by thy death, spoiled principalities and powers, and made a show of them, openly triumphing over them in thy cross. Give us faith, we earnestly beseech thee, to see the glorious victories which Christ gained when suspended from the accursed tree. O enable us to see the glory which the perfections of the Divine nature obtained by the sufferings and dying agonies of God's eternal Son. By faith may we see that our salvation as individuals was wrought out on Calvary's tree. With an apostle may we exclaim, with believing wonder, ecstacy, and joy, God forbid that we should glory, save in the cross of Jesus Christ, by which we are crucified to the world, and the world crucified to us.

We thank thee, Holy Spirit, for that gracious assistance which thou hast afforded to the ministers of eternal truth. We praise thee in behalf of all those who have been introduced into a state of grace. And if any now before thee have been benefited under a preached word, to thee we ascribe deserved glory and thanksgiving. We praise thee that light is sown for the righteous, and gladness for the upright in heart. And we thank thee for all that light which has shone this day upon the minds of thy people, and for all that spiritual gladness which has filled their hearts. Lord, make us, and all our relatives and friends, truly righteous. May we possess the righteousness of Christ, and the inward graces of his spirit; then we shall be truly righteous, and live and die in the enjoyment of the light of thy countenance. Watch over us this night, and hear our prayers, for Jesus' sake, who is the Way, the Truth, and the Life. Amen.

Our Father which art in heaven, &c.

THE SAINT HAPPY, THE SINNER MISERABLE.

Banbfield. Leominster. Ayulce. S. M.

1 THE man is ever blest
Who shuns the sinner's ways,
Among their councils never stands,
Nor takes the scorner's place:
2 But makes the law of God
His study and delight,
Amidst the labours of the day
And watches of the night.
3 He like a tree shall thrive
With waters near the root:
Fresh as the leaf his name shall live;
His works are heavenly fruit.
4 Not so the ungodly race,
They no such blessings find:
Their hopes shall flee, like empty chaff
Before the driving wind.

WATTS, *Ps.* 1.

JOB XV.

Misery of the Wicked.

THEN answered Eliphaz the Temanite, and said,
2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
4 Yea, thou castest off fear, and restrainest prayer before God.
5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
7 *Art* thou the first man *that* was born? or wast thou made before the hills?
8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?
10 With us *are* both the greyheaded and very aged men, much elder than thy father.
11 *Are* the consolations of God small with thee? is there any secret thing with thee?
12 Why doth thine heart carry thee away? and what do thy eyes wink at,
13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?
14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?
15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.
16 How much more abominable and filthy *is* man, which drinketh iniquity like water?
17 I will shew thee, hear me; and that *which* I have seen I will declare;
18 Which wise men have told from their fathers, and have not hid *it*:
19 Unto whom alone the earth was given, and no stranger passed among them.
20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.
21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

REFLECTIONS UPON JOB XV.—Men may possess, like Job, the jewel of saving wisdom, and yet be stigmatised as fools. Even our blessed Lord was considered by his kinsfolk as beside himself, and by the malicious Jews as possessed of a demon, and speaking and acting under his influences. In the vile and cruel reproaches which lighted on Job, he was a remarkable type of our Lord, whose heart was wounded and lacerated by the cruel reproaches of his enemies. They who are blessed with genuine wisdom put a watch before the door of their lips, and endeavour to order their conversation aright. Such are blessed in themselves, and they are a blessing to others. If grace is prospering in our heart, we are studying to walk in God's fear all the day long, and we are enjoying sweet fellowship with God in prayer and in the other ordinances of his gracious appointment. "Out of the abundance of the heart the mouth speaketh," and the wicked show their true state, as enemies of God, by the streams of corruption and depravity which flow from their lips. True saints are never backward to acknowledge, with penitence and humility, their own personal guilt, while they can sing with triumph, "There is therefore now no condemnation to them who are in Christ Jesus"!

PRAYER.

O LORD our God, our creating, preserving, and redeeming God, we bow the knee before thee, and would present our morning sacrifice in the name of Jesus Christ. Lord, deliver us from formality in our religious services. We humbly seek the gift, the grace, and the spirit of prayer. O Lord, thou art infinitely great, and exalted above the conceptions of archangels. Thou puttest no trust in thy saints, and the heavens are not clean in thy sight. Thou art glorious in holiness.

We thank our God for all the showers of spiritual blessings which descended upon the churches during the past Sabbath. We praise thee for any assistance afforded to thy servant who ministered to us in holy things; and for any blessings of conversion to sinners or edification to saints which attended his labours.

Accept of our expressions of gratitude for thy kindness to us during the past night. We praise thee for the continuance of life, reason, health, hope, and the means of grace. Lord, graciously assist us in all the duties of this day. May we show to all around us that we are living under the salutary and practical influence of those sacred and Divine truths to which we listened on the past Sabbath.

May the Holy Spirit bless the portion of the inspired Word we have now read. May these affecting declarations of human depravity and guilt to which we have now listened produce on our minds humbling effects. Suffer us not, like the wicked, to cast off the fear of God, or to restrain prayer before God. O may we live in the fear of God all our days. Teach us to be afraid to sin against a God of such holiness, justice, and power, as thou art. But above all, make us unwilling to sin against a God of such goodness, compassion, and mercy.

Inspire our children with a genuine delight in prayer. O convince them that, if they restrain prayer before thee, the flood-gates of sin will open upon them, and, if mercy prevent not, accomplish their ruin.

We acknowledge, O Lord, the depravity and corruption of our fallen race. We confess that the degeneracy is great and universal. What is man, that he should be clean? and he which is born of a woman, that he should be righteous? If the very heavens are not clean in thy sight, how much more abominable and filthy is man, which drinketh iniquity like water? We confess, to our shame, our natural love of sin, and that we have often drunk it like water, and rolled the deadly poison as a sweet morsel under our tongue. Lord, we rejoice that there is a fulness in Christ; and that we are encouraged to look to him for sanctifying grace. O let Christ be made of God to us wisdom, righteousness, sanctification, and redemption. Deliver us, O Jesus, from the love of sin, and create within us a real and superlative love of holiness. May we and all our beloved relatives hunger and thirst after righteousness, and give ourselves no rest till we are adorned with the beauties of holiness. Graciously hear our prayers, for Jesus our Redeemer's sake. Amen.

MARKS OF THE CHILDREN OF GOD.

Carr's Lane. Keswell. Gainsborough. C. M.

1 AS new-born babes desire the breast
To feed, and grow, and thrive;
So saints with joy the gospel taste,
And by the gospel live.

2 With inward gust their heart approves
All that the word relates:
They love the men their Father loves,
And hate the works he hates.

3 Not all the flattering baits on earth
Can make them slaves to lust;
They can't forget their heavenly birth,
Nor grovel in the dust.

4 Not all the chains that tyrants use
Shall bind their souls to vice;
Faith, like a conqueror, can produce
A thousand victories.

WATTS, 143, *B. I.*

EPHESIANS IV.

The Old and New Man.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart;

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not; let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

REFLECTIONS UPON EPHES. IV.—We should mourn over the melancholy fact that the greater proportion of the human race is travelling the downward road to perdition! Have we, by Divine grace, left the way of a natural state which leads to hell, and are we pursuing that way of faith, holiness, and love, which leads to heaven? Bodily blindness is a great calamity; but to have the eyes of the understanding blinded by the god of this world, is a far greater calamity! If we are delivered from such a calamity, we have reason to utter hallelujahs of praise. If we are not, let it be our earnest prayer that our night of spiritual darkness may be changed into a day of glorious light. It is a state greatly to be deplored to have the heart ruled by the feelings of licentiousness, and to be destitute of that holy feeling of spiritual affection which is the greatest honour of holy angels, and the greatest blessedness of the spirits of just men made perfect in heaven. Let it be our constant prayer before the mercy-seat, that the Holy Spirit may sanctify our heart, and conform it to the Divine image; and sanctify our life, and conform it to the Divine law.

PRAYER.

EVER blessed and glorious Lord God, whose we are, and whom we are bound to serve by the most sacred obligations, look down upon us at this time in mercy from the habitation of thy holiness. O give us thy good spirit, that we may lift up our hearts with our hands unto the heavens. Thou art the Creator of the ends of the earth; and it is by thy spirit the new man is formed in the heart of thy people, when they are made the subjects of regenerating grace. Thy perfections appear in thy works. The invisible things of thee from the creation of the world are clearly seen, being understood by the things that are made, even thine eternal power and Godhead; so that they are left without excuse who profanely deny thy being and oppose thine authority.

We desire at this time to present our evening prayer under a deep and humbling sense of our sinfulness and unworthiness. O give us that repentance which is evangelical, and which never needs to be repented of; that repentance which is accompanied by spiritual and followed by eternal life. We acknowledge that, if we were left to ourselves, and thy restraining and renewing grace withdrawn, such is the depravity of our nature, that we should walk according to the enmity of our minds, and live in the indulgence of our vile passions and our fleshly lusts. Too long, O Lord, our understandings have been alienated from thee, through the ignorance and vanity of our heart. Let them be alienated no more; and do thou enkindle in our souls that genuine love to God and Christ which many waters cannot quench, nor floods drown.

Lord, have mercy on the thousands of our race who are sunk in the polluted mire of licentiousness and sin, who are given over to lasciviousness, to work all uncleanness with greediness. If there are any of our relatives who are such slaves of the flesh, O convince them by thy spirit that a life of unhallowed indulgence must be followed by the miseries of hell. Fix their minds on the contemplation of the affecting consequences of sin, on that state where the worm of an awakened conscience never dies, and where the fire of Divine wrath is never quenched.

Preserve our dear children and servants from the dominion and infatuation of sin. Renew them in the spirit of their mind.

Lord, give to all of us that principle of grace which is the *new man;* and may our hearts be created after God in righteousness and true holiness. Lord, teach us to employ the faculty of speech in thy service. Let no lying or deceitful or corrupt communication ever fall from our lips. Deliver us from sinful passion: when we are justly angry, may we sin not. We have often grieved the Holy Spirit: God forbid that we should evermore grieve the Spirit! O fill us with the love of God!

Accept of our thanks for the mercies of the day, and watch over us this night. May our persons be accepted and our prayers answered, for Jesus' sake. Amen.

WAITING FOR DEATH.

Burnt Ash. Lambeth. New Jerusalem. P. M.

1 I WAIT a few sorrowful years,
And then I no longer shall mourn,
But flee from the valley of tears
A way I shall never return:
From earth I shall quickly remove
To sure everlasting abodes,
And sing with the spirits above,
And triumph with angels and gods.

2 My days are extinguished and gone,
My time as a shadow is fled,
And gladly I lay myself down
To rest with the peaceable dead:
The dead ever-living attend,
Whose dust is all safe in the tomb,
And many a glorified friend
Is ready to welcome me home. C. WESLEY.

JOB XVI.

Job's Sufferings.

THEN Job answered and said,

2 I have heard many such things; miserable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief*.

JOB XVII.

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* short because of darkness.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

REFLECTIONS UPON JOB XVI., XVII.—It is a painful event for genuine believers to be falsely calumniated, to be charged with sins which their soul hates; and it is often difficult to stop the mouth of false accusers. But how delightful to the children of God—their Divine Saviour is their witness, their heavenly Father is their judge! and since he justifies, who dare, who can condemn? Their accusations as far as it respects God's accused saints, are only empty air, or like the chaff which the wind speedily and effectually chaseth away. Jesus is the true Comforter. In the day of affliction, if we apply to human sources for consolation we shall find them to be wells without water; yea, poor empty cisterns that can hold no water. Are ministers comforters? They are only so as Christ teaches them, as Christ makes them, who is the consolation of Israel. Happy are we, if we can look on Jesus with the eye of love and with the faith of believing experience, and say, "Jesus, all my springs are in thee!" Job had an affecting view of the frailty of his humanity, and of the humbling change which awaited it in the grave. The noisome sores which covered him indicated the change that should inevitably take place. Though he met with no pity from his earthly relatives he was comforted in Christ his Surety, and he rejoiced in the prospects of a glorious resurrection. Blessed hope!

PRAYER.

OUR Father who art in heaven, thou art the Alpha and the Omega, the first and the last; the blessed and only Potentate, the King of kings, and Lord of lords, before whom all the monarchs of the earth shall be compelled to bow in prostrate submission. Give us, O Lord, that faith and love by which we shall be enabled to draw near unto thee with child-like confidence, and address thee as our Father in heaven.

We thank our God for all the blessings of life. For our health, our reason, our food, our raiment, our liberty, and our friends, we adore and praise thy glorious name. We thank thee for the protection and the comfortable rest extended to us during the past night. We would commit our persons, our friends, and all our spiritual and temporal concerns, into thy hand this day. Fill our hearts with ecstacies of joy, that we have at all times a redeeming God, to whose care we may commit ourselves for time and for eternity.

Bless to us, Holy Spirit, the mournful expressions we have now read, which fell from the lips of Job, thy tried and afflicted servant. As he found even his earthly friends miserable comforters, may we be prevented from falling into the dangerous snare of preferring earthly comforters before Christ. O enable us to seek comfort from Christ, the consolation of Israel, when disappointment can never take place. Give us grace to look on all earthly objects, on wealth and honour and power, yea, even on earthly relatives and friends, and say to them all, Compared with Christ, miserable comforters are ye all.

Lord, diminish the number of those who are the open and profane enemies of the Gospel of Christ. Pity such as belong to the class of mockers of eternal things. O let them beware, lest their bands be made strong, and their hearts become so hardened and insensible, that they shall never feel their danger, till their eyes and their ears are opened amid the torments of hell.

Preserve our children from the influence of the pernicious example of those who treat the Gospel with scorn. God forbid that they who are related to us by the dearest ties should ever belong to that devoted class who set God at defiance, and sport with the solemnities of eternity.

Lord, deeply impress our minds with the prospect of the dissolution of our mortal frame. Daily may we remember that the grave is our house, and that it is appointed unto man once to die. We would say, with thy servant, to corruption, Thou art our father; and to the worm, Thou art my mother and my sister. Lord, make us righteous, and the prospects of death will be a source of joy and not of grief. Make us righteous, then we shall hold on our way; sanctify us, give us clean hands, and we shall wax stronger and stronger. Graciously listen to the voice of our supplication, for our gracious Saviour's sake. Amen.

CHRIST'S LOVE.

Triumphant. Admiration. Redemption. L. M.

1 NOW let our faith grow strong, and rise
And view our Lord in all his love;
Look back to hear his dying cries,
Then mount and see his throne above.

2 See where he languished on the cross;
Beneath our sins he groaned and died;
See where he sits to plead our cause,
By his almighty Father's side.

3 If we behold his bleeding heart,
There love in floods of sorrow reigns;
He triumphs o'er the killing smart,
And seals our pleasure with his pains.

4 How shall vile pardoned rebels show
How much they love their dying God?
Lord! here we'd banish every foe,
We hate the sins that cost thy blood.

WATTS.

EPHESIANS V.

Christian Duties.

BE ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.
3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
7 Be not ye therefore partakers with them.
8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:
9 (For the fruit of the spirit *is* in all goodness and righteousness and truth;)
10 Proving what is acceptable unto the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.
12 For it is a shame even to speak of those things which are done of them in secret.
13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.
14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 See then that ye walk circumspectly, not as fools, but as wise,
16 Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.
18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.

REFLECTIONS UPON EPHES. V.—God has his inimitable attributes, but let us rejoice he has also his imitable perfections. May we by Divine grace be assimilated to the image of Christ, and taught to walk in his footsteps! Truly, Jesus came to make atonement for our guilt by his death, and he also came, that by his life he might teach us the lessons and the practice of holiness. If we are his genuine disciples our souls are saved by the former, and our lives are regulated by the latter. May we, therefore, as making progress in Divine things, have Jesus daily before our eyes, that we may rejoice in the acceptance and pardon he has obtained for us by his death, and in the perfect example he has placed for our imitation in his life! As an evidence that our faith in the atonement is genuine, may holiness be the object of our affection and the ornament of our life!

PRAYER.

WE desire, O Lord our God, to approach thy gracious throne under a deep sense of thy boundless beneficence and mercy. All our temporal comforts flow from thee. From thee descends every good and perfect gift. It is in thee we live, move, and have our being. And if any of us are born again, if any of us are the subjects of redeeming grace, it was thy gracious power which accomplished this blessed change. For our natural birth and being we praise thee; but if we are thine by regeneration, we more especially praise thy name, that we are the children of the living God by faith in Christ Jesus.

We acknowledge, holy Lord God, the corruptions of our nature, and the errors, transgressions, wanderings, and inconsistencies of our lives. We would lament over our fleshly lusts and carnal passions. Lord, sanctify us; Lord, save us. Teach us to mourn over the general depravity which pervades the children of men. May our minds lament, when we behold our fellow-immortals living in the unhallowed indulgence of passions, which prepare for hell and exclude from heaven. Lord, have mercy on the unclean and covetous, and convince them that, without a change, it is altogether impossible they can have any inheritance in the kingdom of God. O strike terror into the heart of the licentious and impenitent, and open their eyes to see that the wrath of God rests upon the children of disobedience.

Preserve our dear children from the alluring and destroying charms of sin. Convince them that there is deadly poison in the cup of carnal and unlawful pleasure: O prevent them from drinking the deadly cup.

Holy Spirit, teach us as a family to be followers of God as dear children. With one another, and with thy Church, may we walk in love, as Christ also hath loved us. O may the remembrance of his love and of his death powerfully excite us to love him and to love one another. Never, O Jesus, may we forget the sacrifice of thy body and soul, which thou didst give to satisfy offended justice, and make atonement for the sins of men.

We are by nature in the darkness of ignorance, pollution, and death: O that we, who were sometimes darkness, may be light in the Lord. May all of us live under the light of Jesus, the Sun of righteousness.

Have mercy on our unconverted friends. Bring all of them under a preached Gospel; and may the Holy Spirit say to them with almighty and irresistible power, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life. Lord, give to us the joys of religion. Teach us to speak to ourselves in psalms, and hymns, and spiritual songs, singing and making melody in our hearts to the Lord.

Accept of our humble tribute of praise for the mercies of the day, and give us the sleep of thy beloved this night, for Jesus' sake, thy Son and our Surety. Amen.

GOD'S REASONING WITH SINNERS.

Warrington. Campbell. Gould's. L. M.

1 COME, sinners, saith the mighty God,
Heinous as all your crimes have been,
Lo! I descend from mine abode
To reason with the sons of men.

2 No clouds of darkness veil my face,
No vengeful lightnings flash around;
I come with terms of life and peace;
Where sin hath reigned, let grace abound.

3 Yes, Lord, we will obey thy call,
And to thy gracious sceptre bow;
O make our crimson sins like wool,
Our scarlet crimes as white as snow!

S. STENNETT.

JOB XVIII.

Misery of the Wicked.

THEN answered Bildad the Shuhite, and said,
2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.
3 Wherefore are we counted as beasts, *and* reputed vile in your sight?
4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?
5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
6 The light shall be dark in his tabernacle, and his candle shall be put out with him.
7 The steps of his strength shall be straitened, and his own counsel shall cast him down.
8 For he is cast into a net by his own feet, and he walketh upon a snare.
9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.
10 The snare *is* laid for him in the ground, and a trap for him in the way.
11 Terrors shall make him afraid on every side, and shall drive him to his feet.
12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.
13 It shall devour the strength of his skin: *even* the first-born of death shall devour his strength.
14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.
16 His roots shall be dried up beneath, and above shall his branch be cut off.
17 His remembrance shall perish from the earth, and he shall have no name in the street.
18 He shall be driven from light into darkness, and chased out of the world.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
20 They that come after *him* shall be astonied at his day, as they that went before were affrighted.
21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

REFLECTIONS UPON JOB XVIII.—The words of men are too often like sharp swords, and even the words of good men sometimes partake more of the corrupted flesh, than of their sanctified spirit. How different the kind, the consolatory words of Christ to his suffering, afflicted people! They are sweeter than the honey which droppeth from the comb; they are more refreshing than the ripe clusters which are suspended from the vine; they are music to their ears; and they are like the bright shining of the morning sky after the darkness of midnight. Can we say with the prophet, "thy word was found of me and I did eat it, it was the joy and the rejoicing of my heart?" Can we say with the holy Psalmist, "Thy word is my song in the house of my pilgrimage?" If so, Jesus has given us that grace, that vital, heavenly principle, which is in us a "well of water springing up into everlasting life."

PRAYER.

ETERNAL Jehovah, we adore thee as the only object of religious worship, as the living and true God, as the glorious source of all being, wisdom, perfection, and blessedness, and as the Lord our God. Thou art the portion of Jacob, and Israel is the lot of thine inheritance, the Lord of hosts is thy name. We are infinitely unworthy to approach thy gracious presence, and to lift up our eyes toward thy mercy-seat. We have nothing of our own, and we can do nothing of ourselves, to present before thee, by which we can procure thy gracious acceptance, or obtain the answer of our prayers. Wherewith shall we come before the Lord, and bow ourselves before the high God? Shall we come before thee with burnt offerings, or with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Will the Lord accept a first-born for a transgression, or the fruit of the body for the sin of the soul? O thou holy and righteous God, were we able actually to present these offerings before thee, they would all be deservedly rejected. In the name of Jesus alone do we draw near, and in dependence alone on his righteousness and intercession do we look for pardon, acceptance, and eternal life.

O Jesus, we come to thee this morning as the fountain opened for sin and uncleanness; O wash us in thyself, as the only fountain where alone we can be delivered from the guilt and pollution of sin.

We bless our God for the preservation and refreshment of the past night. Thou art adding to our days; mercifully add to our graces. May thy kind providence watch over us this day, and all our days. While engaged in worldly business, may we be preserved from the love of the world, and from that covetousness which excludes from the heavenly inheritance. May we never fall into the sin of neglecting ordinances and religious duties by an over anxious attachment to worldly enjoyments.

Bless to us what we have now read respecting the impiety and misery of the wicked. Affect us with the thought, that the candle of his life and hopes and enjoyments shall be put out at death, and remain in eternal darkness and gloom. Lord, impress the minds of our graceless relatives and friends with a lively sense of the deplorable misery of the wicked at death, when all his false and foolish confidence shall cease, when it shall be taken up by the roots, and only serve to bring him to the king of terrors as a miserable captive, pressed down under the intolerable load of unpardoned guilt. Lord, teach us all to see the utter vanity of earthly prosperity without an interest in Christ and a title to heaven.

Lord, teach our children thy fear, and enable them to remember their Creator in the days of their youth. May they never be found in the situation of the wicked, who at death are driven away in their wickedness. And make our servants heirs of heaven.

Grant, O Lord, that when our eyes are shut in death, our souls may ascend to the heavenly abodes, and join the ransomed millions in their songs of praise to the God of salvation.

Mercifully hear our feeble prayers, for the sake of Jesus, the Lord our righteousness. Amen.

CHRIST'S LOVE TO THE CHURCH.

Canticles. Amana. Bredby. L. M.

1 KIND is the speech of Christ our Lord,
Affection sounds in every word;
Lo, thou art fair, my love, he cries,
Not the young doves have sweeter eyes.

2 Sweet are thy lips, thy pleasing voice
Salutes mine ear with secret joys,
No spice so much delights the smell,
Nor milk nor honey taste so well.

3 Thou art all fair, my bride, to me,
I will behold no spot in thee:
What mighty wonders love performs,
And puts a comeliness on worms!

4 Defiled and loathsome as we are,
He makes us white, and calls us fair;
Adorns us with that heavenly dress,
His graces and his righteousness.

WATTS, 78, *B. I.*

EPHESIANS V.

Christian relative Duties.

WIVES, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

EPHESIANS VI.

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

REFLECTIONS UPON EPHES. V., VI.—Genuine affection among members of families is the only real source of domestic comfort and happiness. When fathers and mothers exemplify this love, united with unfeigned piety, they are instrumental in conferring the greatest benefit upon their offspring, and in making their habitation an epitome of heaven. Is the relation of husband typical and illustrative of Christ's blessed relation to his Church? Then how much should husbands endeavour to imitate Christ in following his blessed example—in loving their wives as HE loved the Church! Let us admire the display of Christ's love to his Church, in sanctifying her by his Spirit, making her conformable to his holy image, and in adorning her with his comeliness. This teaches the important lesson, that we should feel deeply concerned for each other's spiritual improvement; that we should study to resemble Christ's image, and to follow his footsteps.

PRAYER.

MOST merciful Father and God, in drawing near thy throne we would humbly pray that, in our frequent approaches to thy presence, we may receive an increasing love to religious exercises, and an increasing delight in fellowship with thee, the Father, Son, and Spirit. With reverence and humility we adore thee as the self-existent God. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting thou art God. We seek the aid of the Holy Spirit, to enable us to present our evening sacrifice with sincerity and faith; remembering that without faith it is impossible to please God, and whatsoever is not of faith is sin. Let our prayer at this time be set before thee as incense, and the lifting up of our hands as the evening sacrifice, through the merits of Jesus.

Bless to us the reading of the Holy Scriptures; may what we have now read remind us of our great short-comings in the exercise of Christian love, and in the performance of relative duties. Lord, bless all the families with which we are connected, and let Christian love reign in the midst of them. Enable fathers and mothers to love one another as Christ loves the Church. Teach husbands ever to place before their eyes the most blessed example of Jesus, and may the love of the Redeemer to his people stir them up mightily to the exercise of that Christian affection which will render their families on earth a blessed emblem of the felicity of the church in heaven.

We pray for parents generally, that they may be enabled, with conscientious diligence and affection, to watch over the eternal interests of their children, and train them up for God, for heaven and immortality. O impress the minds of parents with a sense of the unspeakable worth of the souls of their offspring. Teach them to surrender their children to the arms and the care of Jesus, encouraged by the merciful invitation which fell from the lips of the Saviour of men: Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.

We pray for the rising race. May the means used for their conversion issue in the conversion of thousands. O that all the children in our land were instructed to sing, Hosanna to the son of David, who has come in the name of the Lord to save us! hosanna in the highest!

May our dear children never forget the first commandment with promise: Honour thy father and mother.

O Jesus, we rejoice in thy love to the Church. Thou hast died for thy people, and we rejoice that thou wilt present them all before thy Father's throne in heaven, a glorious church, without spot or wrinkle, or any such thing. May we belong to thy Church and kingdom, and be found among thy people, for ever arrayed in garments of salvation and glory.

Mercifully forgive our sins, and accept of thanks for the mercies of the day. Give to our feeble bodies of clay invigorating and refreshing sleep. Hear our prayers, for our Mediator's sake. Amen.

TRIUMPH OVER DEATH.

Chadwell. Craven Chapel. Providence College. C. M.

1 GREAT God, I own thy sentence just,
And nature must decay:
I yield my body to the dust,
To dwell with fellow clay.

2 Yet faith may triumph o'er the grave,
And trample on the tombs:
My Jesus, my Redeemer lives,
My God, my Saviour comes.

3 The mighty Conqueror shall appear,
High on a royal seat,
And Death, the last of all his foes,
Lie vanquished at his feet. WATTS, 6, *B. 1.*

JOB XIX.

Job's Sorrows and Hopes.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

REFLECTIONS UPON JOB XIX.—Are believers sometimes sorrowful and perplexed? Jesus is their very present help in time of trouble. He is near them to comfort them, and he is near to counsel them. Valuable as human comforters are, they sink into insignificance compared with him. What is the cup of water compared with the overflowing fountain? And what is the twinkling star compared with the splendours of the sun? We can afford to be without earthly comforters if Jesus is our comforter, who is the consolation of Israel. False friendship fades and dies under the influence of adversity. The love of Jesus, the true friend, remains still the same, even when his people are enveloped with adversity's darkest gloom. While adversity drives false friends away, it is then Christ's love shines with greatest brightness. May we be inspired with faith in Christ as the resurrection and the life, and as the glorious Judge, who shall pronounce upon us a sentence of acquittal before an assembled universe. Like Job, may we have the assured hopes that our bodies at the last day shall awake, arrayed in robes of immortality. Amen.

PRAYER.

O LORD our God, thou art the sovereign of the universe, and the almighty maker of heaven and of earth. O graciously help us at this time by thy good spirit to call on thy great name with filial affection and devotional humility, relying on Christ for acceptance. Thou hast set thy glory above the heavens. Thou art so exalted above all blessing and praise, that the loudest anthems of the chiefest angels cannot in the slightest degree increase thine essential felicity.

What reason have we to mourn under the influence of the most sincere penitence, that the glory of our nature, with which we were originally formed, has been laid in the dust by the desolating ravages of sin! We should not only lament over our own individual and family sins, but we should mourn over the alarming prevalence of sin among all the tribes of men. Alas, O Lord, our world is a province of thy vast dominions, where all the race of man has risen up in rebellion against thee their Creator and God! Lord, have mercy on a rebellious world, and turn the hearts of the inhabitants to thyself. Lord Jesus, gird thy sword on thy thigh, ride prosperously in thy gospel chariot among the nations, and let the kingdoms of the earth bow in loving submission before thy mediatorial authority.

Sanctify to our minds what we have now read of the afflictions of Job. We rejoice that the bright beams of heavenly glory shone through the dark cloud of his suffering and grief. In all our afflictions, may we have the presence of God, and be comforted with the hopes of the joys of heaven.

When we are called upon in thy providence, O Lord, to be vexed in our spirit by the malevolence and enmity of men, may we rejoice in the unchanging love of God. Blessed Jesus, teach us to remember thy sorrows. What are all the sorrows of the most afflicted of human beings compared with thine? Truly there was no sorrow like unto thy sorrow, in the day when the Lord afflicted thee.

Give to our children that grace by which they shall be prepared for the day of affliction. Should they be called in early life to endure thy chastening rod, may they find that it is good to bear the yoke in their youth.

May the pride of our heart be humbled and subdued, when we think of the body being dissolved by death, and laid down in the dust, to be reduced to ashes in the tomb. But may we not be overwhelmed with the thought, when we remember that Jesus died to take the sting of death away, and raise the bodies of the saints from the ruins of the grave arrayed in robes of immortality. May each one of us be taught to sing, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, though my reins be consumed within me.

We thank our God for the blessings of another night: guide us by thy counsel this day; and all we ask is for Immanuel's sake, our blessed and exalted High Priest. Amen.

THE ARMOUR OF GOD.

Stepney. Vermont. Lonsdale. P. M.

1 SOLDIERS of Christ, arise
And put your armour on,
Strong in the strength which God supplies,
Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power;
Who in the strength of Jesus trusts,
Is more than conqueror.

2 Stand then in his great might,
With all your strength endued,
But take, to arm you for the fight,
The panoply of God:
That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last.

C. WESLEY

EPHESIANS VI.

The Christian Armour.

SERVANTS, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

REFLECTIONS UPON EPHES. VI.—Servants should remember that Jesus, though Lord of all, became the servant of all. "Though in the likeness of God, and esteeming it no robbery to be equal with God, he took upon him the form of a servant." Let servants make Christ their pattern: then they will prove valuable to their earthly employers, as Eliezer proved to Abraham, and as Phœbe did to the apostles. Those servants are blessings to themselves, to others, and to the Church of Christ; yea, they are lovely and lively epistles, seen and read of all men, who, in their service, are more influenced by the fear of God than the fear of man. On the other hand, masters who have the fear of God in their heart, will never act toward their servants the overbearing part of tyrants. They will study to perform the part of friends, comforters, guardians, and instructors. Are we the soldiers of Christ? May we carefully and valiantly fight the good fight of faith, then we shall at last receive the conqueror's crown.

PRAYER.

O LORD, our God and Saviour, thou alone hast immortality. How inconceivably dazzling and glorious is that light in which thou dost dwell, and which no mortal eye has seen or can see, till it is invested with spiritual properties and immortal strength! We are infinitely unworthy to take thy holy, reverend name into our polluted lips. We rejoice that there is an infinite worthiness in Jesus, and that we are encouraged to draw near thy mercy-seat with confidence and acceptance. Thou, O Lord, art the searcher of all hearts, and thou understandest all the thoughts of the imaginations of men. Thine eye is never for one moment removed from the meanest of thy creatures; and thou art constantly beholding the evil and the good.

Alas, that our hearts, our imaginations, our desires, and our affections are so vile! Thou seest all the corruption and depravity of our deceitful hearts. Truly, O Lord, we have been unprofitable servants, and deserve to be cast into outer darkness, where there is weeping and wailing and gnashing of teeth. We bless thee that we have not been sent to receive the demerit of our sins. We thank thee for sparing mercy; O bless us with saving mercy! Now we are the monuments of thy forbearance—through eternity may we be the objects of thy love.

We thank a gracious Providence for the mercies of the day. May the sins of which we have been guilty be forgiven. Blot out as a thick cloud our transgressions, and as a cloud our sins. May we and all our relatives be in thy holy keeping this night. When we are asleep, may we be secure from all danger, under the wings of thy love.

Give all of us grace to obey the salutary counsels we have now read. Bless all who are in the capacity of servants. May they be obedient to those who are their masters after the flesh, in singleness of heart as unto Christ. Comfort them with the pleasing truth, that they are under the Saviour's affectionate eye, and that their faithful service given to their earthly masters will meet with the acceptance of their gracious Redeemer.

We thank thee, the captain of our salvation, for providing the whole armour of God. Convince us of the absolute necessity of this armour. Give us thy grace, that we may put it on, and use it in our spiritual defence. Arrayed in this armour, may we obtain victory over our flesh and blood, principalities and powers, the rulers of the darkness of this world; yea, even over spiritual wickednesses in high places. Lord, give us skill to use the sword of the Spirit, which is the word of God; then we shall be conquerors, and more than conquerors.

Make our dear children and domestics the good soldiers of Jesus Christ; and in early life may they subdue their spiritual foes.

Graciously hear our prayers, and forgive our sins, for Jesus our Redeemer's sake. Amen.

PROSPERITY OF THE WICKED.

Kersnell. Roxton. Wantage. C. M.

1 NO, I shall envy them no more
Who grow profanely great,
Though they increase their golden store,
And rise to wondrous height.

2 They taste of all the joys that grow
Upon this earthly clod;
Well, they may search the creature through,
For they have ne'er a God.

3 Shake off the thoughts of dying too,
And think the life your own;
But death comes hastening on to you,
To mow your glory down.

WATTS, 56, *B. II.*

JOB XXI.

Prosperity and Ruin of wicked Men.

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.
3 Suffer me that I may speak; and after that I have spoken, mock on.
4 As for me, *is* my complaint to man? and if *it were so,* why should not my spirit be troubled?
5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.
7 Wherefore do the wicked live, become old, yea, are mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.
9 Their houses *are* safe from fear, neither *is* the rod of God upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the organ.
13 They spend their days in wealth, and in a moment go down to the grave.
14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.
15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?
17 How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.
22 Shall *any* teach God knowledge? seeing he judgeth those that are high?
23 One dieth in his full strength, being wholly at ease and quiet.
24 His breasts are full of milk, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.

REFLECTIONS UPON JOB XXI.—Job's pretended friends refused to hear his voice. May we never refuse to hear Christ's wise and merciful voice. May it not be said of us at the judgment-day, "I called, and ye refused; I stretched out my hand, and no man regarded!" May God forbid, and prevent that we should live and die in the commission of such a sin, and that we should ever bring upon ourselves such a doom! We should never undervalue the compassion of earthly friends; but the situation of those is exceedingly to be deplored, who prefer the compassion of human friends to the compassion of Christ, and who would rather pour their complaint into *their* bosom than into the bosom of Christ. Long life, wealth, and power, without piety, are lost talents, which will immensely add to the compunction, sorrow, and despair of wicked men, when they shall shut their eyes in death, and enter upon the awful realities of a future world. When the wicked man dies, all is lost, irrevocably lost, lost for ever! When the righteous man dies, all is gain, he enters upon an inheritance that never fadeth away.

PRAYER.

INFINITELY holy and blessed Jehovah, whom we approach in Jesus' name, we worship and adore thee as the uncreated fountain of all being, wisdom, purity, and perfection. Thou art God alone, and beside thee there is none else. So dependent are all creatures and worlds on thee, that, if thou wert to withdraw from them for one moment thy maintaining and upholding hand, they must instantly return to their original nothing. Thou art the wonderful Creator of the vast universe, and art worthy of the homage of all thine intelligent subjects. We feel that it is not only our duty, but our privilege, to worship before thee. O may we experience increasing delight in thy service! May we ever find that there is no time so pleasantly, so profitably engaged, as that which is filled up by the service and the worship of God. Animate our hearts with unfeigned thankfulness and joy, that we can have constant access to the mercy-seat, by the blood which Jesus shed upon the accursed tree.

We thank thee, gracious God, for thy paternal and watchful care during the past night, and that we are still within the reach and call of mercy's voice. We bless thee for the light of another day: O give us the light of thy smiles, and the light of thy salvation! Entering on another day, we would resign ourselves and all that we have into thy hand, that we may ever be employed in thy service and devoted to thy glory. Direct us in the path of duty, preserve us in thy fear, and may all our lawful undertakings be crowned with success. When we are blessed with temporal prosperity, make us humble; and when we are called to experience temporal losses, make us submissive to the will of our heavenly Father, who has permitted us to call him the PORTION of our soul.

We pray for the blessing of the Holy Spirit on what we have now read. May we ever look upon the sacred Scriptures as the speech of Christ. Teach us diligently to hear the speech of Christ; then we shall find his speech comforting words. O that we could say of Christ's gracious words, Thy word was found of me, and I did eat it; thy word was the joy and the rejoicing of my soul!

In all our afflictions may we be instructed to make our complaint known unto God; and may we rejoice exceedingly that, though the door of earthly friends is shut against us in the day of our calamity, the door of mercy is ever open, and the throne of grace constantly accessible.

Lord, give thy Holy Spirit to our children. Never may they be left to say to God, Depart from us, for we desire not the knowledge of thy name.

O have mercy on hardened and impenitent souls, who say with daring presumption, and on the very border of eternity, What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Teach such to reflect on the awful consequences of such hardened impenitence, in the world of spirits. O pluck our graceless friends as brands out of the burning!

We present before thee our morning sacrifice. Hear, answer, and forgive, for the sake of our Lord and Saviour Jesus Christ. Amen.

ETERNAL AND UNCHANGEABLE LOVE.

Birmingham. Stourport. Bethesda. P. M.

1 O MY distrustful heart,
How small thy faith appears!
But greater, Lord, thou art
Than all my doubts and fears:
Did Jesus *once upon me shine?*
Then Jesus is for ever mine.

2 Unchangeable his will,
Though dark may be my frame,
His loving heart is still
Eternally the same:
My soul through many changes goes,
His love no variation knows.

3 Thou, Lord, wilt carry on,
And perfectly perform
The work thou hast begun
In me a sinful worm:
Midst all my fears, and sin, and woe,
Thy Spirit will not let me go. ANON.

PHILIPPIANS I.

The Apostles' Love to the Saints.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

REFLECTIONS UPON PHILIP. I.—Paul, and his associates in the holy ministry, furnish a lovely and instructive lesson of Christian unity. This is the bond of peace. This is the Divine cord which binds saints on earth and saints in heaven. This is the cement which strengthens and unites the living stones of the spiritual temple, the Church, forming a compact whole, which never can be rent asunder. O what an infinite, over-flowing, ever-flowing fountain of streams and blessings, mercies and comforts, is the God of salvation, the God and Father of our Lord and Saviour Jesus Christ! Let us daily, earnestly, and thankfully apply to this Divine and gracious fountain. There we shall receive grace for every time of need; there we shall receive that peace which passeth all understanding, which is of a heavenly origin, which is a preparative for, and a prelude of, the joys of heaven. O may we hear Jesus saying to us, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid!" Amen.

PRAYER.

O LORD, thou art most high and holy. The very heavens are not clean in thy sight. We adore thee as the Lord and the life of all creation. Great is our Lord, and of great power; his understanding is infinite. Holy Spirit, give us thine influence, that we may glorify thy perfections, which appear in all the objects of thy vast creation, by which we are surrounded. O what reason have we to rejoice in the richer manifestations of thine attributes in the great plan of salvation accomplished in the fulness of time on Calvary's cross!

Blessed be thy name, that, when sacrifices and offerings could not remove thine anger, which our sins had awfully provoked, at the appointed time thy Son came from heaven to earth, and bowed his head and died. We rejoice that by his blood justice is satisfied, and that by his stripes we are healed.

Thou gracious and Divine Benefactor, we thank thee for the protection and blessings of the past day. By thy goodness we are continued in the land of the living; and we are the witnesses of thy mercy, compassion, and forbearance. O that the conclusion of the day may remind us of the close of life! We commend ourselves and all our relatives and friends to thy care this night. Give thine angels charge over us, and may they hold us up in their hands for good. During the hours of darkness, sleep, and repose, may they watch around our beds. And may we awake on the approaching day, to speak of thy power and to glorify thy grace.

Like Paul, may we be loving and faithful servants of Christ. By nature we are sinners, filled with enmity against God; by grace may we be made saints, filled with the love of God. By nature we are sinners, travelling the downward road to perdition; by grace may we be made saints, then shall we travel upwards to the abodes of holiness and love. Lord, give us unfeigned love to thy saints, and unfeigned compassion for souls perishing in sin. Let this love, let this compassion pre-eminently reign in the hearts of all who profess to be the heralds of the Gospel and the ministers of Christ.

Enable us as a family fervently to love each other, and earnestly to commend each other to the mercy of God on the arms of our affectionate supplications. Give each one of us the satisfying evidence that we are the subjects of grace. If the good work of salvation is begun within us, we praise and adore thine unmerited love and boundless compassion.

If our dear children or servants have not yet tasted that the Lord is gracious, if they have not yet seen and admired the loveliness of Christ, O do THOU *begin in their souls the good work of a regenerating change.*

Teach us all to abound in love more and more, in knowledge and in all judgment. May we approve the things that are excellent; and in the day of Christ may we be sincere and without offence. O fill us with the fruits of righteousness, which are by Christ, unto the glory of God.

Lord, hear our imperfect supplications, for Jesus' sake, who is worthy of the praises of saints, and of the adoration of angels Amen.

GOD SELF-SUFFICIENT.

Warwick. Jordan's Banks. Elim. Bradford. C. M.

1 EARTH has engrossed my love too long!
"Tis time I lift mine eyes
Upward, dear Father, to thy throne,
And to my native skies.

2 Seraphs with elevated strains
Circle the throne around;
And move and charm the starry plains
With an immortal sound.

3 Jesus, the Lord, their harps employs:—
Jesus, my love, they sing!
Jesus, the life of both our joys,
Sounds sweet from every string.

4 Now let me mount and join their song,
And be an angel too;
My heart, my ear, my hand, my tongue,—
Here's joyful work for you! WATTS.

JOB XXII.

Eliphaz reproving Job.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee.

12 *Is* not God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou saycst, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands.

REFLECTIONS UPON JOB XXII.—Infinite independence is one of the essential attributes of Jehovah. All are necessarily dependent on him; for "it is in him we live, and move, and have our being." He is, therefore, necessarily independent of all, and dependent on none. The graces and righteousness of God's people cannot add to his essential happiness, but still he delights in their graces more than they can do themselves, and in that glorious robe of righteousness in which they are arrayed. No earthly parent, of the most exalted piety, can possibly rejoice in the virtues and graces which beautify their regenerated children, as Christ delights in the graces of his redeemed people. In the glowing language of the sacred, inspired song, Jesus is represented as saying respecting his Church, "Let me see thy face, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

PRAYER.

O LORD our God, thou art infinitely independent of all beings, and thou requirest neither the counsel of the wise nor the help of the mighty. Compared with thy wisdom, the wisdom of the wisest is folly; and, compared with thy power, the strength of the most mighty is weakness. None can be profitable unto thee, as he that is wise is profitable to himself. The righteousness of men cannot increase thine essential blessedness; and it is no gain to thee, even if our ways were perfect. O Lord, thou dwellest on high; thou art in the height of heaven, on a throne so high that the imagination of archangels cannot reach its height. Even the height of the stars sinks into insignificance, compared with the lofty magnificence of thy throne. Still, it is our privilege to approach thy throne in Jesus' name.

Lord, we confess that our iniquities are great, and our wickedness infinite. We acknowledge that all our sins are directed against the infinite glory of all thy perfections. Lord, enter not into judgment with us, for we could not stand before thee. Look upon us not as we have sinned, but look upon us in the face of thine Anointed; then we shall be accepted in thy sight.

Lord, have mercy on our dear friends who are living in impenitence and sin. Deliver them from the delusive thought that they can conceal their sin and impiety from thee. Suffer them not to say, in the language of atheistical profanity, How doth God know? can he judge through the dark cloud? O Lord, thick clouds are no covering to thee; and, though thou walkest through the circuit of heaven, thy penetrating eye sees with the greatest distinctness all the thoughts, purposes, and actions of the children of men.

Lord, make our dear children and domestics savingly acquainted with thee; then they shall be at peace with thee as their reconciled God in Christ.

Blessed Jesus, may all of us be under thy Divine and saving instruction. Teach us to receive the law from thy mouth, and to lay up thy words in our heart. Graciously sanctify our memory, and make it a treasury filled with the richest jewels of Divine knowledge. Lord, we mourn over the weakness and the treachery of our memory.

We confess that by nature and practice we have wandered far from God. Thou art calling upon us in thy Gospel, *Return*. If thou hadst dealt with us according to our desert, thou wouldst have cast us off for ever, and have said to us, *Depart*. Holy Spirit, turn us and all our relatives to God our Father in Christ. We thank thee that thou hast promised that, if we turn, thou wilt build us up, and thou wilt put iniquity far from our tabernacles. As a family may we be wholly turned unto thee, the Father of our spirits; then our abode shall become the sanctified residence of the Lord our God.

We thank God for the mercies of the night, and we seek the comfort of thy direction and presence this day. Lord, hear the prayer we have presented before thee, for Jesus' sake. And to the Father, Son, and Holy Ghost we would ascribe glory, honour, and praise, for ever and ever. Amen.

DESIRING TO DEPART, AND BE WITH CHRIST.

Deliverance. Nailsworth. Fawcett. L. M.

1 WHILE on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away.

2 Where Jesus dwells my soul would be,
And faints my much-loved Lord to see;
Earth, twine no more about my heart!
For 'tis far better to depart.

3 Come, ye angelic envoys! come,
And lead the willing pilgrim home!
Ye know the way to Jesus' throne,
Source of my joys, and of your own.

4 That blissful interview, how sweet!
To fall transported at his feet!
Raised in his arms to view his face,
Through the full beamings of his grace!

DODDRIDGE.

PHILIPPIANS I.

Paul's Devotedness to Christ.

SOME indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me

REFLECTIONS UPON PHILIP. I.—What a precious boon is the Gospel of Christ! and it is peculiarly and flagrantly dishonoured and desecrated when it is proclaimed, not for the honour of God, or the eternal interest of souls, but from the base motives of pride, selfishness, or envy. The Gospel is pre-eminently the gospel of peace, showing *how* peace with God may be obtained, and also the mean in the hand of God's Spirit by which peace is conveyed to the soul, from which it never can be removed. How preposterous, how daring, to employ this peaceful gospel as a mean of animosity and contention! Let us rejoice the Gospel is preached, and may it be our earnest prayer, that all who preach this gospel of love and peace may have their hearts warmed with love to Jesus, the author of this gospel, that their lives may exemplify that gentleness and peacefulness which the Gospel breathes, and which appeared in our Saviour's life in all their loveliness and glory.

PRAYER.

OUR God and Father in Christ, thou hast proclaimed thyself to be gracious and merciful, and thou hast declared thy delight in forgiving iniquity, transgression, and sin. Lord, be gracious to us, for we are unworthy; be merciful to us, for we have rendered ourselves miserable by sin. O thou Hearer of prayer, give us the Divine aid of thy Spirit, while we endeavour to lift up our eyes in earnest, humble, and believing prayer. Lord, we are unworthy of thy smiles and of thine acceptance, for we are perverse and disobedient; and we have, in instances without number, trampled upon the authority of the Lord our God. O enable us to exemplify a godly sorrow for sin, and the most lively faith in Jesus as the Saviour from sin.

We thank thee, O Lord, for the favours of the past day and of the past week. Surely goodness and mercy have followed us all the days of our life. O may we dwell in the house of the Lord for ever. Preserve us from all those dangers to which we may be exposed this night, and suffer no plague to come near our dwelling, or to come near the abode of those families and friends in whose welfare we are deeply concerned.

Prepare us, and the minister who watches over us, and prepare all the congregations of the people, for the solemnities and services of the approaching Sabbath. May the Sun of righteousness shed down his glorious beams of light and love on every family and on every congregation who shall supplicate the mercy and grace of God.

May Christ be clearly and faithfully preached by all who profess to be the ministers of Christ. We desire to rejoice with the apostle that Christ is preached. May all who preach Christ proclaim his glory and his grace from holy motives, from love to his person and admiration of his excellences, and an experience of the blessings of his purchase. Lord, give to us a rich supply of the influences of the Holy Spirit.

May our children and servants be filled with the Holy Ghost. O may we behold in them the blessed and satisfying evidence that they are the subjects of his enlightening and sanctifying grace.

Thou, O Jesus, as a Divine creator, hast given us life; and as our Saviour thou didst die, that we might live for ever: O enable us to live to thee. Great are the obligations under which we are laid to live to thee; give us grace, that, whether we live, we may live to Christ; or, whether we die, we may die to Christ. With the apostle may we be able to say, For to me to live is Christ, and to die is gain. Lord, give us a greater love to heaven than earth; give us, we earnestly pray, a greater desire to depart and be with Christ, than to remain here below in this life of sin, of weakness, of ignorance, perplexity, temptation, and sorrow. Teach us, in the exercise of lively faith, to believe that it is infinitely better to depart and be with Christ. Lord, sanctify us; and may our conversation be such as becometh the Gospel. Mercifully hear our prayers, and blot out our sins, for Jesus' sake. Amen.

May the grace of our Lord Jesus Christ be with us all. Amen.

ENTERING GOD'S COURTS WITH JOY.
Melancthon. Ringwould. Denmark. New Denmark. L. M.

1 SING to the Lord with joyful voice;
Let every soul his name adore;
The British isles shall send the noise
Across the ocean to the shore.

2 Nations, attend before his throne
With solemn fear, with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

3 His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to his fold again.

4 We are his people, we his care,
Our souls and all our mortal frame:
What lasting honours shall we rear,
Almighty Maker, to thy name!

5 We'll crowd thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

6 Wide as the world is thy command,
Vast as eternity thy love;
Firm as a rock thy truth must stand,
When rolling years shall cease to move.

WATTS, *Ps.* 100.

PSALM XCIX.

Worshipping God.

THE LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praise thy great and terrible name; *for* it *is* holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSALM C.

Joyfulness in God's Service.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

REFLECTIONS UPON PSALMS XCIX., C.—Christ as God reigns over the universe. Does Christ as Mediator reign over my soul? Have I supplicated Jesus to fill the throne of my heart? Was his heart torn with a spear for me? O how infinitely entitled is he to reign on the throne of my affections! Happy is he who can say, "O Jesus, if I had a thousand hearts, I'd give them all to thee!" Jesus is exalted high in the adoring admiration of the Church triumphant in heaven, and in the Church militant on earth. Let it be our earnest prayer, that he may be exalted high in our adoring admiration, and that we may say with holy sincerity and devotion, "None but Christ! none but Christ!" If the joy of believers be so great on entering God's sacred courts below, what must be their ecstacies of delight when they shall pass through the pearly gates, and enter the heavenly temple above! May our hearts be filled with the love of Christ! This will tune our hearts to sing his praise, and prepare us for joining sweetly in the song of Moses and the Lamb before his glorious throne.

PRAYER.

GLORIOUS Jehovah, the creator of the universe, the author and the end of all things, thou art the Lord of the Sabbath-day. In the name of Jesus we approach thy throne of grace. We seek thy spirit, that we may enter on this thy day, and engage in its various sacred ordinances with reverence, faith, and thankfulness.

O Lord, we adore thee as wonderful in thy nature, and in all thine acts. Thou hast done marvellous things. Thou hast confounded thine enemies; thy right hand and thine holy arm hath gotten thee the victory. Enable thy ministering servants to speak faithfully of the marvellous things of redemption, which so far surpass the wonders of creation and providence. Prepare our minds, and the minds of the congregation, and the minds of all who shall assemble in thy courts, to hear and believe and enjoy the wonders of redeeming love. Thou, O Lord, art the God of salvation; and we rejoice this salvation is revealed in the Holy Scriptures, and that it is made known to many nations of the earth. Glory to God that the tidings of this salvation have reached these lands and the islands of the sea. We thank thee, O Most High, for all the natural and national blessings thou hast conferred upon our native land; but, above all, we thank thee for the glorious Gospel, the message of eternal love, and for that salvation by which the hearts of millions have been filled with joy.

Have mercy on heathen lands, and soon may this salvation and thy righteousness be shown in the sight of the heathen. O let the abominations of idolatry speedily be destroyed before the blessed light of the Gospel of Christ. Let the efforts which are employed by the people to disseminate the knowledge of Jesus in pagan countries be crowned with increasing success. O have mercy on the fallen house of Israel! Remember graciously thy mercy and thy truth to the house of Jacob; let all the ends of the earth see the salvation of our God. O Lord, thou art great in Zion; appear great in Zion this day. May Christ's glory be revealed to thousands, and may thy great grace be glorified in the conversion of multitudes who are now in the darkness of spiritual death.

Enable all thy ministers and people and churches this day to make a joyful noise unto the Lord. May we all enter thy courts with thankfulness, and thy gates with praise. To us may thy Sabbath be a profitable and a joyful day. O gladden the hearts of those who are cast down; and may aged pilgrims experience a revival of their spiritual strength. May they bring forth fruit in old age.

Bless to our dear children the solemn services of thy day. May Divine impressions be produced on their minds, and on the minds of our domestics, salutary, saving, and lasting.

Have pity on the sons and daughters of affliction. May they rejoice, amidst the clouds of suffering, that thou art good, that thy mercy is everlasting, and that thy truth endureth to all generations.

Accept of our thanks for the mercies of the night, and give us this day thy Holy Spirit. Hear our prayers, for Jesus' sake, our only and our exalted Saviour. Amen.

Our Father which art in heaven, &c.

PSALM FOR THE HEAD OF A FAMILY.

Mehetabel. Swanwick. Bedford C. M.

1 OF justice and of grace I sing,
And pay my God my vows;
Thy grace and justice, heavenly king,
Teach me to rule my house.

2 Now to my tent, O God, repair,
And make thy servant wise;
I'll suffer nothing near me there
That shall offend thine eyes.

3 The man that doth his neighbour wrong,
By falsehood or by force,
The scornful eye, the slanderous tongue,
I'll thrust them from my doors.

4 I'll seek the faithful and the just,
And will their help enjoy;
These are the friends that I shall trust,
The servants I'll employ.

WATTS, *Ps.* 101.

PSALM CI.

Family Order.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person*.

5 Whoso privily slanderetn his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

The Prophet's grievous Complaint.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

REFLECTIONS UPON PSALMS CI., CII.—God's attributes, glorified in Christ, will furnish matter for the songs of angels and of saints for ever in heaven. These songs shall be ever new, and each repetition as delightful, fresh, and animating, as if they had never been sung before. When families are "churches in the house," the voice of singing and of joyful praise is heard in their habitations. O may this be true of our families—may this be true of our habitations! May our families be regulated on Gospel principles! May it be written on the lentils and posts of our doors, "Jehovah Shammah—the Lord is there!" When all the families on the face of the earth shall be so regulated, when the morning and evening sacrifice shall be regularly presented upon the family altar, then shall have arrived the days of millennial glory, and of millennial blessedness. Great and many were the afflictions of David. But what stamps them with peculiar interest is this—they were typical of the afflictions of our Lord, David's root and David's offspring. There was no suffering like Christ's suffering, and now there is no glory like his glory. Now he is highly exalted, and has received a name above every name; and, infinitely blessed himself, he fills heaven with blessedness and joy.

PRAYER.

THOU Holy one of Israel, before whom cherubim and seraphim bow in humble adoration, thou art the Lord God Almighty, which art and wast and art to come. Thy great and glorious name endureth for ever, and thy memorial to all generations. O give us thy good Spirit, to help us, at the close of the day, to bow before thee in profound reverence, adoration, and love. We desire with grateful hearts to thank thee for the Sabbath, and all those sacred privileges by which it is distinguished. What are we, that we have been allowed to enter thy holy courts, mingle with thy spiritual family, and hear the animating and consolatory accents of the gospel trumpet! Our eyes are honoured to read the pages of thy word, our ears are honoured to hear the joyful sound, and our lips are honoured to proclaim the praises of the God of our salvation. Lord, accept of the services of thy people wherever they have been assembled in thy name throughout the Christian world. Through the mediation of Jesus, the Divine advocate, may all the solemnities of this day be followed by consequences glorious to God and beneficial to men. We present an offering of thankfulness for all the assistance thy ministering servants have received from Jesus, the great Head of the Church, and for all the benefit which the souls of men have derived from their labours. Lord, forgive the sins which have accompanied our holy things. If we have been guilty of wandering imaginations, if we have waited upon thee with cold and languid hearts, if our minds have been more influenced by unbelief than by faith, we seek forgiveness through our Saviour's blood.

Praise to our God, that we are surrounded by mercies. Notwithstanding all the afflictions we have been called to endure, we acknowledge that they are infinitely less than our iniquities deserve; and we acknowledge with thankfulness that thy mercies far exceed thy judgments. As a family we will sing of mercy as well as of judgment; unto thee, O Lord, will we sing.

Lord, give grace to the heads of this family, to regulate all our domestic concerns on those blessed principles and by those Divine rules by which the inspired Psalmist was resolved to manage the affairs of his house. O keep back from our family and our abode those who slander their neighbour, and such as are of an high look and a proud heart.

May the character of our dear children never be stained by the foul blot of lying lips and a deceitful tongue. May they never forget that hell is the doom of those who speak lies. Wherever our servants are placed in thy providence, let integrity and truth preserve them.

Bless our rulers. Like David, may their eyes be upon the faithful of the land, that they may dwell with them; and may all the wicked be removed far distant from the seat of government and influence.

Lord, watch over us this night, and let no evil befall us. Hear our imperfect prayers, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

SINS AND SORROWS SPREAD BEFORE GOD.
Highbury. New Oxenden. Quebec. Crowle. C. M.

1 O THAT I knew the secret place
Where I might find my God!
I'd spread my wants before his face,
And pour my woes abroad.

2 I'd tell him how my sins arise,
What sorrows I sustain;
How grace decays, and comfort dies,
And leaves my heart in pain.

3 I'd say—How flesh and sense rebel!
What inward foes combine
With the vain world and powers of hell,
To vex this soul of mine!

4 He knows what arguments I'd take,
To wrestle with my God;
I'd plead for his own mercy's sake,
And for my Saviour's blood. WATTS.

JOB XXIII.

Job's Love to God in Affliction.

THEN Job answered and said,

2 Even to-day *is* my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps; his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food.*

13 But he *is* in one *mind,* and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performed *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

REFLECTIONS UPON JOB XXIII.—In the day of severe trial may we be mercifully preserved from a murmuring spirit! God's judgments are never heavier than we deserve, and there is no affliction which he has not promised to bless, and there is no burden which he has not promised to enable us to bear. When afflictions are sanctified, believers earnestly desire God's fellowship, and they long after the enjoyment of his smiles with as much earnestness as the hunted, parched "hart panteth after the water-brooks." It is when the Spirit comes with his gracious influences, that we are taught to present suitable and acceptable petitions before the mercy-seat, and successfully to plead our cause before a prayer-hearing God, relying wholly on the atonement of Jesus. It is when we are taught by the Spirit to pray, and when we found our plea upon the merit of Christ's atonement alone, that our cause is ordered wisely before God, and that our supplications are to him as the odour of the fragrant incense. Thus may we be taught to pray; then our prayers here will prove the happy prelude of our introduction to that holy, happy land, where the prayers of the saints on earth are exchanged for songs of endless praises in heaven. What an encouraging and what a mysterious truth—God graciously communicates his own power to his praying children, that they may have power to prevail over himself, and obtain the most abundant answers to their earnest supplications. Thus praying, Jacob had power and prevailed.

PRAYER.

O LORD our God, our God and Father in Christ, thou who art the hearer of prayer, and who delightest even in the imperfect praises and adorations of thy people, thou art the unchanging Jehovah. In thy nature, perfections, purposes, and blessedness, thou art the unchanging Jehovah. Thou art of one mind, and who can turn thee? and what thy soul desireth, that thou doest.

We bless the Lord our God that we have enjoyed the comforts of thy watchful care during the past night. In thy goodness thou hast opened our eyes to see the light of another day. May our awaking on our beds amid the light of a rising sun remind us of the morning of the resurrection-day, when all the saints who sleep in the dust shall awake, to enjoy the glories of immortality. We supplicate the blessing of our God to attend us this day. May we keep our hearts with all diligence, seeing out of them are the issues of life. Suffer no temptation to befall us; give us devotional feelings in our religious duties; and in our worldly pursuits may we be preserved from the pernicious influence of earthly cares.

Sanctify to us and all our relatives the public ordinances of religion yesterday dispensed. May we be enabled during the whole of the week, and during the whole of our lives, to exemplify the blessed influence of the holy and Divine truths to which we have listened. O let not the word, to which we have so long and so often listened, resemble water spilt upon the ground, that cannot be gathered up again. God forbid that this should be the case in the midst of such privileges, and surrounded by such invaluable opportunities.

May we see in our children, and in our servants, the saving effects of a preached Gospel. Heaven grant that the Word of God may come to them in the demonstration of the Spirit and with power.

O Jesus, we bless thee that thou didst willingly undertake to endure the heaviest sufferings to accomplish the salvation of men. If the complaint of Job was bitter, and if his stroke was heavier than his groaning, all his sufferings were light as air, compared with that awful load of ignominy and wrath to which thou didst willingly submit, to rescue a miserable world from the consequences of the fall. Truly, O Lamb of God, there was no sorrow like unto thy sorrow, in the day when the Lord afflicted thy suffering humanity for the sins of men.

In the day of our affliction may we resemble Job, in laying all our sufferings before thee in earnest prayer. May the school of our affliction prove to us a school of instruction, where we shall learn to plead earnestly with God. And if our bodily affliction is connected with the hiding of thy countenance, may this only tend to excite our love, and promote the earnestness of our supplications. O that all of us may be able to say, in the assurance of a lively faith, When he hath tried me, I shall come forth as gold. In days of trouble may we especially esteem the words of Christ more than our necessary food.

Bless this domestic ordinance, and hear our prayers, for Jesus' sake, our only Saviour and Advocate. Amen.

LONGING FOR THE MIND OF CHRIST.

Arundel. Stratford. Condescension. C. M.

1 IF duty calls, and suffering too,
My Lord! I'd follow thee;
As thou hast done, so would I do,
As thou art would I be.

2 With zeal inflamed, 't was thy delight
To do thy Father's will;
May the same zeal my soul excite
Thy precepts to fulfil.

3 Meekness, humility, and love,
Did through thy conduct shine;
O may my whole deportment prove
A copy, Lord, of thine!

BEDDOME.

PHILIPPIANS II.

The Love, Humility, and Glory of Christ.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

REFLECTIONS UPON PHILIP. II.—Jesus is an overflowing fountain of grace and consolations. Sanctified ordinances are wells filled from this blessed and glorious fountain. May it be our privilege and delight, daily to draw water with joy out of these wells of salvation. Ministers have abundant reason to rejoice in the belief that their labours are crowned with the efficacy of the Holy Spirit, when they are successful in producing among the people of their care, love, unity, and peace. Behold how good and how pleasant is this unity! It is like the copious and fertilising dew that descended upon the mountains of Zion, for there God commanded the blessing, even life for evermore. Disinterestedness is one of the loveliest branches which grows upon the plant of grace. While the holy Apostle recommended the practice of this Christian virtue to others, he enforced his command by being himself one of its brightest examples. But it was in Jesus this gracious disposition shone forth in all its matchless excellence. We see it in his poverty and want—in the privations to which he willingly submitted, and in the sufferings which he readily endured. And all this for sinful, rebel man!

PRAYER.

WE desire, O Jesus, to adore thee in thy Divinity, and in all the majesty and glory of thy nature, character, and office. We praise thee for that unparalleled love which thou hast manifested to fallen man. Though in the form of God, thou thoughtest it no robbery to be equal with God, yet thou didst make thyself of no reputation, and didst take upon thee the form of a servant. O Jesus, we adore thy love. Being found in fashion as a man, thou didst humble thyself, and become obedient unto death, even the death of the cross. O Jesus, we adore thy condescending grace. Praise to thy name, O Immanuel, that the day of thy suffering is past, and that the day of thy glory is come. Praise to thy name, O Immanuel, that thou didst pass through the deep seas of thy humiliation, and that thou art now seated on the lofty throne of thine exaltation. As God, thou art possessed of glorious prerogatives which never could be laid aside; thou fillest a throne of essential glory. But we also rejoice that, in thine official capacity as Mediator, thou art elevated to the enjoyment of the greatest honour, blessedness, and power. Thou hast received the rich reward of thine obedience, sufferings, and death. Thou art highly exalted; a name is given thee by thy Father above every name. O Jesus, every knee shall bow before thy name, and every tongue confess that thou art Lord, to the glory of God the Father. As a family we now acknowledge thy Divine majesty and thy mediatorial glory.

Great Saviour, make our dear children the subjects of thy mediatorial government. Give them grace to touch the golden sceptre of thy love; and may they be eternal trophies of thy gracious conquest.

Lord, we pray for the increasing influence of Christian love in our family, in all the families with which we are connected, and in all the churches. May they be all like-minded, having the same love, being of one accord, and of one mind. Let the same mind be in us that was also in Christ Jesus. Teach us to resemble Jesus in zeal for the glory of God, for the extension of his Church, and for the salvation of the souls of perishing immortals. We mourn over the coldness of our zeal, and over the great deficiency of this grace among those who bear the name of Christ. Teach us to resemble Jesus in meekness and humility. Subdue in our minds all those angry passions which are so injurious to the soul, and so offensive to the Lord our God. Make us meek and lowly in heart. Holy Spirit, let the same mind be in us which was also in Christ. And if ever sufferings should be necessary for testifying our attachment to his cause, and for promoting the interest of his Church, may we willingly submit, may we readily endure, remembering the animating example of Christ, who left the realms of bliss, to save from sin and hell.

Accept of our thanks, gracious God, for the mercies of the day, and continue with us this night thine unmerited care. Forgive all our sins, and hear our prayers, for our Divine and exalted Saviour's sake. Amen.

END OF THE RIGHTEOUS AND THE WICKED.

Sylvanus. Wiltshire New. Burford. C. M.

1 BLEST is the man who shuns the place
Where sinners love to meet;
Who fears to tread their wicked ways,
And hates the scoffer's seat.

2 But in the statutes of the Lord
Has placed his chief delight:
By day he reads or hears the Word,
And meditates by night.

3 Green as the leaf, and ever fair,
Shall his profession shine,
While fruits of holiness appear
Like clusters on the vine.

4 Not so the impious and unjust,
What vain designs they form!
Their hopes are blown away like dust,
Or chaff before the storm. WATTS, *Ps.* 1.

JOB XXIV.

Prosperity and Destruction of the Wicked.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof.*

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

REFLECTIONS UPON JOB XXIV.—Since God is omniscient, he is infinitely qualified to govern the Church, and the world, and the universe. But multitudes think and speak and act as if there were no omniscient God to witness them, no righteous God to judge them, and no almighty God to punish them. They attempt to hide themselves amid the thick darkness of their unbelief and atheism, and thus foolishly imagine that they can with impunity commit the most daring acts of cruelty against men, and the most presumptuous acts of impiety against God. The following practical truth should ever be present in our mind: "*Thou, God, seest me.*" Thus, by the aid of the Holy Spirit, with what watchfulness we would guard against every temptation, and with what carefulness we would endeavour to discharge every duty! Is the life of the righteous now often marked with adversity, and that of the wicked marked by prosperity? What a change hereafter, in the world to come! Endless bliss will be the portion of the one, and endless woe the portion of the other

PRAYER.

MERCIFUL and glorious Lord God, though thou dwellest in the highest heavens, though thou art receiving the homage and praises of the loftiest of archangels, though thou art clothed with the splendours of uncreated glory and light, we draw near unto thee under the sanction of the name of Jesus: and on thine own most gracious authority we address thee as our Father and our God. O inestimable, inconceivable privilege, that creatures so mean and so vile should be permitted to claim the highest honour, and to enjoy the greatest blessedness that can be enjoyed, even by the most exalted of created beings, that of calling thee our Father and our God!

O teach our beloved children to address thee as their Father who art in heaven. Enable them, under the influence of the spirit of thy Son, to cry, Abba, Father.

Lord, we desire to feel amazed at thy condescending grace. Notwithstanding the ineffable greatness of thy majesty, thou dost humble thyself to take notice of creatures so sinful and rebellious, and thou sayest in language the most consolatory and encouraging, I am the Lord your God. In our approaches to thy throne, may our minds be animated by pure devotion, and may we admire, love, and praise thee as the God of grace and salvation.

We thank thy gracious providence that, after the mercy and protection of another night, we are permitted as a family to draw near the throne of grace, and supplicate those blessings that are necessary for time and eternity. Suffer us not to value temporal mercies more than spiritual blessings. Grant that the unceasing continuance of thy temporal goodness may produce on our minds spiritual effects, and make us thirst more and more after those heavenly comforts which flow from thee as the God of salvation.

May our minds be suitably impressed with what we have now read. Convince us of the real misery of those who, in the midst of temporal prosperity, are living as practical atheists, without God, and under the reigning power of the vilest passions of the human heart. Lord, preserve the needy and the fatherless from the tyrannical cruelty of such men. Lord, pity the widow, the fatherless, and the orphan. Preserve them from every attempt that may be made to deprive them of their rights. O Jesus, though they are deprived of human protectors, may they have the protection of thy mighty arm; and if the rapacious hand of covetousness and injustice should take from them earthly possessions, mercifully give them thy salvation, adorn them with thy righteousness, and make them the blessed heirs of an inheritance incorruptible and undefiled, beyond the skies.

Lord, have mercy on all our graceless friends, and give them grace to think of the grave, where their bodies shall soon be consumed, and of that eternity into which their souls shall soon be introduced.

Assist us in all the duties of the day, hear our feeble prayers, and forgive our aggravated sins, for the sake of Jesus, in whom all the nations of the earth shall be blessed. Amen.

VALUE OF CHRIST AND HIS RIGHTEOUSNESS.

Bradley. Berwick. Lewton. L. M.

1 NO more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son.

2 Now, for the love I bear his name,
What was my gain I count my loss:
My former pride I call my shame,
And nail my glory to his cross.

3 Yes, and I must and will esteem
All things but loss for Jesus' sake:
O may my soul be found in him,
And of his righteousness partake. WATTS, 109, *B. I.*

PHILIPPIANS III.

Paul's Love to Christ.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

REFLECTIONS UPON PHILIP. III.—Regenerate men have unceasing reasons of constant joy; unregenerate men have constant reasons of unceasing sorrow. How desirable to have sanctified lives! but to obtain and to preserve this blessing, it is of indispensable necessity that we keep at a distance from those who are erroneous in their principles and corrupted in their practices. How exalted are the graces and attainments of the children of God! Their hearts are circumcised to love God; the fire of sacred devotion glows in their bosom; a song of joyful praise is upon their lips; they are separated from a world lying in wickedness; and their hopes and confidence are built on Christ, the only foundation laid in Zion. Great were the attainments, distinguished the usefulness, rich the gifts, and transcendent the graces of the Apostle of the Gentiles; but he rejected them all as a ground of confidence, and built his hopes of pardon, acceptance, and immortality alone on Jesus, as the Lord his righteousness.

PRAYER.

O LORD our God, so glorious art thou, that thou art possessed of every perfection. Justice and judgment are the habitation of that throne of government and dominion thou dost fill, and mercy and truth go before thy face. Lord, enable us to draw near in faith, relying on the atonement of Christ alone for acceptance, and believing that we shall be accepted through his merit.

We adore thy goodness for the mercies of another day, for the temporal blessings of thy providence, and for the special comforts of thy grace. Divine Saviour, thou didst promise to thy Church, before the ascension of thy humanity to heaven, I will not leave you comfortless. We praise thee for the promise, and for the fulfilment of the promise. Thou hast not left thy children comfortless; and thou hast given them and continued with them thy Spirit, who is the Comforter. Continue with us this night thy kindness, and give us, we humbly pray, the blessings of sleep, protection, and repose.

We seek from our God the Divine blessing on that portion of sacred food of which we have been permitted to partake. Give us, we pray, the gift of caution, and the grace of watchfulness. Teach us to beware of the wicked, who resemble dogs, and may we always keep ourselves at a distance from the corrupting example of evil-workers.

God forbid that our dear children should ever allow themselves to become the companions of fools; but may they be followers of Christ, as dear children.

May we as a family be among those whose hearts are circumcised by the Holy Spirit, who worship God under his sacred influences, and who have no confidence in the flesh. Preserve us from a pharisaical spirit, and may we never remain under the power of that most destructive infatuation, satisfying ourselves with a name to live, while we may be spiritually dead. Graciously warm our hearts with a superlative love to Jesus, in his person, in his righteousness, and in his cross. Teach us to count all things but loss, when compared with the excellency of the knowledge of Christ. O illuminate our minds with enlarged views of Christ, and with enlarged degrees of the knowledge of Christ. May we be found in him, found in his righteousness, found in his covenant, and at last found in his heaven. Give us the satisfying evidence that we are clothed with the righteousness of Christ, and that we indeed know him in the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. May our conversation be in heaven, from whence also we look for the Saviour. Enable us to think much and often of heaven; and to look upon it as our home. Give us faith to believe with the apostle, and to say with him, Christ will change our vile body, that it may be fashioned like unto his glorious body.

Mercifully listen to the voice of our feeble prayers, for the sake of Jesus, our Saviour and Lord. Amen.

GOD'S GLORIOUS EXCELLENCES.

Zebulun. Penrith. Tunbridge. Abridge. C. M.

1 HOW wondrous great, how glorious bright
Must our Creator be,
Who dwells amidst the dazzling light
Of vast infinity!

2 Our soaring spirits upward rise
Toward the celestial throne;
Fain would we see the blessed Three,
And the almighty One.

3 Our reason stretches all its wings,
And climbs above the skies;
But still how far beneath thy feet
Our grovelling reason lies!

4 Lord, here we bend our humble souls,
And awfully adore,
For the weak pinions of our mind
Can stretch a thought no more. WATTS, 87, *B. II.*

JOB XXV.

God's Glory.

THEN answered Bildad the Shuhite, and said,
2 Dominion and fear *are* with him, he maketh peace in his high places.
3 Is there any number of his armies? and upon whom doth not his light arise?
4 How then can man be justified with God? or how can he be clean *that is* born of a woman?
5 Behold even to the moon, and it shineth not: yea, the stars are not pure in his sight.
6 How much less man, *that is* a worm; and the son of man, *which is* a worm?

JOB XXVI.

BUT Job answered and said,
2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?
3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?
4 To whom hast thou uttered words? and whose spirit came from thee?
5 Dead *things* are formed from under the waters, and the inhabitants thereof.
6 Hell *is* naked before him, and destruction hath no covering.
7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.
8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.
9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.
10 He hath compassed the waters with bounds, until the day and night come to an end.
11 The pillars of heaven tremble and are astonished at his reproof.
12 He divideth the sea with his power, and by his understanding he smiteth through the proud.
13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.
14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

REFLECTIONS UPON JOB XXV., XXVI.—A holy, believing meditation on the vast and absolute authority of God, is well calculated, by the Divine Spirit, to fill our minds with humbling views of ourselves, and to promote a holy, reverential, adoring fear of the Most High. Is the Lord the Lord of Hosts? Has he innumerable armies at his command, ready to vindicate his justice, to punish his enemies, and to prove a powerful wall of defence to the objects of his love? What cause of joy, of triumph, and of praise it is to the believer to be able, in the full assurance of faith, to say, "This God is my God, and will be my guide, even unto death!" It is true we are by nature and practice guilty in God's sight, and that it is impossible for us to work out a righteousness by which we can be justified in God's sight; but it is also true, that God himself has found for us, through Christ, a justifying righteousness, by which the guilt of our sins may be effectually and for ever removed. Let me seriously ask, Have I been able to receive, by faith, this righteousness as mine? May we be amazed at the light of God's wisdom and omniscience, compared with which the shining of the moon, and the brightness of the sun, are darkness! And how holy is God, when the purity of the sparkling stars, compared with him, is impurity! May we be filled with wonder when we think of God's power in creation and providence; and with adoring delight, when we contemplate his matchless power in the great scheme of redemption and of grace!

PRAYER.

WE desire, O Lord our God, on the return of another day, with thankfulness, joy, and reverence to approach thy blessed throne in our domestic worship, and to adore thee in thy grace, and in all the uncreated excellences of thy nature. Dominion and fear are with thee. O Saviour, thou fillest the throne of thy Zion, and the throne of universal empire; and there is a period fast approaching when all the intelligences in thy vast dominions shall fear thy great and glorious name. Great is the number of thine armies, Lord of hosts, and thou art able, as thou hast done in times past, to call forth thine armies in one moment of time, and execute thy vengeance on thine impenitent foes. Infinitely holy art thou, O King of saints, O God of salvation. Behold even the moon, and it shineth not; yea, the stars are not clean in thy sight. How loathsome then, and how vile must we be, in the sight of a holy God! How can we be justified before God, if we only appear in the rags of our own righteousness? How can man be clean that is born of a woman?

Lord, justify us by the righteousness of thy dear Son; then we shall be justified with thee our God. O sanctify us by the purifying grace of thy spirit; then in due time we shall be presented before the throne above, without spot, or wrinkle, or any such thing.

O Lord, hell is open before thee, thine eye seeth the inhabitants of the grave, and thou beholdest all those miserable captives who are now reserved in everlasting chains, in the abodes of the lost, until the judgment of the great day.

Graciously convince our dear children and our servants, that, without an interest in Christ, it is impossible they can ever escape the prison of hell, or obtain admission into the heavenly state.

O Lord, we adore thee in thy great power, manifested by the creation of the heavens and the earth. With the greatest ease thou didst call into existence those revolving worlds which move in the immensity of space. Thou stretchest out the north over the empty place, and thou hangest the earth upon nothing. Thou bindest up the waters in the thick clouds; and then thou causest them to send down refreshing showers on the parched ground. O Lord, mercifully exert thy great power in creating us anew in Christ Jesus. And may the showers of heavenly grace descend upon us as a family and as a congregation, and may we become gardens of spiritual beauty and fruitfulness, and may we resemble a well watered vineyard, a field the Lord hath blessed.

We present our humble thanks for the repose, sleep, and protection of the past night. May God bless us this day. Give us grace to be diligent in business, fervent in spirit, serving the Lord. Suffer us not to fall into temptation, or to be ensnared by the corruptions of our own heart. All we ask is for our blessed Saviour's sake, who bled and died for us. Amen.

JESUS WITH THOSE WHO PRAY.

Cottage. Sharon's Vale. Wareham. L. M

1 WHEN two or three, with sweet accord,
Obedient to their sovereign Lord,
Meet to recount his acts of grace,
And offer solemn prayer and praise;

2 There, says the Saviour, will I be,
Amid this little company;
To them unveil my smiling face,
And shed my glories round the place.

3 We meet at thy command, dear Lord,
Relying on thy faithful word:
Now send thy Spirit from above;
Now fill our hearts with heavenly love.

PHILIPPIANS IV.

Prayers and Contentment.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those Romen which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all Amen.

REFLECTIONS UPON PHILIP. IV.—If the graces of the saints afford the ministers of Christ such joy on earth, what inexpressible and ineffable delight must they experience when they behold their perfection, blessedness, and glory in heaven! Here, they see them as the tender child; there, they see them perfect men in Christ; Here, they see them as little plants; there, they behold them as trees of righteousness, having reached a glorious maturity. Let men of ambition boast of their titles, and kings of their diadems! Believers have something infinitely more important of which to glory, and in which to rejoice: their names are written in the Lamb's book of life, and neither death nor life, time nor eternity, shall ever erase them from the hallowed, sacred page. O how infinitely desirable are the ornaments of grace! Their loveliness shall never fade, their excellence shall never be impaired, and their duration shall never cease. While the men of the world are seeking after the objects of a carnal ambition, which, when obtained, can never satisfy, may we seek after the graces of the Spirit, which are an imperishable inheritance, and a well of water springing up into life eternal. Amen.

PRAYER.

O LORD our God, great is thy glory. Inconceivably great is the glory of thine uncreated essence. Great is the glory of thy works of creation and providence; but peculiarly great is the glory of thy redeeming acts, by which the greatest honour is brought to thy perfections, and a great salvation to thy people. We have abundant reason to rejoice that, though thou art higher than the conception of archangels, yet thou hast respect unto the lowly and humble in spirit, while the proud thou seest afar off.

We present before thee the tribute of our thanksgiving for the kindness of the past day. Sanctify the events which have passed over our heads, and sanctify the duties in which we have been permitted to engage. With humility we confess our daily sins, and supplicate pardon through our Saviour's blood. We commit ourselves, and all our beloved relatives and friends, to thy providential care this night. May we lie down to rest, exercising the well-grounded conviction that we are the objects of thy love and the subjects of thy grace.

Lord, we desire to pray for all the hearers of the everlasting Gospel, that they may become the joy and crown of all thy faithful ministers who dispense among them the oracles of eternal truth.

O make our dear children a crown of joy and rejoicing to our beloved minister in the day of the Lord. May they, and our servants, be eternal monuments of thy mercy, and not of thy wrath.

Lord, grant that we may all stand fast in the Lord; and may we have the pleasing evidence that our feet are placed upon Christ, the Rock of ages, against which the gates of hell can never prevail. Give these undeniable marks of grace, by which we shall clearly see that our names are written upon the pages of the book of life. Give us the unfeigned joys of religion. Elevate our affections and desires above the most valuable of earthly objects, and may we rejoice in the Lord always. Teach us to rejoice in the name of Christ, which is as ointment poured forth. Enable us to rejoice in Christ's wisdom as our prophet, in his merit and intercession as our priest, and in his power, authority, and laws, as our king. O that we could rejoice in God always, even all our days; and when our pilgrimage state is over, may we enter upon the joys of heaven.

Lord, have mercy on the poor and needy; preserve them from sinful and immoderate care about the supply of their temporal wants. May we be sinfully careful about nothing, but in everything by prayer and supplication make our requests known unto God, with thanksgiving. Lord, give us contented hearts. Like Paul, may we be instructed by the Spirit, in whatsoever state we are, therewith to be content. Hear our prayers, for our Saviour's sake; and may the grace of the Lord Jesus Christ be with us all, for ever and ever. Amen.

SINCERITY AND TRUTH.
Colchester. Kerwell. Ann's. C. M.

1 LET those who bear the Christian name
Their holy vows fulfil;
The saints—the followers of the Lamb—
Are men of honour still.

2 True to the solemn oath they take,
Though to their hurt they swear;
Constant and just to all they speak—
For God and angels hear.

3 Still with their lips their hearts agree,
Nor flattering words devise:
They know the God of truth can see
Through every false disguise.

WATTS, 35, *B. I.*

JOB XXVII.

The Hypocrite.

MOREOVER Job continued his parable, and said,
2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;
3 All the while my breath *is* in me, and the spirit of God *is* in my nostrils;
4 My lips shall not speak wickedness, nor my tongue utter deceit.
5 God forbid that I should justify you: till I die I will not remove mine integrity from me.
6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?
9 Will God hear his cry when trouble cometh upon him?
10 Will he delight himself in the Almighty? will he always call upon God?
11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.
12 Behold all ye yourselves have seen *it*: why then are ye thus altogether vain?
13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.
14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried in death: and his widows shall not weep.
16 Though he heap up silver as the dust, and prepare raiment as the clay;
17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.
18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.
19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.
20 Terrors take hold on him as waters, a tempest stealeth him away in the night.
21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.
23 *Men* shall clap their hands at him, and shall hiss him out of his place.

REFLECTIONS UPON JOB XXVII.—In the midst of every affliction, however severe, may it be our privilege and our delight ever to vindicate the righteousness, wisdom, and benevolence of the Divine government; and constantly to employ our reason and our speech in promoting the glory of God, and in advancing the interests of his Church. Hypocrisy is a sin the most daring, presumptuous, and dangerous. The hypocrite, during the whole of his life of delusion and deceit, is an object of the Divine displeasure and abhorrence. How miserable must that death be which is preceded by such a life! Our heart shudders at the thought! In the hour of affliction, the hypocrisy of the spiritual deceiver shuts him out from Divine consolation; in the hour of suffering, he is an utter stranger to the delightful enjoyment and soothing comfort which flow from fellowship with God; in the hour of dissolution, all his false confidences vanish as a shadow, and he dies despised by men and rejected of God! O let us, therefore, earnestly pray for unfeigned piety, the assured harbinger of heavenly joys!

PRAYER.

WE adore thee, O Lord, our God and Saviour, as the wise, just, and irresistible Sovereign. However mysterious many of the events of thy providence are to our obscure and feeble minds, whatever thou doest is infinitely consistent with the glory of thy perfections, and with the present and eternal interests of thy people. Just and true are all thy ways, thou King of saints. Thou hast at various times visited thy children with afflictions outwardly severe; but even in those instances thy mercies have exceeded thy judgments, both in number and in magnitude. Glory to our God, that Jesus the Divine surety has converted sufferings into blessings, and that he has formed a link between the afflictions of the wilderness and the glories of heaven.

Lord, we confess that for our sins we deserve the heaviest burden of sorrow. When we think of the infinite demerit of our sins, and the lightness of our afflictions, we have abundant reason to be amazed at the gentleness, compassion, and forbearance of God.

We pray for all that are afflicted. Particularly bless, comfort, and relieve those of whom it may be said, The Almighty hath afflicted their souls. Preserve them from calling in question their interest in Jehovah's love or in Jesus' righteousness. Preserve them, we earnestly pray, from falling into the horrors of despair. In their affliction may their lips not speak wickedness, but may they be taught, in humble submission, to exclaim, Good is the will of the Lord. O prepare us all for the day of affliction, and may we now be enriched with that grace which will prove our guide, our comfort, and our defence, when assailed by the severest storms of distress.

Heavenly Father, enable our dear children and domestics to form the resolution of Job, when he said, My lips shall not speak wickedness, nor my tongue utter deceit. Preserve them from lying, profane, polluted, and unkind expressions. O that grace may be poured into their lips!

We praise thee, O Lord, that we have heard of the righteousness of Christ. May that righteousness be ours by imputation, and may we receive it by faith. In the prospect of death, the solemnities of judgment, and the important realities of the eternal world, we desire at this time as a family to say, We will hold fast the righteousness of Christ, and will not let it go.

O Lord, we pray for all professors of the Gospel who are hypocrites in the sight of God. If any now kneeling before thee are in this state, O may they be led to see that there is nothing more vain than the hope of the hypocrite; that it is like the spider's web; and that he will have gained nothing but the miseries of hell, when God sends the messenger of death to take away his soul. If we have any friends who are rich, and who prefer their perishing possessions before an interest in Jesus, O give them grace to seek the sure mercies of David.

We thank God for the mercies of the night, and for the return of another day. Bless us this day with thy guiding and protecting hand, for the sake of Jesus, thy dear Son our Saviour, whom thou hearest always. Amen.

GRACE AND GLORY BY THE DEATH OF CHRIST.
Warwick. Harrington. Ludlow. C. M.

1 SITTING around our Father's board,
We raise our tuneful breath;
Our faith beholds her dying Lord,
And dooms our sins to death.

2 We see the blood of Jesus shed,
Whence all our pardons rise;
The sinner views the atonement made,
And loves the sacrifice.

3 Thy cruel thorns, thy shameful cross,
Procure us heavenly crowns;
Our highest gain springs from thy loss,
Our healing from thy wounds.

WATTS, 23, *B. III.*

COLOSSIANS 1.

Christ's Dignity.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.

REFLECTIONS UPON COLOSS. I.—What reason we have to rejoice with thankfulness that God has preserved in his Church, from the commencement of time to the present day, a succession of faithful prophets, priests, and ministers to proclaim his will, and to present before the minds of men the great scheme of redemption through the incarnation, death, and righteousness of his well-beloved Son. God has made the prayers of his people valuable and useful. May we consider it a greater privilege to be interested in the prayers of the righteous, than to enjoy the patronage of kings. How delightful to observe how love glowed in the bosom, and shone in the life, of the great Apostle of the Gentiles! Like him, may we possess and cherish an ardent love to the Gospel of Christ; to his saints, who bear Christ's image; to his ordinances, which he has appointed as galleries to display his glory and bestow his grace; and to the best interests of his kingdom, for which he laid down his life. Such love in the heart is heaven in the soul, and the foretaste of the bliss of the heavenly paradise.

PRAYER.

GLORIOUS Lord God, we fall prostrate before thee, at the close of another day, in Jesus' name, and we adore thee as the king eternal, immortal, and invisible, and as the Lord our God. We praise thee for the revelation of the mysteries of the Trinity, and that we have heard of the glorious truth of the Father, Son, and Holy Ghost, as one God.

Blessed Jesus, thou art the image of the invisible God, and as Mediator thou art the first-born of every creature. Thou art in thy Divine nature the Creator of all things. By thee all things were created that are in heaven and that are in earth, visible and invisible: whether they be thrones or dominions, or principalities or powers, all things were created by thee and for thee. O thou mighty Creator, impart to us, by thy Divine power, the graces of thy Spirit. Let a new creation take place within us; and may we have the satisfying evidence to believe that we are new creatures, the blessed workmanship of a gracious Saviour. Exalted and blessed Saviour, we acknowledge thee in the eternity of thy being. Thou art before all things; from everlasting thou art God. In thy mediatorial capacity, thou wast set up from everlasting. Thou, Divine Redeemer, didst not only create, but thou dost maintain all things. By thee all things consist.

We acknowledge thee, thou Lamb of God, as the glorious and Divine head of the Church. Thou art the beginning and first-born from the dead. With great power and glory thou didst rise triumphant from the tomb, and didst demonstrate thy complete victory over death and the grave. In all things thou hast the pre-eminence. Thou art infinitely exalted above all earthly potentates and princes, in the throne on which thou art seated, and in the kingdom over which thou dost reign. In all things thou hast the pre-eminence. Thou art infinitely exalted above all the principalities and powers in the heavenly places. These heavenly hosts acknowledge thee as their Lord, and bow in humble adoration before thy throne. In all things thou shalt have the pre-eminence.

All fulness dwells in thee. The fulness of Divine wisdom, power, holiness, and love dwells in thee. We come unto thee, O Jesus, that we may receive out of thy fulness, and grace for grace.

We would remember our dear children before thee, and pray that thou wouldst deliver them from the kingdom of darkness, and translate them into the kingdom of thy dear Son.

Have mercy on aged saints bowing down under the pressure of advanced years: make them meet to be partakers of the inheritance of the saints in light. Lord, have mercy on all with whom we are united by the ties of nature and blood, or church fellowship; may they and we walk worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God.

Accept of our thanks for the temporal and spiritual mercies this day received, and graciously watch over us this night.

Our Father who art in heaven, hear our prayers and forgive our sins, for Jesus' sake, our only Advocate and Saviour Amen.

TRUE WISDOM.

Colesham. Arne. Carey's. P. M.

1 BE it my only wisdom here
To serve the Lord with filial fear,
With loving gratitude;
Superior sense may I display
By shunning every evil way,
And walking in the good.

2 O may I still from sin depart!
A wise and understanding heart,
Jesus, to me be given;
And let me through thy Spirit know
To glorify my God below,
And find my way to heaven. C. WESLEY.

JOB XXVIII.

The Fear of God is Wisdom.

SURELY there is a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitants; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it; yea, and searched it out.

28 And unto man he said, Behold, the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

REFLECTIONS UPON JOB XXVIII.—Gold and silver require to be purified from dross; how much more do the souls of men need to be purified from the dross of corruption! The opulent may rejoice in their earthly treasures, which perish in the using, and which at the death of their possessors flee away, never, never to return! but the genuine, humble saint can rejoice in the possession of saving wisdom—a treasure which never can be lost—a tree of life and of eternal verdure—a star whose burning and living brightness shall never be extinguished—a crown of glory, of righteousness, and of life, which never fadeth away. With this treasure, the humble saint, in his lowly cottage, is unspeakably more opulent, honourable, and blest, than the graceless monarch, of the greatest might, inhabiting his gorgeous palace, and seated upon his magnificent throne. "My soul, seek this wisdom from Jesus: he is willing, the precious JEWEL, to bestow!"

PRAYER.

O LORD, thou art a God of boundless knowledge, and of infinite and unerring wisdom. Look upon us in the face of Jesus, thine Anointed. Thou art the great and inexhaustible fountain from whence flows all the wisdom of angels and of men. Thy spirit, O Lord, is that spirit of inspiration by whom the writers of the Holy Scriptures were enlightened, and by whom thy servants the prophets were enabled to foretell the events of future and of distant ages. Thou art the all-seeing Jehovah; thou lookest to the ends of the earth, and seest under the whole heaven. Thou makest a weight for the winds, and thou dost weigh the waters by measure. Thou holdest in the hollow of thine hand all the waters of the ocean. Thou alone hast made a decree for the rain, and a way for the lightning of the thunder. All the elements of the sky are under thy control, and ever ready to execute thy commands.

Lord, we thank thee for what we have now read of wisdom. We confess our folly; by nature folly is bound up in us. While we have reason to bless thee for our natural understanding, yet we have reason to confess that if we lean to our own understanding we cannot stand, and if we follow the dictates of our own mind we shall wander in the paths where destroyers go. O wise Saviour, give us wisdom to see our own folly—give us wisdom to love wisdom; and let it be our happiness to enjoy the saving tuition of thy Holy Spirit.

Lord, convince our dear children of the necessity of Divine wisdom. May their minds be deeply affected with the melancholy instances around them of many of the rising race hastening to ruin under the dictates of their foolish hearts.

We thank thee, O Jesus, for the promise of the Holy Ghost as an instructor. We praise thee for ministers as instructors; but, above all, we praise thee for the instruction of the Holy Spirit. Divine Spirit, lead us into all truth, and show us things to come. We pray, O Lord, that we may be taught to prefer wisdom before gold and silver. God forbid that we should seek a perishing inheritance in preference to wisdom and grace, an inheritance which shall endure for ever. Make us thankful for the Holy Scriptures, where true wisdom is to be found. O teach us by faith to dig in that sacred mine where treasures are to be found, with which those jewels that sparkle in the diadems of kings are unworthy to be compared. Give us grace to make thy Word our counsellor and guide; then it will be a light to our feet and a lamp unto our paths.

We thank thee that thou hast informed us that the FEAR OF THE LORD is wisdom. O teach us thy fear. Give us a filial fear of thee as our Father and our God.

We thank thee for the rest and sleep of another night, and pray that we may be preserved from the temptations and snares of another day. O hear us, for Jesus' sake, who is worthy of the praises of saints, and of the adoration of angels Amen.

HUMILIATION AND TRIUMPHS OF CHRIST.

Fordingbridge. Admiration. Angel's Hymn. L. M.

1 THE mighty frame of glorious grace,
That brightest monument of praise
That o'er the God of love designed,
Employs and fills my labouring mind.

2 Begin, my soul, the heavenly song—
A burden for an angel's tongue:
When Gabriel sounds these awful things,
He tunes and summons all his strings.

3 Proclaim inimitable love!
Jesus, the Lord of worlds above,
Puts off the beams of bright array,
And veils the God in mortal clay. WATTS.

COLOSSIANS II.

Constancy in Christ.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

REFLECTIONS UPON COLOSS. II.—How necessary it is for parents, teachers, and ministers to wrestle in prayer for the eternal salvation of those precious and immortal souls committed to their care. Of this, the holy Apostle was a great, an encouraging example. The unity of the Church, the increase and prevalence of Christian love, should form an especial part of the matter of the earnest prayers of the followers of the Lamb. When this unity and love prevail in churches and families, it is an evident proof of the descent of the influences of the Spirit, a satisfying evidence of the prosperity of grace in the soul, and a proof of the gracious presence of him, who walked in the midst of the golden candlesticks. Let us daily rejoice in the fulness of Christ, in the fulness of his love, his wisdom, his grace, and his influence. Glorious truth—we are as welcome to the blessings flowing from the infinite fountain of his fulness, as we are to the light of the sun, to the air we breathe, to the descending showers, and to the influence of the breezes of the sky!

PRAYER.

ADORABLE Jehovah, we rejoice that we can approach thy Divine presence acceptably through the Mediator Jesus Christ. We lift up to thee the eyes of our souls for that faith without which we cannot lay hold of Christ as our advocate. In thee, O Jesus, are hid all the treasures of wisdom and knowledge. In thee are laid up those stores of wisdom from whence ancient prophets received all their prophetic wisdom and intelligence. Thou, O Immanuel, didst instruct all those inspired penmen who were employed in writing the Old Testament Scriptures. Holy men of old spake as they were moved and illuminated and directed by thy good spirit. Great Saviour, thou art God as well as man; and we bless thee for the numerous and forcible illustrations and proofs of thy Divinity with which the Bible is stored. In thee dwelleth all the fulness of the Godhead bodily. All the perfections of Jehovah are thine, for thou art Jehovah. Thou art infinite, eternal, and unchangeable in thy being, wisdom, power, holiness, justice, goodness, and truth. Thou art possessed of unlimited, absolute, and eternal authority. All rulers on earth, and all principalities and powers in heaven, are thy subjects. O Jesus, mercifully enter the chariot of thy Gospel, and ride triumphantly among all the nations of the earth, that all their inhabitants may know thee, and acknowledge thee as their Saviour and their God. Lord Jesus, as a family we acknowledge and adore thee as our Saviour and our God. Out of thy fulness may we all receive, and grace for grace. Thou art the glorious and eternal Head of thy Church. O that the heads and the members of this family may be members of that body of which Jesus is the Divine and glorious head! Give us faith to hold the head every day, from whom the body in all ages, by joints and bands having nourishment ministered and knit together, increased with all the increase of God.

May our dear children and servants be savingly united to thee, O Jesus. From thee as their prophet may they receive wisdom, from thee as their priest may they receive a justifying righteousness, and from thee as their king may they receive defence from all their enemies.

We praise thee, exalted Saviour, that thou hast removed by thy death the hand-writing—the awful claims which the law as a covenant, and which the offended justice of God, could make upon us, but claims which we were infinitely unable to answer. Thou, as our surety, hast taken away the hand-writing by thy death upon the accursed tree, and thou hast answered every claim. Lord Jesus, accept the praises and the homage of our hearts. We present our thanks for the mercies of another day—for mercies conferred upon the body, but more especially upon the soul. Watch over us this night, give us the sleep of thy beloved, hear our prayers, and forgive our sins, for Jesus' sake, our Prophet, Priest, and King. Amen.

REMEMBER ME.

Mount Calvary. University. Brighthelmstone. C. M.

1 O THOU, from whom all goodness flows!
I lift my heart to thee;
In all my sorrows, conflicts, woes,
Dear Lord! remember me!

2 When groaning, on my burdened heart
My sins lie heavily,
My pardon speak, new peace impart,
In love remember me!

3 Temptations sore obstruct my way,
And ills I cannot flee;
O give me strength, Lord! as my day;
For good remember me!

4 Distressed with pain, disease, and grief,
This feeble body see;
Grant patience, rest, and kind relief;
Hear, and remember me! HAWEIS.

JOB XXIX.

Job's Remembrance of former Days.

MOREOVER Job continued his parable, and said,
2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;
3 When his candle shined upon my head, *and when* by his light I walked *through* darkness;
4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;
5 When the Almighty *was* yet with me, *when* my children *were* about me;
6 When I washed my steps with butter, and the rock poured me out rivers of oil;
7 When I went out to the gate through the city, *when* I prepared my seat in the street!
8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.
9 The princes refrained talking, and laid *their* hand on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:
12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.
15 I was eyes to the blind, and feet *was* I to the lame.
16 I *was* a father to the poor: and the cause *which* I knew not I searched out.
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.
18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.
19 My root *was* spread out by the waters, and the dew lay all night upon my branch.
20 My glory *was* fresh in me, and my bow was renewed in my hand.
21 Unto me *men* gave ear, and waited, and kept silence at my counsel.
22 After my words they spake not again; and my speech dropped upon them.

REFLECTIONS UPON JOB XXIX.—We should make it matter of daily, fervent prayer, that we may wisely remember, observe, and improve the past events of a gracious, sovereign, and special providence. The remembrance of past sins will then fill us with penitential humility, and the remembrance of past mercies with adoring thankfulness. O how important and encouraging it is, to be able to look back upon the bloom of youth accompanied with the glowing loveliness of early piety! Many saints mourn with shame that their youthful days were graceless days, and that the most precious period of their past lives was devoted to sin, and not to holiness; to the service of the flesh, and not to the service of Christ. Happy are they who can look back, like Job, on their early days, and say, "Then we walked with God; then we enjoyed the influences of his Spirit, the delight of his fellowship, and the smiles of his countenance." This furnishes a preparation for usefulness and suffering in future days, yea, for heaven and its unceasing joys.

PRAYER.

OUR God and our Father in Christ, thou art the mighty God; thou hast spoken, and called the earth from the rising of the sun unto the going down thereof. O God, thou hast shined out of Zion, the perfection of beauty. Great art thou, and greatly to be praised in the city of our God, and in the mountain of thy holiness. In the midst of all the afflictions, changes, and bereavements connected with our pilgrimage state here below, we would say with the Psalmist, God is our refuge and our strength, a very present help in trouble. The Lord of hosts is with us, the God of Jacob is our refuge.

We acknowledge, O Lord, thy kindness toward us during the past night. We thank thee for the refreshing and invigorating influence of sleep; and we pray that we may be enabled to live this day as children of so many mercies, whose cup has long overflowed with the unmerited and abundant goodness of Jehovah.

Holy Spirit, may the ordinance in which we are now engaged prove profitable to our souls, and may we enjoy fellowship with the Father, Son, and Holy Ghost. O may we experience that sweet enjoyment in those sacred observances which will give us the assured foretaste of the blessed enjoyments of the heavenly world. Sanctify what we have now read, and may the sacred and affecting truths which have now presented themselves before us in reading thy Word be applied to our heart by the gracious and irresistible power of the Holy Spirit.

Give us grace, like Job, to remember past times, past mercies, and past sins. If any of us, in looking back to past times, have reason to conclude that our love to Jesus is less ardent, and our zeal more languid, than in former days, O may we be deeply humbled under a sense of our spiritual decay. We would now earnestly pray that our barren and unfruitful minds may again revive as the corn, under the blessed influence of the Holy Spirit. O breathe upon the garden of our soul, that the spices of Divine graces may flow out. Gracious God make thy candle to shine upon us, and by thy light may we walk through darkness. May we be among the happy number to whom God reveals the secrets of his love. O give us a token for good, that we are in reality the children of God.

Lord, give our dear children and servants that sacred prudence which will teach them to respect their superiors, and particularly to venerate the aged.

Have mercy on such as, like Job, are mourning over the death of their offspring. Give them submission, and may they say with thy servant, the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Lord, have pity on the poor and needy. Give us compassion for the indigent and the afflicted; and may we have the blessing of those who are ready to perish. In the name of our Lord and Saviour Jesus Christ, we present our morning sacrifice. And to the Father, Son, and Holy Ghost be ascribed glory, honour, dominion, and power, for ever and ever. Amen.

HOPES OF THE RESURRECTION.

Bankfield. Zara. Whitfield. Broderip's. 8 8.

1 AND must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mouldering in the clay?

2 Corruption, earth, and worms
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh.

3 Arrayed in glorious grace
Shall these vile bodies shine,
And every shape and every face
Look heavenly and divine.

4 These lively hopes we owe
To Jesus' dying love;
We would adore his grace below,
And sing his power above.

WATTS, 110, *B. II.*

COLOSSIANS III.

Hopes and Counsels.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

REFLECTIONS UPON COLOSS. III.—They who are saved by grace enjoy the deepest interest in the resurrection and ascension of Christ. When he rose from the dead, he rose as their Head, and secured their glorious resurrection. When he ascended to heaven, he ascended as their surety and representative, and thus secured for them a sure and happy residence in the heavenly places. Do we possess this blessed interest in Christ? Then it will appear in our heavenly dispositions, heavenly hopes, and heavenly lives. If we have a title to heaven, and are in reality bound for heaven, "our conversation must be in heaven, whence we look for the Saviour." If this be the case, bodily lusts, vile appetites, and corrupted passions, will be hateful to our souls. We shall look upon them as mortal enemies, with whom we can conclude no truce. We shall view them as robbers, wishing to deprive us of all that is valuable here, and all that is desirable hereafter. We shall look upon them as murderers, whom nothing will satisfy short of our everlasting destruction. Are these the views and feelings of our heart? Then Jesus is our Saviour, and heaven will be our home.

PRAYER.

INFINITELY powerful and gracious Jehovah, in whom we live, move, and have our being, to whose fatherly care we owe our preservation during the past day and the past week, we draw near thy sacred throne to express our thanksgivings and to present our petitions. We thank thee for the supply of our wants and the continuance of our lives. We bless thee that we are enabled, in the possession of some measure of health, in the exercise of reason, and in the enjoyment of some degree of confidence in God, to approach the throne of grace, to supplicate mercy in the name of Christ.

We commit ourselves to thy watchful providence this night. We cannot secure and protect ourselves; may we be secured and protected by thy powerful arm. If consistent with thy Divine arrangements, may we awake in safety on the morning of thy sacred day, and be permitted, in company with thy people, to enter thy sacred courts, and hear of Jesus, of salvation, and of immortality. Lord, prepare our beloved minister, and all thy servants, for sounding the Jubilee trumpet of the Gospel. May multitudes, through their instrumentality, flee to Christ, the true city of refuge, where they shall find the most secure defence from the storms of Divine wrath, and from the alarming consequences of sin.

Have mercy upon us as a family, and have mercy upon us as individuals. Give us faith to believe that we are risen with Christ, that Christ is risen as our public Head, and therefore that our glorious resurrection at the last day is secure. As an evidence that we have already received a spiritual resurrection, and that by Christ we are raised from the grave of a spiritual state, may we set our affections on those exalted objects and blessings which are at God's right hand. O convince us that, if our affections are cleaving to earthly objects, we have no evidence whatever that we are the regenerated children of the Most High. God grant that we may be dead to sin, dead to its reigning power, dead to its love, and dead to its condemning curse. Give us that Divine life which is hid with Christ in God, that life which arises from union to Christ, that life which the men of the world can neither impair nor destroy, that life which is for ever secured by thee, O Jesus, from whom it flows, and with whom it is hid.

Holy God, preserve our children and servants from vile affections and corrupted lusts. May they begin soon to watch over their own minds, and to mortify every rising passion. Enable them now to commence that warfare with their own hearts which will issue in the joys of heaven.

We pray that we may be enriched with Christian tempers and heavenly graces, and constantly put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him who created it.

O hear our prayers, for Jesus' sake. Amen. And may the grace of the Lord Jesus Christ be with us all. Amen.

PRAYER HEARD AND ZION RESTORED.

Clifton. Zion Church. Wiltshire. C. M.

1 LET Zion and her sons rejoice,
Behold the promised hour;
Her God hath heard her mourning voice,
And comes to exalt his power

2 Her dust and ruins that remain
Are precious in our eyes;
Those ruins shall be built again,
And all that dust shall rise.

3 The Lord will raise Jerusalem,
And stand in glory there;
Nations shall bow before his name,
And kings attend with fear.

4 He sits a sovereign on his throne,
With pity in his eyes;
He hears the dying prisoners' groan,
And sees their sighs arise. WATTS, *Ps.* 102, *p.* 11.

PSALM CII.

Christ's Dominion and Glory.

MY days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

REFLECTIONS UPON PSALM CII.—Under the influence of grace, the believer feels solemnly impressed with a sense of his mortal life, which must soon come to a close; but, by the same influence, he is comforted with the assured hope of his life beyond the Jordan of death, which will continue encompassed with a halo of perfect blessedness throughout the endless ages of eternity. While he feels that he has a life that shall die, he knows and rejoices that he has a life, hid with Christ in God, which shall endure for ever. Innumerable are the springs from which the children of God derive comfort and peace. The attributes of God glorified in Christ, the eternity and immutability of Jehovah, God's love to his Church, the security of Zion arising from the constant care and guardianship of Zion's King, the animating prospect of heathen nations elevated to the knowledge, worship, and enjoyment of God, God's tender compassion to the afflicted, his most merciful attention to their prayers, and the deliverance which he will at last give them from all their sorrows and from all their enemies, are sources of consolation and springs of comfort, which furnish believers with joy unspeakable and hope which maketh not ashamed. Ancient is the foundation of our world; but it is only of yesterday, when compared with the unbeginning existence of God. Let us look on Jesus with holy delight, and acknowledge with holy adoration, "Thou art from everlasting to everlasting God!"

PRAYER.

GLORY to God in the highest, that we are among the number of those highly favoured multitudes whose eyes are permitted to behold the cheering light of another day of the Son of man, and to draw near thy throne in Jesus' name. We who now bow before thee are but of yesterday; and, as to our mortal nature, we are like a shadow that declineth. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Thou whose glory shall continue for ever immutably the same, look down on thy Church in mercy; arise and have mercy on Zion; may the time to favour her, the set time, be come. Then shall the heathen fear the name of the Lord, and all the kings of the earth shall see and admire thy glory, as the Father of mercies and the God of salvation.

We adore thee, O Lord, in the immutability of thy nature, the eternity of thy being, and the perpetuity of thy throne. Blessed Redeemer, of old thou didst lay the foundations of the earth, and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou fold them, and they shall be changed: but thou art the same, and thy years shall have no end.

We pray, O Jesus, that the glory of thy person, the wonders of thy death, the merit of thine atonement, the infinite excellence of thy righteousness, and the greatness of thy salvation, may this day be faithfully proclaimed. May thy ministers feel the importance of their office, and may they be determined to know nothing in preaching the truth except Jesus Christ, and him crucified.

Lord, have mercy on such as are destitute, whether as to temporal comforts or spiritual blessings. When, in the bitterness of their heart, they present their supplications before thee, O hear their cry and despise not their prayer. If they enter thy sacred sanctuary, may they find those Divine consolations which will mitigate the severest sufferings, and which will lighten the heaviest burdens. O what reason have we to bless and praise thee for thy condescending compassion! Thou lookest down from the height of thy sanctuary, from heaven thou beholdest the earth, to hear the groaning of the prisoner, and to loose those that are appointed to death. Gracious God, may enslaved nations be set at liberty from the tyranny of cruel despots; but, above all, may enslaved souls be set at liberty, through the instrumentality of a preached Gospel, from the tyrannical yoke of Satan's slavery.

Suffer not our dear children, or servants, to remain the slaves of Satan and the captives of sin. Holy Spirit, set them at liberty, and give them the liberty which the sons of God enjoy.

Lord, have mercy on all Satan's slaves. Deliver them from the delusion by which they are held fast. Open their eyes to see their true state, and may they give themselves no rest till they are the citizens of Zion.

Give us grace to glorify thy name in all the services of the day. Hear our prayers, for Jesus' sake, our exalted Redeemer and Intercessor. Amen.

Our Father which art in heaven, &c.

PRAISE FOR MERCIES.

Sharon. Westminster. Stockport. S. M.

1 O BLESS the Lord, my soul;
Let all within me join,
And aid my tongue to bless his name,
Whose favours are Divine.

2 O bless the Lord, my soul;
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.

3 'Tis he forgives thy sins,
'Tis he relieves thy pain,
'Tis he that heals thy sicknesses,
And makes thee young again.

4 He crowns thy life with love,
When ransomed from the grave;
He that redeemed my soul from hell
Hath sovereign power to save.

WATTS, *Ps.* 103, p. *I.*

PSALM CIII.

God's Mercies.

BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

REFLECTIONS UPON PSALM CIII.—The tendency to forget God's mercies is one of the humbling infirmities of frail humanity, which genuine believers greatly deplore, and which calls forth the exercise of constant watchfulness and earnest prayer. O how profitable and delightful to the soul, the frequent survey of those mercies, blessings, and graces which God confers upon the objects of his love! Does the miser gaze with interest upon his golden and silver treasures? Does the rich man survey from an eminence, with inward gratulation, his wide-spreading and richly cultivated estate? With unspeakably greater enjoyment the child of God can look upon the blessings of salvation and the rich inheritance in heaven, and say, with thankfulness and praise, "They are all my own!" That will be a blessed day, when he shall take his place among the heavenly hosts, and unite with them in hallelujahs of sweetest praise to God and the Lamb.

PRAYER.

GOD of grace and of salvation, we draw near unto thy throne of mercy at the close of thy sacred day, and in the name of Christ we would lift up our eyes to thee, from whence cometh our aid. We bless thee for the enjoyment of another Sabbath on earth, and for all the benefits we and others have enjoyed under the means of grace.

Thou, O Lord, art merciful and gracious, slow to anger, and plenteous in mercy. Thou wilt not always chide, nor keep thine anger for ever. Greatly we have sinned against thee: from our childhood to the present time we have committed against thee innumerable offences. We have reason to mourn and be ashamed, yea, even confounded, when we think of the sins of the heart, of secret sins, and of presumptuous sins, with which we are chargeable in the sight of a holy and of a heart-searching God. Thou hast not dealt with us as we have sinned, nor rewarded us according to our iniquities. If thou hadst visited upon our heads the demerit of a small number of our sins, long ere now we had been confined as eternal prisoners within the adamantine gates of Tophet. Our history and thy forbearance are most blessed evidences that thou delightest in mercy. Merciful Father, through Jesus Christ, let our transgressions be removed from us, as far as the east is from the west; then may we know by holy experience that, as the heaven is high above the earth, so great is thy mercy toward them that fear thee. O teach us to fear and reverence thy name; teach us to fear and love thine attributes, and to fear and serve thee.

Teach our children to fear thee. Convince their youthful minds of the unspeakable advantage of fearing God, seeing thy mercy is from everlasting to everlasting on them that fear thee, and thy righteousness unto children's children. May our servants for ever sing of thy mercy, and in this family enjoy the blessings of a rich and free salvation.

We thank thee, O Lord, for the preaching of the Gospel, and for the dispensation of Divine ordinances this day in all the churches. We rejoice that the jubilee trumpet of salvation has been sounded in the ears of thousands, and that the blessings of a Saviour's purchase have been affectionately pressed upon the attention of men for their immediate acceptance. Now, O Lord, we desire to supplicate these invaluable blessings for ourselves, and for all our beloved relatives and friends. Lord, forgive all our iniquities, and heal all our diseases, for they are loathsome, numerous, and dangerous. Let our lives be redeemed from destruction, and may we be crowned with loving-kindness and tender mercy. Satisfy our souls with heavenly manna, and may we feast on the rich provision of thy Gospel.

Show compassion to our aged friends, and may they renew their youth like the eagle's.

Graciously watch over and defend us this night, for the sake of our Lord and Saviour, Jesus Christ. Amen.

Our Father which art in heaven, &c.

SELF-DENIAL.

Sirsell's. Gibeah. Abingdon. Grove House C. M.

1 AND must I part with all I have,
My dearest Lord, for thee?
It is but right! since thou hast done
Much more than this for me.

2 Yes, let it go!—One look from thee
Will more than make amends
For all the losses I sustain
Of credit, riches, friends.

3 Saviour of souls! could I from thee
A single smile obtain,
Though destitute of all things else,
I'd glory in my gain.

BEDDOME.

JOB XXXI.

Job's Integrity.

FOR what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

REFLECTIONS UPON JOB XXXI.—They who seek after the unhallowed pleasures of the flesh, preferring them before the pure and satisfying joys which true religion imparts, inflict upon themselves the greatest injury; for they cut themselves off from the God of salvation, in whose presence alone is fulness of joys, at whose right hand alone are pleasures for evermore. The soul which is determined upon following out a course of continued rebellion against God, is preparing for itself a portion. But what is it? It is nothing less than eternal destruction from the presence of the Lord, and from the glory of his power! Though Job, as an humble saint, remembered with penitential humility the offences of his past life, yet, to the praise of Divine grace, he remembered with thankfulness many transgressions he was enabled to avoid. Even in his sorrow he was comforted by the remembrance, that he was preserved from vain practices, and that he was not drawn aside by vain company; that he had not been left to invade the rights of others, either as it respected their property or relationship; that he had not gloried in his wealth, and that his possessions had not alienated his heart from God.

PRAYER.

WE desire, most merciful Lord God, with gratitude and joy to approach thy sacred presence. We have sinned against thee, and deserve to be excluded from thy presence. But we praise thee it is on record, If any man sin, we have an advocate with the Father, Jesus Christ the righteous. O Jesus, through thee, our advocate, we present ourselves as humble suppliants before the throne of God.

O Lord, the ruler of the heavens and the earth, the Lord of angels and of men, thou art exalted infinitely above our highest thoughts. Thy greatness and glory shine in thy works of wonder by which we are surrounded. We would admire and adore thy bountiful beneficence manifested in thy providence, in making so rich a provision for all thy creatures. What reason have we to rejoice for the displays of thy holiness given in thy precepts, for the displays of thy love in the doctrines of thy Gospel, and for the manifestations of thy veracity in the promises of thy truth.

We present before thee our thanks for the mercies of the past Sabbath and the past night. We would reflect with joy on the edification of thy saints and the conversion of sinners under a preached Word, accompanied by the almighty power of the Holy Spirit. We desire, O Lord, to enter this day upon its duties and engagements, under the sanctifying impression of the sacred ordinances yesterday dispensed. Alas, that we should enter upon the temporal pursuits of another week, as carnal and earthly and unconcerned about Divine things, as if we had never enjoyed the privileges of a Christian Sabbath, or had never listened to the joyful sound!

Bless what we have now read of the integrity of Job. We praise thee that, in the day of his great prosperity, his heart was not lifted up with pride, nor hardened by cruelty. We bless thee that wealth was not permitted to captivate his heart, nor lead his thoughts after unhallowed or sensual enjoyments. Have mercy on such of our friends as are endowed with wealth, and let not their hearts be ensnared by that avarice which is the melancholy evidence of the absence of grace, and a sad mark of approaching destruction. We pray that none of us may ever make gold our hope, or say to the fine gold, Thou art our confidence. Holy Spirit, we seek faith that we may make Jesus our hope, and may say to his finished and glorious righteousness, Thou art our confidence.

Preserve our children and domestics from the love of sinful pleasure. Suffer them not to seek after those earthly, carnal joys, which drown men in destruction and perdition.

Lord, affect us all with the prospect of a judgment-day and its solemn events. With seriousness may we remember that then we shall be weighed in an even balance. We know, O Lord, that, if we appear without an interest in the righteousness of thy Son, when we are weighed, we shall be found wanting. Evermore give us this righteousness. Pardon all our sins and hear our prayers, for Jesus' sake. Amen.

SPIRITUAL JOY.

British. Oldham. Bath Chapel. Farrington. C. M.

1 HENCE from my soul, sad thoughts, begone,
And leave me to my joys;
My tongue shall triumph in my God,
And make a joyful noise.

2 Darkness and doubts had veiled my mind,
And drowned my head in tears,
Till sovereign grace with shining rays
Dispelled my gloomy fears.

3 O what immortal joys I felt,
And raptures all Divine,
When Jesus told me I was his,
And my beloved mine!

4 In vain the tempter frights my soul,
And breaks my peace in vain:
One glimpse, dear Saviour, of thy face
Revives my joys again.

WATTS, 73, *B. H.*

COLOSSIANS IV.

Sundry Counsels.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

REFLECTIONS UPON COLOSS. IV.—God is a righteous and merciful governor, and therefore takes cognizance of the just claims of servants, and of the conduct of masters in dealing with these claims. It is well for masters and servants constantly to remember, that they are both under the discerning eye of their Master in heaven. Are we truly concerned about our spiritual prosperity and the growth of grace? Then we must be instant, earnest, and constant in prayer. What fuel is to the fire, and refreshing showers to the herbs of the field, prayer is to the soul, when accompanied by the influences of the Holy Spirit. A prayerless soul is a spiritually barren desert. From such barrenness, and its cause, may God mercifully preserve us! Hearers of the Word cannot be too deeply and seriously impressed with the important and urgent necessity of praying for those who dispense the Word. They should supplicate the Divine Spirit to enable them freely, fully, and faithfully to make known the truths of the glorious Gospel, which reveal the unsearchable riches of Christ. Such prayers cannot fail to be crowned with success.

PRAYER.

FATHER, Son, and Holy Ghost, one God, and the Lord our God, how excellent is thy loving-kindness! therefore do the children of men put their trust under the shadow of thy wings. Because thy loving-kindness is better than life, therefore we are encouraged to erect a domestic altar in our habitation, and worship thy name, which is glorious and gracious. What reason have we to bless the Lord our God for the constant and abundant supply of all our wants since the day we were helpless babes upon our mothers' breast! What shall we render to a God so gracious and so kind! We can make no suitable return to thee, O Lord. O that we were enabled by thy spirit to lay at thy feet a sacrifice of unfeigned thankfulness and love!

Give us grace to obey the wise and salutary counsels we have now read. May we ever remember that, though these individuals and saints to whom this and other epistles were immediately addressed are no more on earth, yet whatever was written aforetime was written for *our* instruction and improvement, on whom the ends of the world are come.

We pray for masters, that they may be enabled to give their servants what is just and equal: may they not only exercise a care over their bodies, but also over their souls. May pious masters be instruments in the conversion of graceless servants, and pious servants be the mean of the conversion of graceless masters.

Teach us all to continue in prayer. In our closet, at the domestic altar, and in the sanctuary, may we ever continue in prayer. Lord, give us a watchful spirit; and may we never forsake our watch-tower, seeing our spiritual enemies are crafty and persevering, and will allow no opportunity to escape to do us injury.

O Lord, give our beloved offspring the grace of watchfulness. Teach them to watch their heart, and to keep it with all diligence; teach them to watch their tongues, that no corrupt communication may fall from their lips.

Lord, have mercy on all thy ministers. Give them boldness to preach the pure and everlasting Gospel of Christ. Give to them a door of utterance to speak the mystery of Christ, for which Paul, thy beloved servant, suffered imprisonment and bonds. May the heart and lips of our dear minister be in an especial manner touched, as with a live coal, from thine altar. Enable all of us who are now before thee to testify in the presence of a corrupted world, that we are under the purifying and saving power of that Gospel we profess to believe. Enable us to walk in wisdom toward them that are without, redeeming the time. Grant that our speech may be alway with grace, seasoned with salt. May we stand perfect and complete in all the will of God.

Lord, have mercy on all who are bound by the bonds of affliction: and may their present bonds be followed by the glorious liberty of heaven.

We commend ourselves, soul and body, to thy care this night; and we implore an answer to our prayers, for Jesus' sake, our Lord and Saviour. Amen.

GOD READY TO FORGIVE.

Penitents. Campbell. Kingsbridge. Virginia. L. M.

1 WHAT mean these jealousies and fears?
As if the Lord was loth to save,
Or loved to see us drenched in tears,
Or sink with sorrow to the grave.

2 Not all the sins which we have wrought
So much his tender bowels grieve,
As this unkind, injurious thought,
That he's unwilling to forgive.

3 What though our crimes are black as night,
Or glowing like the crimson morn!
Immanuel's blood will make them white
As snow through the pure ether borne.

4 Lord, 'tis amazing grace, we own,
And well may rebel worms surprise;
But, was not thy incarnate Son
A most amazing sacrifice? SCOGNON.

JOB XXXIII.

Elihu's Reasoning with Job.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth.

27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

REFLECTIONS UPON Job XXXIII.—All who are called to be the instructors of others, whether parents, teachers, or ministers, should employ kind and affectionate entreaties; for love, at all times, gains more ready access to the heart than authority. Love is the mightiest moral agent in the universe, and what God himself employs in subduing the hearts of men. The faculty of speech is one of the greatest gifts by which God has distinguished the human race, and man is peculiarly honoured and blessed when this talent is sanctified by grace, and implicitly devoted to God's service and praise. We should often consider the origin of our being, and the great end of our being. We are the wonderful workmanship of the almighty, wise, and immutable Jehovah. We should seriously and thankfully reflect on the important end for which our rational and immortal existence was conferred upon us by our Creator, so munificent and kind. It was for the glory of his great name. May the influences of the Holy Spirit descend upon us! Then we shall not be blanks in God's creation, but live up joyfully to the end of our existence, namely—"To glorify God, and enjoy him for ever."

PRAYER.

MOST merciful Lord God, thou art the God of life, and our God in Christ. Thy spirit hath made us, and the breath of the Almighty hath given us life. As thou hast conferred upon us natural and rational life, O give us spiritual life. May the influences of thy spirit rest on all now prostrate before thee, and may we be animated with that spiritual and Divine life which will issue in the glorious enjoyment of a life immortal in the skies. If there are any among us in a state of spiritual death, mercifully unite us to Jesus Christ; then we shall become spiritually alive, and form a part of that mystical body of which Jesus is the Divine and exalted head. We adore thee, O Lord, in thine infinite greatness. God is greater than man. All the potentates of the earth are only the small dust of the balance when compared with thy power, thy majesty, and thy glory. Thou, O Lord, art accountable to none, and thou givest not account of any of thy matters.

Lord, give us grace to hearken to thy words. Thou art addressing us in thy providence, both by adversity and prosperity; thou art addressing us in the Word of life, and by the preaching of thy Gospel: O give us grace to hearken to all thy words: let us not be like the deaf adder, that stoppeth her ear, and will not hearken to the voice of charmers, charming never so wisely.

O give our children and our domestics ears to hear the voice of wisdom. Convince them that they alone are happy and blest who hear Christ, watching daily at his gates, and waiting at the posts of his doors. O preserve them from the ensnaring voice of folly, which leads to destruction and death.

We have now read, that in a vision of the night God openeth the ears of men; and we praise thee that in various ways, in Old Testament times, thou didst communicate thy mind to the Church. Adored be thy name, that the Scriptures of inspiration are complete, and that they shall be handed down in their present form to the close of time. As our days increase, may our love to thy Word increase; and may we apply to it every day, as to a refreshing fountain, where our souls shall drink reviving and invigorating draughts of heavenly consolation.

Lord, extend thy saving compassion to the aged and the afflicted. Have mercy on those who are chastened upon their beds with pain, and the multitude of their bones with strong pain; whose flesh is consumed away, and whose bones stick out. O give them an interest in Jesus, fill their souls with grace, honour them with the enjoyment of thy fellowship, and animate them with the hopes of heaven. May Jesus, the messenger and the interpreter, one among a thousand, reconcile them to God's mysterious will, and enable them to approve of all his dispensations as holy, just, and good.

Glory to God the Father for Christ the Redeemer, and that the voice of mercy is heard proclaiming, in sweetest accents, Deliver him from going down to the pit: I have found a ransom.

O hear our prayers, for Jesus' sake, our Divine Redeemer, in whom are laid up all the treasures of wisdom and knowledge. Amen.

INCREASE OF THE CHURCH.

Newport. Homerton. Coombs'. Derby. L. M.

1 SHOUT, for the blessed Jesus reigns!
Through distant lands his triumphs spread;
And sinners, freed from endless pains,
Own him their Saviour and their head.

2 His sons and daughters from afar,
Daily at Sion's gate arrive;
Those who were dead in sin before,
By sovereign grace are made alive.

3 Oppressors bow beneath his feet,
O'ercome by his victorious power;
Princes in humble posture wait,
And proud blasphemers learn to adore.

4 Gentiles and Jews his laws obey,
Nations remote their offerings bring;
And unconstrained their homage pay
To their exalted God and King.

5 O may his conquests still increase,
And every foe his power subdue;
While angels celebrate his praise,
And saints his growing glories show.

BEDDOME.

1 THESSALONIANS I.

Power of the Gospel.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

REFLECTIONS UPON 1 THESS. I.—Through the salvation which is in Christ, God stands to his people in the most endearing relations. Are we redeemed by grace? God is our Father; we are spiritually in him, and he in us; we have a place in his love, and in his covenant, and in his Church, from which we shall never be removed; and as the God of our salvation he fills the throne of our hearts, where he shall reign unrivalled for ever. As the shepherd rejoices in the prosperity of his flock, and the husbandman in the fruitfulness of his fields, so the holy parent rejoices with great joy in the salvation of his family, and the faithful minister in the prosperous graces of the people of his charge. Grace is in its nature active and fruitful. It is a shining light, and its rays irradiate the life and actions of the children of God, who are emphatically called the "children of the light and of the day." Immense are the personal, practical, experimental benefits which grace confers, such as holiness, usefulness, and happiness; and also the assured hopes of heaven's blessedness.

PRAYER.

HOLY Spirit, our comforter and guide, in all our approaches to the throne of grace, whether in the closet, or in the family, or in the sanctuary, may we find ourselves drawn by the cords of Divine love, and our minds influenced by thy Divine grace. We would feel astonished, O Lord, at thy condescending mercy, in thy great willingness to admit guilty and polluted sinners into thy presence, to present their humble and earnest supplications in the name of Jesus. Thou art always more ready to hear than we are to pray; and thou art more able to give than we are to ask. Pour out upon us thy sanctifying mercy; and, though we are infinitely unworthy in ourselves, yet do thou give us a rich supply of those blessings we need in time, at death, and through eternity.

We thank a gracious Providence for the food and raiment, health, reason, domestic comfort, and all the spiritual mercies we have this day received, from the kind and bountiful hand of our heavenly Father. We are entering on another night, and the darkness which is beginning to surround us reminds us of the approaching night of death. During *this* night may we be safe in the arms of thy providence; and when the night of death comes, may we be safe in the arms of thy salvation.

As a family may we receive and enjoy the benediction which St. Paul pronounced upon the Thessalonian church: may grace be unto us, and peace from God our Father, and from the Lord Jesus Christ. Let pure Christian love prevail among us as a family. Not only may we love one another, but may we be enabled to present in each other's behalf earnest and affectionate prayers before the throne of grace. Increase our love to all the saints, and to all the churches; and may our daily prayers rise up before the throne of God in behalf of the church and congregation with which we are more immediately connected; and may the spiritual society to which we belong prove, like the church of Thessalonica, an example of unity and zeal to all the surrounding churches.

O Lord, make our dear children and servants living members of the Church of Christ. Baptize them with the Holy Ghost; and may a spirit of prayer and of love abundantly rest upon them.

Lord, enable us and all our relatives to manifest to all around us that work of faith, that labour of love, and that patience and hope in our Lord Jesus Christ, which will be an evident token that we are the members of thy Church invisible. Give us thy spirit, that we may make our calling and election sure.

May the Gospel come unto us, not in word only, but also in power, and in the Holy Ghost, and in much assurance. Teach us to receive the Gospel with faith and love, notwithstanding all the discouragements which may be put in our way by sin, Satan, and our own corruption. O to be among the number who are waiting for thy Son from heaven, whom thou hast raised from the dead, even Jesus, who delivereth from the wrath to come!

Lord, hear our feeble supplications, for Jesus' sake, who loved us and died for us, and to whom, with the Father and Holy Spirit, we ascribe undivided and endless glory Amen.

GOD'S PERFECTIONS.

Fordingbridge. Lutton. Rowlas. Stirling. L. M.

1 JEHOVAH reigns, his throne is high,
His robes are light and majesty;
His glory shines with beams so bright,
No mortal can sustain the sight.

2 His terrors keep the world in awe,
His justice guards his holy law;
His love reveals a smiling face,
His truth and promise seal the grace.

3 Through all his works his wisdom shines,
And baffles Satan's deep designs;
His power is sovereign to fulfil
The noblest counsels of his will.

4 And will this sovereign Lord descend
To be my Father and my Friend?
Then let my songs with angels join;
Heaven is secure if God be mine.

WATTS, 168, *B. II.*

JOB XXXV.

Elihu refutes Job's hard Speeches.

ELIHU spake moreover and said,
2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?
3 For thou saidst, What advantage will it be unto thee? *and,* What profit shall I have, *if I be cleansed* from my sin?
4 I will answer thee, and thy companions with thee.
5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.
6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?
7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?
8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.
9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.
10 But none saith, Where *is* God my maker, who giveth songs in the night;
11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?
12 There they cry, but none giveth answer, because of the pride of evil men.
13 Surely God will not hear vanity, neither will the Almighty regard it.
14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.
15 But now, because *it is* not *so,* he hath visited in his anger; yet he knoweth *it* not in great extremity:
16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

REFLECTIONS UPON JOB XXXV.—We should entertain the most just and correct views of God's providential dealings with men, however dark and mysterious; and, like Elihu, rejoice in strenuously vindicating the wisdom, righteousness, and mercy of God's providence, in opposition to all the charges with which it may be assailed. How infinitely desirable is the state of that man's mind, who, even in the midst of the greatest losses, the heaviest trials, and the most severe bereavements, remains perfectly satisfied with the wisdom and goodness of the Divine administration, and who can say, under the darkest clouds, "this God is my God, and will be my guide even unto death." That is indeed a state of mind, constituting an inheritance more valuable than all the kingdoms of the earth and their glory. The heavens and the clouds speak for God: they proclaim his greatness, wisdom, and goodness. "The heavens declare his glory, and the firmament sheweth his handywork;" but the Word of God speaks more fully and distinctly of God's being, perfections, and will. A life of sin is altogether without gain; though opposed to God's glory, it cannot impair his felicity; while the deluded transgressor, by multiplying his offences, increases his misery. What matter of lamentation it is, that so few serve God, seek after God, know God, and enjoy God! Let it be our earnest prayer, that the number of those who seek God their Maker, and who proclaim his praises in the night watches, may rapidly increase. Amen.

PRAYER.

O LORD, our God and Father in Christ, may unfeigned thankfulness and love inspire our hearts, on the return of the morning light, that we are permitted to approach thy sacred throne, and to enjoy fellowship with the Father of our spirits, the Saviour of our souls, and the sanctifier and comforter of our hearts.

Most blessed and glorious Jehovah, we acknowledge the inconceivable height of thy majesty, and the infinite independence of the blessedness, the felicity, and glory of thy being. If we sin, we cannot injure thee; and if our transgressions be multiplied, the glory of thy character is still the same. If we are righteous, our righteousness cannot increase thy felicity; and it is impossible that thou canst receive anything from our hand that can add to the unbounded stores of thy fulness. Our wickedness may hurt a man as we are, but cannot hurt thee; and our righteousness may profit the son of man, but can never profit thee. O give us an interest in the righteousness of Jesus Christ, which will reflect the glory of thy grace, justice, and holiness, for ever and ever.

We adore thee, O Lord, as the Creator of angels and men, and we praise thee that we are not only thy creatures, but thy rational subjects. Glory to thy name, thou hast given us reason and immortality. Thou teachest us more than the beasts of the earth, and makest us wiser than the fowls of heaven. We adore thee, O Jesus, as the great teacher of thy people. We thank thee for the Holy Scriptures, from which we may derive knowledge and wisdom, compared with which all the wisdom of the wisest of heathen sages sinks into the greatest obscurity.

Lord, impart saving wisdom to our children and domestics, and may they never be left to fall into the sin of self-conceit. O may they know their ruin by Adam, and may they know their recovery by Christ.

Holy Spirit, may all of us derive benefit from the reproofs which Elihu administered to Job. Preserve us from a pharasaical and self-righteous spirit. Open our eyes to see our true state before a holy and a righteous God. Humble us in thy presence, and with penitential hearts may we look upon ourselves as sinful dust and ashes; yea, as less than the very least of all thy mercies.

Have mercy on our aged friends; and as they are advancing in years, may they advance in humility and heavenly-mindedness. Lord, cleanse us and all our relatives from our sins. Let us not be less careful about the daily cleansing of our souls than the daily cleansing of our bodies. Every day we would come to Jesus, the fountain opened; every day we would come to the blood of sprinkling; every day we would come to the purifying spirit of God.

Lord, bless us all in the duties of this day: may we live as those who make the glory of God the great end of their lives; and may we live as those who consider the enjoyment of God as their greatest blessedness.

Mercifully hear our prayers, and cast all our sins into the sea of thy forgetfulness, for the sake of Jesus Christ our Lord. Amen.

FEAR NOT.

Arundel. Arabia. Oxford. C. M.

1 YE trembling souls! dismiss your fears;
Be mercy all your theme;
Mercy, which like a river flows
In one continued stream.

2 Fear not the powers of earth and hell;
God will these powers restrain;
His mighty arm their rage repel,
And make their efforts vain.

3 Fear not the want of outward good;
He will for his provide,
Grant them supplies of daily food,
And all they need beside.

4 Fear not that he will e'er forsake,
Or leave his work undone;
He's faithful to his promises,—
And faithful to his Son.

BENDOME.

1 THESSALONIANS III.

Grace and Confirmation of Believers.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you;

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

REFLECTIONS UPON 1 THESS. III.—Genuine believers are willing to submit to any inconvenience for the furtherance of the Gospel, and for the extension of the kingdom of Christ. They who willingly suffer for Christ's cause have much to comfort them: they know this, that no affliction can come upon them without their heavenly Father's permission, nor without his blessing. Believers are warned, that in this world they shall have tribulation; but they are refreshed with the promise, that when their tribulations on earth come to a close, it is their Father's good pleasure to give them the kingdom. Parents and ministers should exercise great and affectionate watchfulness over those who are committed to their care, seeing Satan, the great adversary, is exercising constant diligence to prevent the efficacy of the means of grace, and to accomplish the ruin of immortal souls. They who take a deep interest in the spiritual welfare of those who are committed to their tuition and guidance, are filled with great joy when they see the blossoms of a profession followed by the fruits of grace.

PRAYER.

GLORY to thy name, O God of salvation, that, though thou managest the immense concerns of the universe, thou still takest so kind and gracious an interest in the welfare of thy people, that thou art ever ready to hear their prayers, and give them grace to help in every time of need. We desire at this time to draw near unto thee in the name of Christ, and as children would draw near to their earthly parents, on whom their confidence and affections are placed. Holy Spirit, mercifully breathe upon us thy heavenly influence at this time.

We thank our God for all the blessings, temporal and spiritual, we have received this day from the fountain of Divine goodness. Graciously forgive the offences of the day, and let not our sins rise up against us in judgment to condemn us. Thy righteousness, O Jesus, is the only foundation of our hope, and the only ground of our confidence. Where can the sinner flee for safety but to thee, thou Lamb of God, thou Rock of ages? We implore the continuance of thy protecting care this night. May we and all our relatives retire to rest, enjoying an interest in the blessings of the covenant of grace, and encompassed by the arms of redeeming love. Preserve us, thou preserver of man; for in thee do we trust.

We seek the blessing of our God on the word we have now read, and on the sacred ordinance in which we are now engaged. O let blessings descend upon us, like rain upon the tender herb. And may all of us find that it is good to draw near to God.

God grant that each member of our family may be a partaker of grace. May we be established in the faith and comfort of the Gospel, not driven about with every wind of doctrine, or like the waves of the sea, driven by the wind and tossed. Give us not only the power of religion in strengthening our minds, but the joys of religion in comforting our hearts.

Deliver our dear children from the delusion of imagining that the pleasures of the world are superior to the pleasures of religion. Convince them that those pleasures which are agreeable to the carnal senses, are always dangerous to the soul and offensive to God.

Let not our aged friends be moved by their afflictions; but may they remember that thereunto they were appointed. May present sufferings carry on their thoughts to the heavenly state, where they shall for ever enjoy, through our Saviour's blood, the glorious delights of immortality.

Bless to us the ordinances of religion, and the labours of our minister. Let not the tempter prevail against us, and thus render his labour in vain. By our faith and love may we furnish the pleasing evidence that the ordinances of the sanctuary, the family, and the closet, are accompanied with the saving power of the Holy Ghost. May we ever value, seek, and enjoy the wise direction of God our Father and the Lord Jesus Christ. May all of us increase and abound in love one toward another, and toward all men. O stablish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Hear these our prayers, for the sake of our Divine and exalted Mediator, who is the brightness of the Father's glory, world without end. Amen.

THE GOD OF THUNDER.

Warrington. Forest Hill. Old 100th. Dresden. L. M.

1 O THE immense, the amazing height,
The boundless grandeur of our God!
Who treads the world beneath his feet,
And sways the nations with his nod!

2 He speaks; and lo! all nature shakes,
Heaven's everlasting pillars bow;
He rends the clouds with hideous cracks,
And shoots his fiery arrows through.

3 Well, let the nations start and fly
At the blue lightning's horrid glare,
Atheists and emperors shrink and die,
When flame and noise torment the air:

4 Let noise and flame confound the skies,
And drown the spacious realms below,
Yet will we sing the Thunderer's praise,
And send our loud hosannas through. WATTS.

JOB XL.

Job's Humility and God's Power.

MOREOVER the LORD answered Job, and said,
2 Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.
3 Then Job answered the LORD, and said,
4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
6 Then answered the LORD unto Job out of the whirlwind, and said,
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.
12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.
13 Hide them in the dust together; *and* bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.
15 Behold now behemoth, which I made with thee; he eateth grass as an ox.
18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*
20 Surely the mountains bring him forth food, where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.
23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.
24 He taketh it with his eyes: *his* nose pierceth through snares.

REFLECTIONS UPON JOB XL.—It is not only most presumptuous, but most perilous, to arraign the wisdom of God, or to call in question his mercy in connection with the arrangements of his providence. Truly, God is infinitely gracious in bearing with the provocations of men, and, let each one of us say, "in bearing with my provocations and numerous offences." "The voice of the Lord is powerful," and soon melts the heart into humility and penitence. If we are under the salutary influence of genuine contrition, we know and feel that we cannot answer for one of the thousands of our transgressions; and that if God should enter into judgment with us, we could not stand before him. Unspeakable privilege!—we can plead for pardon on the foundation of the atoning righteousness of Jesus, the great Surety, and exclaim, "O Lord, look not on us as we have sinned, but behold, O God our shield, and look upon the face of thine Anointed!"

PRAYER.

WHO can comprehend thy glory, O Lord our God? Thy greatness is infinite; all thy purposes are formed by wisdom which cannot possibly err, and therefore thy judgment can never be disannulled. Thine arm, O Lord, is almighty, and the power of archangels is only the power of a feeble moth compared with thine. Who can thunder with a voice like thine? Awful and overwhelming was thy thundering voice on mount Sinai, when thou didst deliver the law to Israel; and far more awful and overwhelming will be the thunders of thy power and of thy justice when thou shalt appear in the clouds of heaven to judge the world, and to assemble guilty nations before thy tribunal to receive their final doom.

Lord, affect the minds of our beloved children and servants with the prospects of that solemn day. When they hear the voice of thy thunder in the skies, may it remind them of the certain approach of that day when Christ shall come in the capacity of judge, and bring before his bar all that ever lived, or shall live, on the face of the earth.

O Lord, thou art decked with majesty and excellency, thou art arrayed with glory and beauty. May all of us be travelling to that heavenly world where we shall behold thy perfections unveiled, where we shall see God as he is, and where we shall witness the mediatorial glory of the Lamb in the midst of the throne. Give us the well-grounded hope of that blessed state; then our minds shall be supported under all the afflictions of life, and we shall look on death and sing with triumph, O death, where is thy sting? O grave, where is thy victory?

Lord, fill us with awe, when we think of the rage of thy wrath, which is directed against thine enemies, and in particular against the proud. Thou beholdest every one that is proud; thou seest his haughty purposes and lofty designs; thou dost observe the actions of his life, which show his rebellious opposition to thine authority and laws: but thou beholdest him as heaping up wrath, and preparing himself for the vials of thine indignation. Thou beholdest every one that is proud, and wilt abase him. Thou lookest on every one that is proud, and wilt bring him low; and thou wilt tread down the wicked in their place: thou wilt hide them in the dust together, and bind their faces in secret. Lord, give us humility, which is the pleasing mark of the favour of God; and deliver us from pride, which is the evident token of the displeasure of heaven.

Holy Spirit, inspire our minds with that humble penitence which inspired the mind of Job. Like him may we thus address the throne of God, and look for pardon through our Saviour's blood: Behold, we are vile; what shall we answer thee? We will lay our hand on our mouth. Once have we spoken; but we will not answer: yea, twice; but we will proceed no further. Blessed Jesus, cast the skirt of thy righteousness over us; then shall we be pardoned and accepted.

We thank our God for the mercies of the night. May we be preserved from all the temptations of this day, and be enabled to live as the children of God and the heirs of heaven. Graciously hear our prayers, for Jesus' sake, our exalted Surety. Amen.

HOPE IN THE MIDST OF MORTALITY.
Green Walk. Chatham. Westbury Leigh. P. M.

1 IF death my friend and me divide,
Thou dost not, Lord, my sorrow chide,
Or frown, my tears to see:
Restrained from passionate excess,
Thou biddest me mourn in calm distress
For them that rest in thee.

2 I feel a strong immortal hope,
Which bears my mournful spirit up
Beneath its mountain-load:
Redeemed from death, and grief, and pain,
I soon shall find my friend again
Within the arms of God. C. WESLEY.

1 THESSALONIANS IV.

Chastity, Holiness, and Love.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

REFLECTIONS UPON 1 THESS. IV.—Do we know the practice and the blessedness of walking in the way of saving faith and holy, filial obedience? If we are the possessors of grace, we are thankful for what we have received; but not satisfied with the degree of grace, being desirous to grow in grace and to abound in grace. Love to Christ manifests itself by love to his commandments. He said to his disciples "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." May each one of us possess this indispensable mark of love to the person of Christ, namely, love to the law of Christ. How important and beneficial it is constantly to war with the corruptions of our nature, to hold our bodily appetites in subjection, and to seek the Spirit, that they may never obtain over us the ascendancy! What a bright jewel is holiness! May this jewel shine in our persons and lives, and, at last, may we reach to the attainment of spotless purity in the heavenly mansions. All moral and spiritual excellences are concentrated in love. May love to the brethren glow in our bosom! Let it be our daily prayer that love may increase, and prevail, and reign throughout all the churches. Then will the sun of millennial blessedness illumine the whole earth, when Christian love shall prevail over the whole family of man.

PRAYER.

GRACIOUS Lord God, may the important truths we have now read deeply impress our minds with a sense of thy spotless holiness, and our own deformity, vileness, and sin. O what a mystery of grace and mercy, that such unholy beings should be found at the footstool and before the throne of God, who is so glorious in holiness, and so transcendent in his purity! Holy and reverend is thy name; and we would now adore and praise thee for thy spotless holiness, shining gloriously in all thy works, but shining with pre-eminent brightness in the person and Gospel of thy Son. Thou art great in Zion, and thou art high above all people. Let all the nations of the earth praise thy great and terrible name; for it is holy.

Give us grace to study to act in conformity to thy holy will, to obey thy holy laws, and diligently to observe thy holy ordinances. As obedient children, and as loving children, may we know how to walk and please God. We would not only pray, Thy will be done; but would pray, Teach us to know and practise what is the good, and perfect, and acceptable will of God. Lord, we confess and mourn over our disobedience; and we would adore and praise thee for thy forbearing kindness, in not destroying us in the midst of our iniquities.

Holy Spirit, graciously sanctify all the powers, desires, and affections of our minds; and may our bodies be consecrated to the honour and service of the Lord our God.

We pray for the sanctification of our children. We seek not for them worldly honours, but we seek for them the honours of piety and the imperishable ornaments of Divine purity.

Lord, we present our supplication for all those who are the slaves of the flesh, and who are lovers of pleasure more than lovers of God. O affect them with the awful thought, that their present imaginary delights are only preparing them for that world of misery where there is not so much as *one drop* of water to cool the tongue of the tormented prisoner. Lord, have mercy on them; deliver them from their delusive dream.

Sanctify to us the removal of departed relatives to the world of spirits; and particularly sanctify the death of such as lived with God on earth, and are now mingling with angels in heaven. May we rejoice in this, that, as Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. Almighty Saviour, who didst triumph over death and the grave, give us that faith which will enable us to say, in the triumphant accents of the Apostle, When Christ shall appear, we shall be caught up, together with those that remain, in the clouds, to meet the Lord in the air; and we shall be ever with the Lord. O teach us to comfort one another with these words, when weeping over the lifeless dust of those beloved relatives who have fallen asleep in Christ.

We thank our God for the mercies of the day, and we humbly commit ourselves to thy Divine care during the night. Hear us graciously, for the sake of our Lord and Saviour Jesus Christ. Amen.

THE BLESSEDNESS OF THE RIGHTEOUS.
Mehetabel. Waltham Abbey. Worksop. C. M.

1 THOUGH saints to sore distress are brought,
And wait and long complain,
Their cries shall not be still forgot,
Nor shall their hopes be vain.

2 Rise, great Redeemer, from thy seat,
To judge and save the poor;
Let nations tremble at thy feet,
And men prevail no more.

3 Thy thunder shall affright the proud,
And put their hearts to pain;
Make them confess that thou art God,
And they but feeble men. WATTS, *Ps. 9, p. 11.*

JOB XLII.

Job's Prosperity and Death.

THEN Job answered the LORD, and said,
2 I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.
3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.
5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
6 Wherefore I abhor *myself*, and repent in dust and ashes.
7 And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.
8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.
9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.
10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.
11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.
12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
13 He had also seven sons and three daughters.
14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.
15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.
16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.
17 So Job died, *being* old and full of days.

REFLECTIONS UPON JOB XLII.—The omniscience, omnipotence, and mercy of God, are sources of unspeakable comfort and encouragement to his ransomed children. They know that because he is omniscient, he is able to hear their prayers; because he is almighty, he is able to answer their prayers; and because of his love, he is willing to answer their prayers. Here, believers have reason to mourn over their ignorance and folly, but in heaven they shall know, even as they are known; and unerring wisdom shall for ever shine upon their understandings, like the brightness of a meridian sun. Our ears have heard the joyful sound: have we felt its saving influence? Have we seen Jesus by the eye of faith, and can we say with unfeigned sincerity and love, "He is all our salvation, and all our desire? Is our knowledge of God saving, and not speculative? Then we are clothed with humility, and, in penitential self-abasement, we fall prostrate at Jesus' feet. Job was unjustly accused by men, but he was mercifully justified by God: and if God justifies, who dare condemn? Amazing were the sufferings of Job, but amazing the prosperity which followed. Thus the humiliation of Christ, is followed by a glorious exaltation in the heavenly kingdom.

PRAYER.

OUR Father in heaven, we approach thee as our God in Christ. We adore thee, O Lord our God, in all the arrangements and operations of thy providence, which we acknowledge are sovereign, just, and good. We thank thee for the remarkable and animating account we have now read of the blessed interpositions of thy wise and gracious providence in behalf of thy servant Job, during the concluding part of his wonderful and eventful life. Thou art the Lord who preserveth the faithful. Lord, make us faithful; then we shall have the unspeakable advantage of the care and protection of thy special providence. We rejoice that thou, the Lord, never forsakest thy saints, but thou preservest them for ever. O make us thy saints: then we shall be preserved for ever, and at last obtain a place in those heavenly mansions, where the malignity of enemies shall never reach the blessed inhabitants.

O Lord, we adore thee as the almighty ruler; we know that thou canst do everything. Thou art omniscient; the hearts of all men are laid constantly open before thee, and no thought can be withholden from thee.

Ever preserve in the minds of our children and servants this important truth, that thou art not only the witness of their actions, but of their thoughts.

Remember not against us the careless and sinful words which have fallen from our lips; and forgive the rash and unguarded words we have uttered on subjects sacred and Divine. We have uttered what we understood not; yea, things too wonderful, which we knew not.

Glory to our God for the revelation thou hast given of thy nature, glory, and grace. Praise to our God for the account which is given us of the great Messiah, the Saviour of men, the brightness of the Father's glory, and the express image of the Father's person. O Jesus, we would rejoice that we have heard of thee by the hearing of the ear, in the preaching of the everlasting Gospel. Lord, grant that we may hear of thee by the hearing of faith; and with the eye of faith may we see thy loveliness, glory, fulness and grace. May we obtain a sight of thee in thine offices, relations, and blessings, as a Saviour infinitely suited to the poor sinner's case. Above all, may we obtain a sight of thee as our Saviour; then we shall say with thy servant of old, We have heard of thee by the hearing of the ear, but now our eye seeth thee.

Like Job, may all our clouds disappear before we enter into the Jordan of death. Whether we die at an early period, or advanced in years, may we die under the smiles of God, and in the arms of Christ.

We thank God for the mercies of the past night; and we supplicate the presence and assistance of God's spirit during the whole of this day. Graciously hear our prayers and forgive our sins, through the merits of our Lord Jesus Christ Amen.

INWARD RELIGION.

Melody. Warwick. Ann's. C. M.

1 RELIGION is the chief concern
Of mortals here below:
May I its great importance learn,
Its sovereign virtue know!

2 More needful this than glittering wealth,
Or aught the world bestows;
Not reputation, food, or health,
Can give us such repose.

3 Religion should our thoughts engage
Amidst our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb. FAWCETT.

1 THESSALONIANS V.

Holy Counsels.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

REFLECTIONS UPON 1 THESS. V.—As all things are known to Jesus, our Saviour and God, we have no reason to be perplexed about futurity and its events. The arrival of death is often sudden, and the time uncertain. In this we see the wisdom of God, as this forms a solemn and urgent reason to be always watching and ready for our Saviour's call. At whatever time we may hear our Saviour's voice, may we have our loins girt about, and our lamps burning, and ourselves prepared and waiting for the coming and call of our Lord. What a difference betwixt the state of nature and the state of grace! The former is the dark night of sin, bondage, misery, and death; the latter is the blessed day of holiness, liberty, happiness, and life. A state of nature is marked by lethargy, indifference, and unconcern; a state of grace is distinguished by zeal, activity, freedom from fleshly lusts, and holy heroism in fighting the good fight of faith. They who die in a state of nature, are made for ever the objects of God's wrath; they who die in a state of grace, shall be for ever the objects of Jehovah's love. Here they live with Christ on earth, in the enjoyment of his fellowship and smiles; and hereafter they shall live for ever with Christ in heaven, to behold his glory and sing his praise.

PRAYER.

O LORD our God, thou art the God of peace, who brought again from the dead the Lord Jesus, the great shepherd of the sheep. May the God of peace sanctify us wholly; and may our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Lord, we acknowledge our weakness and infirmity. We can neither preserve ourselves from danger nor from sin. We praise thee that, as thou hast said to Jacob, thou dost also promise to all thy people: Behold I am with thee, and will keep thee in all places whither thou goest, and I will not leave thee. Agreeably to the blessing with which the Old Testament Church was blessed, we pray that as a family thou wouldst bless us and keep us. Make thy face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us and give us peace.

What shall we render to the Lord for the mercies of the past day and the past week! Gracious God, accept the humble tribute of our thankfulness and praise. We seek the watchful care of our Father in heaven this night. May we and all our relatives be in thy holy keeping. Lord, keep us as the apple of thine eye. On the morning of another Sabbath may we rise invigorated and refreshed. May our bodies be blessed with health, and may our minds be enriched with grace. By the blessed influences of the Holy Spirit may the congregation and our minister enter upon the solemnities of the day, filled with love to Christ, compassion for souls, and concern for the prosperity of Immanuel's kingdom. Bless the sacred and seasonable counsels we have now read. Prepare us for the day of the Lord, which will come as a thief in the night.

May our dear children be spared to a good old age, the ornaments of the Gospel. But whether they shall be removed in early days or in advanced years, O that they may be ready and waiting for the coming of their Lord.

Such of our dear relatives as are living in the service of fleshly lusts, or more especially under the alarming sway of the sin of drunkenness, by thine almighty grace deliver them from their present perilous situation.

Let all of us who profess to be the children of the day of grace be examples to all around. Teach us to be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. May the remembrance of the death of Christ powerfully persuade us to seek after that holiness, without which no man shall see the Lord. O give us the pure joys of religion, and enable us to rejoice evermore. Pour out upon us a spirit of prayer; and may we, from love to prayer, daily and constantly send up to heaven the earnest aspirations of our souls. O hear us, for Jesus' sake. And may the grace of our Lord Jesus Christ be with us all. Amen.

THE SEAMAN'S SONG.

Downsdale. Peter's. Marks. L. M.

1 WOULD you behold the works of God,
His wonders in the world abroad,
Go with the mariners, and trace
The unknown regions of the seas.

2 They leave their native shores behind,
And seize the favour of the wind,
Till God command, and tempests rise,
That heave the ocean to the skies.

3 When land is far, and death is nigh,
Lost to all hope, to God they cry;
His mercy hears their loud address,
And sends salvation in distress.

4 O may the sons of men record
The wondrous praises of the Lord!
Let them their private offerings bring,
And in the church his glory sing.

WATTS, *Ps.* 107, *p. IV.*

PSALM CVII.

Dangers of the Sea.

O GIVE thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

REFLECTIONS UPON PSALM CVII.—When we think of Christ as the Fountain of goodness, and on the streams of blessings which flow from this Fountain, what reason we have for songs of thanksgiving and praise! The saints are Christ's redeemed people; and the love which moved him to become their Redeemer, and the price which he gave for their redemption, will be the burden of their songs for ever and ever. When the redeemed family shall be completed, and when all its members shall assemble before the heavenly throne, it will appear an assembly which no man can number, out of all nations, and tongues, and people, and languages. Who can conceive the sweetness of their music, and the rapturous melody of their songs, when they shall unite in one vast chorus to shout the praises of God and the Lamb! May we be found among the redeemed of God on earth in the ranks of the church militant, then we shall at last form a part of the church triumphant in the New Jerusalem, the city of the Great King!

PRAYER.

GLORY to the Father, Son, and Holy Ghost, that we have been spared to another Sabbath-day, to approach the throne of grace in Jesus' name, and to adore the God of salvation. Thy mercy, O Lord, is infinite like thyself: thy mercy is higher than the heavens; thy mercy endureth for ever; thy mercy flows to sinful men through the channel of the Saviour's blood. O teach us to give thanks unto the Lord, who is good. Let the redeemed of the Lord, whom he hath redeemed out of the hand of their enemies, give thanks unto the Lord, for he is good; for his mercy endureth for ever.

O Lord, thou art the Creator of the sea, and thou didst form the waters of the vast ocean. Thou hast gathered the waters of the sea together as an heap, and thou layest up the depth in storehouses. The sea is thine, thou didst make it, and thine hand formed the dry land. Thou didst prepare the heavens, and set a compass upon the face of the deep. Thou hast given to the sea his decree, that the waters should not pass thy commandment. Thou knowest every drop of water of which the vast ocean consists, and thou dost measure the waters in the hollow of thine hand.

While thou art wonderful as a creating God, we rejoice thy perfections have shone with far more glory as a redeeming God. Thy goodness is every day most abundantly displayed in providence, in supplying the wants of every living thing. But we rejoice that, in the great scheme of redemption through our Saviour's death, thou hast furnished the most pre-eminent manifestations of thy glorious attributes. When we think of thy love flowing to a ruined world through the mediation of thy well-beloved Son—when we think of the astonishing change accomplished in the situation of those who are preserved from the stormy sea of Divine wrath—when we think of the glorious heaven to which they shall be exalted, where they shall dwell and reign with Christ for ever and ever, may our hearts be tuned to celebrate the praises of a redeeming God, and may we join with the Psalmist, and say, Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

We pray, gracious God, for the multitudes of our fellow-creatures who go down to the sea in ships, who do business in mighty waters, and who see the works of the Lord, and his wonders in the deep. Let a spirit of prayer descend upon them. When they think of the storms of the sea, may they remember the storms of Divine wrath which Jesus bore, and may they flee to him from the avenging ire of God, which will pursue and overtake those who die his obstinate and impenitent enemies.

Prepare us, and all thy churches and ministers, for the solemnities of this day. May we be in the spirit on the Lord's day.

Teach our children and servants to believe that the wrath of God is infinitely more dreadful than the raging of the sea. Enable them to flee to Jesus, the only refuge.

Lord, hear our prayers, for the Mediator's sake. Amen.

Our Father which art in heaven, &c.

CHRIST'S KINGDOM AND PRIESTHOOD.

Bethel New. Carr's Lane. Oxford. C. M.

1 JESUS, our Lord, ascend thy throne,
And near the Father sit;
In Zion shall thy power be known,
And make thy foes submit.

2 What wonders shall thy Gospel do!
Thy converts shall surpass
The numerous drops of morning dew,
And own thy sovereign grace.

3 God hath pronounced a firm decree,
Nor changes what he swore;
Eternal shall thy priesthood be,
When Aaron is no more.

WATTS, *Ps.* 110.

PSALM CX.

Christ's Offices.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

PSALM CXI.

Reasons for Praise.

PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever.

REFLECTIONS UPON PSALMS CX., CXI.—Unspeakable must have been the delight of David's heart when, by prophetic inspiration, he foresaw the future government, triumphs, and glory of the Messiah, who should descend from him after the flesh. Great wonders were effected by means of the rod of Moses; but infinitely greater by the Gospel-rod of Jesus. It is profitable seriously to inquire, Are our hearts subdued by grace Divine? Are we adorned with the beauty of holiness? Is Christ's comeliness put upon us? Have our souls been refreshed by the dew of the influences of the spirit of Christ? What joy is diffused through the believer's heart when he contemplates, in the exercise of appropriating faith, his interest in the boundless merit of Christ's righteousness, and in the eternal efficacy of the intercession of Christ! How wonderful are the works of creation, providence, and redemption, which shall furnish matter of sweetest praise to the saints of God for ever and ever! If our hearts are now sacred temples, consecrated to the service and worship of God and the Lamb, it is a satisfying evidence that we shall form a part of the innumerable company in heaven, whose hearts shall be for ever tuned to celebrate the praises of the God of salvation. May the Holy Spirit make our hearts such sacred, consecrated temples; then we shall commence on earth that delightful employment which shall for ever engage our minds in heaven; then we shall have the delightful foretaste of those pure and refined joys which shall constitute our eternal inheritance above.

PRAYER.

O LORD our God, we desire to approach thy throne with the voice of thanksgiving and praise, and in the name of our glorified Redeemer. Glory to thy name for thy sanctuary and the ordinances of thy day. Praise to thy name for the assistance given to thy ministers and people; but more especially for the benefit which has attended the preaching of the Word. We thank thee for all the edification and comfort thy people have derived from the ministrations of the sanctuary; and we praise thee for all those instances of conversion which have taken place throughout the Christian world.

O Lord, thy works are great, and sought out of all those who take pleasure therein. Thy redeeming work is the most wonderful of all thy works; this thy gracious work is honourable and glorious, and thy righteousness endureth for ever. O cause this great work of salvation to be made known through all the earth, and make this most blessed and wonderful work to be remembered among all nations. As a family may we never forget the great work of redemption, and may we never forget the death and sufferings of Christ, the wondrous means by which this great work was effected, by which the perfections of God were glorified, and the salvation of man accomplished.

We acknowledge and praise thee, O Jesus, as the eternal and essential and only-begotten Son of God. As God thy glory is essential, but as Mediator thou hast purchased the most distinguished honours. Thou holdest the most elevated station, and thou fillest the most exalted throne in the heaven of heavens. Thou art seated at thy Father's right hand, and from thy lofty eminence thou shalt see the overthrow of all thine enemies, and all thy foes made thy footstool. Blessed Jesus, may we long to see thee in thy glory above. Here may we see thee by the eye of faith; and at death may we be admitted to heaven, where we shall see thee as thou art, where we shall behold thee face to face.

We thank thee for the glorious Gospel, which is the rod of the Redeemer's strength. We praise thee for all that has been effected by means of this rod; and that wonders have been performed by this rod far exceeding the wonders which were accomplished by the rod of Moses. To us and to all our relatives may it prove the rod of the Redeemer's strength.

Lord, subdue and destroy the enmity of the hearts of men against Christ. Let this promise be fulfilled most extensively among the nations, and wherever the Gospel is proclaimed: Thy people shall be willing in the day of thy power.

Make our dear children the willing subjects of thy grace; and may they feel the saving influence of a preached Gospel, which is the rod of a Saviour's gracious strength. May our servants trust in Jesus as their atoning priest, and submit to him as their loving king.

Divine Saviour, we acknowledge thee in thine eternal priesthood. Thou art a priest for ever after the order of Melchizedek. Now we would receive thee as our Prophet, Priest, and King.

Into thy kind arms we commit ourselves this night. O hear our prayers, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

CHRIST'S INVITATIONS RECEIVED OR REJECTED.
Sherbourn. Elgadon. Wareham. L. M.

1 THUS saith the wisdom of the Lord,
Blessed is the man that hears my word,
Keeps daily watch before my gates,
And at my feet for mercy waits.
2 The soul that seeks me shall obtain
Immortal wealth, and heavenly gain:
Immortal life is his reward,
Life, and the favour of the Lord.
3 But the vile wretch that flies from me
Doth his own soul an injury;
Fools that against my grace rebel
Seek death, and love the road to hell. WATTS, 93, *B. V.*

PROVERBS I.

Calls of Wisdom.

THE proverbs of Solomon the son of David, the king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

REFLECTIONS UPON PROV. I.—Blessed is the man who sees that in this work of wisdom a greater than Solomon is here—even Jesus, the root and offspring. May it ever be the chief ambition of my heart to obtain wisdom and understanding; ornaments which will flourish in unfading beauty when the crowns of kings are buried in the dust. How precious is this Bible, which by the Holy Spirit gives wisdom to the young, the inexperienced, and foolish! Surely that young man shall safely escape the snares of a tempting world, who takes its proverbs, its maxims, its precepts, as a lamp to his feet and a light unto his paths. While others listen to the words of folly, may our ears be ever open to hearken to the words of wisdom; and while others seek after perishing pleasures, may we attain to wise counsels. Surely there can be no wisdom without the fear of God! Have we submitted ourselves to the tuition of Jesus, who alone can teach the fear of the Lord, and instruct in those lessons of wisdom which will be followed with the glories of immortality? Let us never trifle with the invitations of mercy, seeing that rejected offers of grace may be succeeded by the heaviest judgments inflicted by offended justice.

PRAYER.

O LORD our God, thou art the only wise God. Thou art mighty in strength and in wisdom. Wherever we turn our eyes in thy vast creation, whether we view objects of the greatest magnitude, or creatures of the smallest and the feeblest form, we have reason with the Psalmist to exclaim, in wonder and adoration, O Lord, how manifold are thy works! in wisdom hast thou made them all. But we have infinite cause of thankfulness and praise, that thou hast given the richest displays of thy wisdom in the great plan of redemption by the incarnation and death of thine only Son. In this most blessed scheme thou hast abounded towards us in all wisdom and prudence. In thy person and righteousness, O Jesus, has been made known the manifold wisdom of God.

Gracious God, we acknowledge with humility that our first father, Adam, has left us his descendants a legacy of ignorance and folly. At first we were formed after thine image, in knowledge as well as in holiness; but alas! we are now resembling the image of our covenant head in ignorance, folly, and sin.

We thank our God for the means of instruction yesterday enjoyed. May the light which shone around us in the preaching of the Gospel shine within us by the enlightening influence of the Holy Spirit.

Suffer not the minds of our dear children, or of our servants, to be retained in darkness by Satan, the god of this world. Holy Spirit, take the Word read and preached, and may it fill their souls with the saving light of spiritual day.

We thank thee, O Lord, for thy holy Word, by which, accompanied by the power of thy Spirit, saving light has been communicated to the minds of myriads. We thank thee for that sacred book, which thou hast promised to employ as the glorious mean of enlightening the world. We praise thee for the book of Divine proverbs, part of which we have now read. Teach all, and particularly the rising race, to follow the wise and practical counsels which this portion of the Bible contains. Preserve the rising race from disobedience to parents; and do thou incline their hearts to hear the instruction of their father, and not to forsake the law of their mother. Impress their minds with a sense of the blessedness and honour which accompany filial love and obedience. Convince them that it will be an ornament of grace unto their head, and chains around their neck.

Gracious God, we praise thee for the calls of wisdom, and the invitations of mercy, we have now read. God, enable us to accept those gracious invitations. Lord, enable us to turn at thy reproof, and receive from Christ's hand his righteousness as the foundation of our hope, and his laws as the rule of our life.

Lord, have mercy on Gospel despisers, particularly such as are related to us by the ties of nature and of blood. O convince them that a continued and impenitent rejection of Christ must be followed by the miseries of hell.

We thank thee for the mercies of the night, and implore thy blessing to rest upon us this day. Mercifully hear our supplications, and forgive our sins, for the Redeemer's sake. Amen.

CHRIST'S REIGN.

Kerswell. Craven Chapel. James'. C. M.

1 WHY did the nations join to slay
The Lord's anointed Son?
Why did they cast his laws away,
And tread his Gospel down?

2 The Lord that sits above the skies,
Derides their rage below:
He speaks with vengeance in his eyes,
And strikes their spirits through.

3 I call him my eternal Son,
And raise him from the dead;
I make my holy hill his throne,
And wide his kingdom spread.

4 Ask me, my Son, and then enjoy
The utmost heathen lands:
Thy rod of iron shall destroy
The rebel that withstands.

WATTS, *Ps.* 2.

2 THESSALONIANS I.

Blessedness of Christ's Friends, and the destruction of his Foes.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

REFLECTIONS UPON 2 THESS. I.—Sacred, intimate, inseparable, and eternal, is the union subsisting betwixt Christ and his Church: he is in them, and they are in him. How encouraging to his disciples were the following words, which he addressed to them a short while before his death: "At that day ye shall know that I am in the Father, and ye in me, and I in you." Let us think with admiration on God, the God of salvation, the overflowing fountain of mercy, whence blessings flow infinitely sufficient for all the redeemed on earth, and for all the glorified saints in heaven, throughout the endless ages of eternity. Holy parents look with peculiar delight upon their beloved offspring when they are growing in grace; holy ministers are filled with peculiar emotions of thankfulness and joy when they look upon the churches committed to their care, and see that they resemble fruitful vineyards, well-watered gardens, and fields which the Lord hath blessed. O may the spiritual prosperity and fruitfulness of our families be near our hearts, and may our prayers be incessant and earnest, that the Holy Spirit by his influences may blow upon them; then the fragrant spices will flow out; then Christ will "come into his gardens, and eat his pleasant fruit."

PRAYER.

GLORIOUS Lord God, sanctify the solemn and affecting truths we have now read; and, duly impressed with their importance, we would now draw near in the name of Christ, to present our evening prayer. With thy servant, may all of us have reason to say, It is good for us to draw near to God. Holy Spirit, enable us, in the exercise of a lively faith, to draw near to God; and O may we find the fulfilment of that promise, If ye draw nigh to God, he will draw nigh to you.

We present our tribute of praise for the temporal and spiritual mercies we have this day received. May the sins and infirmities with which we are chargeable be forgiven, and the pollutions of our souls washed away by the Saviour's blood. We seek the fatherly protection of our God and Saviour this night. May we confidently believe that, when awake or asleep, we are encompassed with the gracious arms of our redeeming God. This blessing we supplicate, not only for ourselves, but for all in whom we are interested and to whom we are related. May our relation be spiritual as well as natural; then our bond of union shall not be destroyed by death, but continue through endless ages, amid the joyful blessedness of heaven.

We acknowledge thee, O Lord, as our God and Father. As an evidence that we are thy children, may grace be unto us, and peace from God our Father, and from the Lord Jesus Christ. Jesus, thou Divine head of thy Church, thou blessed fountain of all grace, give us, we humbly pray, a lively faith in thee, and in all the doctrines and promises of the everlasting Gospel. Grant that we may not only possess faith, but may our faith grow exceedingly; and may our love toward each other abound. In all the tribulations we are called to endure, may we be invigorated with patience and faith, believing that by an interest in the righteousness of Christ, and by the sanctifying influences of the Holy Spirit, we shall be counted worthy of the kingdom of God. In the midst of all the troubles of life, may we be comforted with the animating prospect of that rest which remains for the people of God, and which shall be enjoyed in the fullest and most glorious extent when Christ shall be revealed from heaven with his mighty angels.

O that our fellowship with our beloved children may not be confined to the present life. Give them grace to receive Jesus as their Saviour and Lord; then we shall have the pleasing hope of living together through eternity in heaven.

Lord Jesus, look with mercy on thine hardened and impenitent foes. Bring them under the preaching of thy Gospel, and persuade them to lay down their weapons of rebellion, and no longer to continue the presumptuous struggle of fighting against Christ, and resisting the invitations of his Gospel. O affect them with the thought that, if they will not submit to thee as a Saviour, thou wilt appear against them as a destroyer, and take vengeance on all who know not God, and obey not the Gospel of his Son.

Mercifully hear the prayers and forgive the sins of thine unworthy petitioners, for Jesus' sake, our great Intercessor. Amen.

CHRIST OUR WISDOM.

Bradley. Charity. Winchester. L. M.

1 BURIED in shadows of the night
We lie till Christ restores the light;
Wisdom descends to heal the blind,
And chase the darkness of the mind.

2 Our guilty souls are drowned in tears
Till his atoning blood appears;
Then we awake from deep distress,
And sing, The Lord our righteousness.

3 Our very frame is mixed with sin,
His Spirit makes our natures clean;
Such virtues from his sufferings flow,
At once to cleanse and pardon too.

4 Jesus beholds where Satan reigns,
Binding his slaves in heavy chains;
He sets the prisoners free, and breaks
The iron bondage from our necks.

WATTS, 97, *B. 1.*

PROVERBS III.

Wisdom.

MY son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

REFLECTIONS UPON PROV. III.—Blessed are those memories which are stored with Divine truth, and blessed is that heart on which the laws of heaven are inscribed by the power of the Holy Ghost. Religion not only brings from her treasures blessings for the soul, but often prevents the body from becoming the victim of disease; yea, even prolongs the life to a good old age. O how blessed is that long life which is adorned by the graces of piety, and which is sweetened by the consolations of religion! While the vain seek after the foolish ornaments of dress, let it be my desire to bind mercy and truth around my neck; then I shall be enriched by attainments which will survive the ruins of the grave, and shine like the brightness of the firmament for ever and ever. Rich is that man who is endued with those virtues and graces which not only secure the favour of the good and wise, but meet with the smiles and acceptance of God. Alas! because of the impiety of those who seek happiness in folly! Let Divine wisdom be my guide; then shall I be led to drink the waters of salvation, and be conducted at last to a celestial paradise, where grows the tree of life in all the beauty of eternal luxuriance.

PRAYER.

GLORIOUS Jehovah and God of salvation, thou art the only wise God, and with the piercing eye of thine omniscience thou dost behold every creature in thy vast dominions, and art perfectly acquainted with every particle of matter composing thy glorious universe. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are thy judgments, and thy ways past finding out!

Divine Saviour, we adore thee as the wisdom of God. As God, equal with the Father and the Holy Spirit, thou art possessed of essential and uncreated wisdom; and as Mediator the spirit of the Most High doth rest upon thee, as a spirit of knowledge, of wisdom, and understanding. Even in the days of thy humbled humanity thou didst furnish many evidences of thine omniscience. Thou didst manifest a perfect knowledge of the thoughts of men. Thou hast a perfect and comprehensive knowledge of thine eternal Father. No man knoweth the Father, save the Son, and he to whom the Son will reveal him.

To thee, O Jesus, our Mediator and Lord, we come for wisdom. May Christ be made of God unto us wisdom. In thee are hidden, O Immanuel, the treasures of wisdom and of knowledge; and may we receive, out of the treasures of thy wisdom, that saving intelligence and light by which we shall be led into Divine truth, and by which we shall be guided with honour and with safety to those heavenly regions where we shall for ever behold, and admire, and enjoy, the glory of thy Divine person.

We thank thee for the mercies of the night, and for the opportunity now enjoyed of approaching the mercy-seat, and casting ourselves upon the Divine and fatherly protection of the Lord our God. Watch over us this day, and may that promise be accomplished in our experience: I will guide thee with mine eye.

Bless to us the sacred and seasonable truths we have now read. We thank thee for thy wise and holy laws. Teach us to love them as the expression of thy will, and give us grace diligently to obey them. Suffer us not to place any dependence on our obedience as a ground of pardon and acceptance. Preserve us from the folly of going about to establish our own righteousness, not submitting to the righteousness of Christ. Lord, give us saving, sanctifying, practical wisdom.

Convince our dear children and domestics of the infinite importance, benefit, and blessedness of Divine wisdom. O Jesus, take them into thy school; then shall they learn invaluable lessons for time and eternity.

Have mercy on our aged friends. Thou hast given them the experience of years: O give them the wisdom of salvation. Have mercy on the aged who are living in the folly of sin. Before their short life terminates, O do thou open their eyes to see the infinite importance of Divine things; and may they lay hold on wisdom, which is a tree of life to all that receive it.

Graciously hear our prayers and forgive our sins, for Jesus' sake, thy Son and our Advocate. Amen.

PRAISE FOR SALVATION.

Harmony. Ignatius. Sussex. Hanover. P. M.

1 OUR Saviour alone, the Lord, let us bless,
Who reigns on his throne the prince of our peace;
Who evermore saves us by shedding his blood;
All hail, holy Jesus, our Lord and our God.

2 We thankfully sing thy glory and praise,
Thou merciful spring of pity and grace;
Thy kindness for ever to men we will tell,
And say, Our dear Saviour redeems us from hell!

3 Preserve us in love while here we abide:
O never remove thy presence, nor hide
Thy glorious salvation, till each of us see
With joy the blessed vision completed in thee. AXON.

2 THESSALONIANS II.

Antichrist and Salvation.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be condemned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

REFLECTIONS UPON 2 THESS. II.—When the graces of the Spirit are in lively exercise, the prospect of Christ's glorious appearance at the judgment-day fills the heart of the believer with confidence and joy. And abundant reason he has to rejoice: for then he shall be acknowledged and acquitted before an assembled universe by the Judge of all; then he shall sit upon the right hand of him who controls the destinies of the countless myriads of his intelligent subjects; then the following sentence will be pronounced on all the redeemed multitude, and which all their enemies shall hear distinctly with envy and disappointment, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O what extraordinary events shall take place in our world before the arrival of that day, that august, that solemn day! Already, as foretold, men bearing the name of Christ, and declaring themselves the depositories of the Word of God, and the oracles of Divine truth, have usurped honours and claimed titles due to Christ alone. Already the mystery of iniquity has appeared; for ages it has darkened the firmament of the Church. But that mystery shall pass away like a cloud—like a dream—like a vision of the night. The darkness which has long hovered over the nations shall be removed, and exchanged for the bright shining of a glorious millennial day. Let us earnestly pray for the arrival of that period of holiness, blessedness, and peace.

PRAYER.

O LORD our God, at the close of another day, and after the gracious protection and kindness we have received, we desire, with gratitude and joy, to draw near unto thee as the hope of Israel, and the Saviour thereof in the day of trouble. There is no Saviour beside thee. Thou who art the living God, art the Saviour of all men, and especially of them who believe.

Lord, we confess our sinfulness and unworthiness. We have not been sufficiently impressed with Divine truth; and the predictions of a judgment-day, and the future appearance of Christ, have failed to produce on our minds those solemn and practical effects which our hearts and lives ought to have exhibited. We are greatly chargeable with insensibility of heart. Lord, deliver us from this dangerous malady, and may we feel more than ever the importance of Divine things, the value of the soul, and the necessity of an interest in the righteousness of Christ, without which we can never obtain an honourable and blessed acquittal at the judgment-day. Lord, give us that faith in Christ, that confidence in God as our Father, and those assured hopes of heaven as our home, which will enable us to meditate on the coming of Christ with emotions of joy and not of terror.

We adore thee, O Lord, in all thy mysterious dealings, in permitting the opposition which has been made in various ages to thy Church. We bless thee that this opposition has been clearly foretold. Gracious King of Zion, thou hast wise reasons for permitting the antichrist of superstition, of idolatry, of error, of temporal aggrandisement, of pride, of worldly policy and persecution, to assail thy Church. Even so, Father, for so it seemeth good in thy sight. Glory to thy great name that these various formidable appearances of antichrist shall not continue, and that there is a day approaching when all these forms shall be consumed with the breath of thy mouth and the brightness of thy coming. Lord, hasten that blessed day.

Suffer not our children to join the ranks of those who are professedly opposed to the Gospel and the Church of Christ. God forbid that they should bring upon themselves the dreadful doom of the enemies of Christ.

Impress our minds, O Lord, deeply with the thought, that every unbeliever is an *antichrist*. Prevent any of us from falling into the delusion, that to believe or not to believe is a mere matter of indifference, and not affecting our eternal safety; seeing thou hast said that they shall be condemned who believe not the truth, but take pleasure in unrighteousness. That God may be honoured, and that such a calamity may be prevented, may all of us, and all our relatives, be effectually called by the Gospel to the obtaining of the glory of our Lord Jesus Christ.

Mercifully watch over us this night, hear our imperfect prayers; and may God, even our Father who hath loved us, comfort our hearts, and establish us in every good word and work. Bless this sacred ordinance and forgive our sins, for Jesus' sake. Amen.

CORRUPT NATURE FROM ADAM.

Colchester. Chadwell. Liverpool. C. M.

1 BLESSED with the joy of innocence
Adam, our father, stood,
Till he debased his soul to sense,
And ate the unlawful food.

2 Now we are born a sensual race,
To sinful joys inclined;
Reason has lost its native place,
And flesh enslaves the mind.

3 While flesh, and sense, and passion reigns,
Sin is the sweetest good:
We fancy music in our chains,
And so forget the load.

4 Great God, renew our ruined frame,
Our broken powers restore,
Inspire us with a heavenly flame,
And flesh shall reign no more.

WATTS, 128, *B. II.*

PROVERBS V.

The Foolish Woman.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death, her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

REFLECTIONS UPON PROV. V.—It is well not only to admire the intrinsic excellence of gracious wisdom, but highly to value the unspeakable blessings which follow in its train. How desirable is that Divine friend whose counsels preserve the young from those delusive snares of youthful lusts, which have done greater havoc among the sons of men than the cruelty of war or the ravages of pestilence! Let *daughters* commit themselves to the care of Christ, then they shall be preserved from the foulest blots which can degrade the reputation or deface the beauty of the soul; and let *sons* surrender their hearts to Christ, then they shall not be left to fall before the temptations of the strange woman, whose feet go down to death, and whose steps take hold of hell. How short-lived, how unprofitable, how unsatisfying, yea, how destructive, are the pleasures of sin! The wages of sin is death. O how miserable the life of the wicked!—he is held by the cords of his sins. And how affecting his death!—he dies without wisdom, and under the load of unpardoned guilt. Great is the infatuation of those who are determined on seeking after carnal, earthly, unhallowed pleasures. They are deliberately binding themselves with fetters, the badges of an ignoble captivity. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him."

PRAYER.

O LORD, our God and Father, thou art infinitely and inconceivably holy. Thou art not a God that hast pleasure in wickedness, neither shall evil dwell with thee. Thou canst not be tempted with evil, neither temptest thou any man. Thy name is holy; holy and reverend is thy name. Thy throne is holy; thou sittest upon the throne of thy holiness. Thy heaven is holy; and thou wilt hear the prayers of thy people from thy holy heaven and thou wilt deliver them from their enemies by the saving strength of thy right hand.

We acknowledge that we were made at first holy beings, pure and spotless like thyself; but, alas! our whole race is defiled and debased by sin. The whole head is sick, the whole heart is faint. The defilement of sin is ancient; and we confess that it is as extensive and wide as the habitations of men.

Bless to us, Holy Spirit, the very humiliating account we have now read of those who are the subjects of sin and the slaves of lust. Truly the gold has become dim, and the most fine gold changed. We lament, O Lord, with shame and confusion, that so many of that part of our species formed to reflect the brightest virtues, and to display the most comely excellences, are so debased by sin and infatuated by lust, as deliberately to form plans for leading astray multitudes of the rising race, and ultimately conducting them to temporal ruin and to eternal destruction. Convince the young and rising race of the unspeakable danger of listening to the voice of temptation. May they feel convinced that the lips of the alluring and tempting flatterer, though they drop as the honeycomb, will in the end prove more bitter than wormwood, yea, sharp as a two-edged sword. O preserve them from those tempters whose feet go down to death, and whose steps take hold on hell.

Blessed Saviour, may we never have reason to mourn and weep over any of our dear children, for having become the voluntary victims of that unhallowed pleasure which, if not repented of, is invariably followed by the alarming miseries of hell. O God, prevent such a doom!

We confess, O Lord, the strong desires of our heart after forbidden and sinful pleasures. We lay our diseased souls at thy feet; Lord, heal us. Look down upon our corrupted desires, our fleshly passions, our debasing lusts, and destroy them before our eyes. Those enemies which have murdered myriads, O suffer them not to destroy us. Give us thy Spirit; fill our hearts with thy grace; then shall we triumph over all our lusts, and at last be presented by our Divine Redeemer pure and spotless before the throne of our heavenly King.

Have mercy on all who are the slaves of lusts and the voluntary servants of Satan. Lord, convert them by thy grace, and may the day never arrive when they shall mourn at the last, and say, Our flesh and body are consumed, and our souls are lost for ever.

We thank our God for the mercies of the night, and that we have now been permitted to approach the throne of God. In all we do this day, teach us to seek the honour of thy name; and in the strength of grace to resist every temptation. All we supplicate is for the sake of Christ, to whom be ascribed glory, honour, and power, now and ever. Amen.

SAINT INDEED.
Prep. Wiltshire New. Michael's. C. M.

1 HAPPY the man whose cautious steps
Still keep the golden mean;
Whose life, by wisdom's rules well formed,
Declares a conscience clean.

2 To sect or party his large soul
Disdains to be confined:
The good he loves of every name,
And prays for all mankind.

3 Pure is his zeal, the offspring fair
Of truth and heavenly love;
The bigot's rage can never dwell
Where rests the peaceful dove.

4 Not on the world his heart is set,
His treasure is above;
Nothing beneath the sovereign good
Can claim his highest love. NEEDHAM.

2 THESSALONIANS III.

The Apostle's wise Counsels.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

REFLECTIONS UPON 2 THESS. III.—The success of the Gospel is always preceded and accompanied by fervent prayer. The Psalmist was deeply and powerfully impressed with this truth, when he said and sung, "Pray for the peace of Jerusalem; they shall prosper that love thee," and "Prayer shall be made for him continually, and daily shall he be praised." Men who oppose the progress of the truth, are the servants of the wicked one; they are animated by his spirit, and, if mercy prevent not, they must be sharers with him in his endless infamy and eternal woe. Such is the power God has given to the devout and believing prayers of his people, that all human impediments in the way of the progress of Divine truth shall be removed; and though lofty as the hills, shall be levelled with the dust. God's mercy and faithfulness are to his people, "the munition of rocks." This is the security of their continuance in a state of grace, and of their introduction at last into a state of glory. Mercy is abundant in the promises of spiritual blessings; and faithfulness gives the believer the assured confidence that all these promises shall be amply and honourably fulfilled. May such promises be our inheritance, the ground of our faith, the foundation of our hope, and the fountain of our joy!

PRAYER.

FATHER of mercies, thou art the faithful God, and thou wilt not allow one word thou hast promised to fall to the ground. Thou art a God of truth and without iniquity; just and right art thou. While thou art merciful and gracious, thou art abundant in truth. All thy paths are mercy and truth to such as keep thy covenant and thy testimonies. O fulfil in our experience that blessed promise, His truth shall be thy shield and buckler.

We thank our God for every instance of thy kindness to us this day; and that thou hast not withholden from us those temporal comforts which are essential to our very being. And we praise the God of all mercy that we are not prohibited from enjoying the greatest of all honours, and the most distinguished of all privileges, that of approaching the throne of grace, and enjoying fellowship with a redeeming God. Vouchsafe to us this night, gracious God, rest and sleep for those bodies that shall soon rest in the grave; and grant refreshing repose to these minds of ours, which shall exist for ever in a state of the greatest activity in the world that is to come.

Bless to us the word of wisdom and of truth which we have now been privileged to read; and may our minds be filled with that grace by which we shall be disposed and enabled to yield a ready and loving obedience to those salutary and inspired precepts to which we have now listened.

We thank thee for the ministers of Christ. Lord, bless them, and may they be delivered from unreasonable and wicked men: for all men have not faith. We thank thee, O King of Zion, that mortal lips are employed to proclaim the unsearchable riches of Christ. We pray that the Word of the Lord may have free course wherever it is proclaimed, and be abundantly glorified.

Lord, impart saving grace to each member of this family, and may we all be established in the faith, and be kept from evil. Lord, direct our hearts into the love of God, and into the patient waiting for Christ. Our hearts were formed to love thee: O fill them with thy love. Let that sacred flame be enkindled in our hearts, and let it continue within us in great strength till the close of life; and when we fall asleep in death, may our souls be elevated to those regions of purity where the love of God shall shine in the heart with greater glory than the sun in its strength.

Preserve our children from the sin of idleness. May they neither be idle in the business of time, nor in the objects of eternity. Preserve them from that spiritual idleness which never fails to cover the soul with the loathsome rags of sin.

Let none of us be weary in well-doing. May we ardently love the service of God, and continue in it with humility and diligence all our days. Give us wisdom to withdraw from those who walk disorderly; and may the Lord of peace himself give us peace always by all means, for Jesus' sake. The grace of our Lord Jesus Christ be with us all. Amen.

SPIRITUAL SLOTH.

Worcester. Serenity. Follett. C. M.

1 MY drowsy powers, why sleep ye so?
Awake, my sluggish soul!
Nothing has half thy work to do,
Yet nothing's half so dull.

2 The little ants for one poor grain
Labour, and tug, and strive;
Yet we who have a heaven to obtain,
How negligent we live!

3 We for whom God the Son came down,
And laboured for our good,
How careless to secure that crown
He purchased with his blood! WATTS, 25, *B. II.*

PROVERBS VI.

Slothfulness.

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep;

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 A naughty person, a wicked man, walketh with a froward mouth.

15 Therefore shall his calamity come suddenly: suddenly shall he be broken without remedy.

16 These six *things* doth the LORD hate; yea, seven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

20 My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

REFLECTIONS UPON PROV. VI.—Suretyship engagements have involved multitudes in ruin; and Christ's suretyship engagements for a lost world brought him to the dust of death. We are forbidden to become surety for friends; but Jesus, by an act of unparalleled mercy, became surety for enemies. When we were yet sinners, Christ died for us. O with what diligence we should engage in the service of Christ! From this day, let us take shame to ourselves for our most culpable neutrality, indifference, and indolence. The example of the *ant* should arouse us to diligence, and at the same time humble us in the dust, that an insect should be more active in its lowly station than we are in the service of God. We should conscientiously examine ourselves, whether we love what God loves, and hate what God hates. May the Holy Spirit communicate to our souls Divine grace; then we shall be conformed to the Divine likeness. Blessed are those children who keep the instructions of their parents: while others sink into degradation and misery, they live in honour and comfort; and at death join the spirits of the just in the abode of peace.

PRAYER.

O LORD our God, in drawing near to thy throne in the name of Christ, we desire, with humility and joy, to acknowledge that we are thine. Thou art the Maker of all things, and therefore thou hast an infinite right to dispose of all that thou hast made. For thy pleasure and for thine honour they are and were created. Thy hands fashioned us; and we rejoice that we were made rational and immortal beings, and that we were not formed among the fowls of the air or the beasts of the field. And while the hand of thine omnipotence created us, the hand of thy gracious providence has constantly maintained us, and abundantly supplied our wants. O what claims, what powerful claims thou hast upon us for our gratitude, love, and praise! As we are thy natural workmanship, O make us thy spiritual workmanship, created anew in Christ Jesus unto righteousness and true holiness. Thou hast formed us for thyself, to show forth thy praise; give us thy Spirit, then we shall live every day to thy glory, as we live every day upon thy bounty.

We thank our God that we have been mercifully preserved during the past night, and that we have been graciously permitted to hold fellowship with God in the reading of the Word of life, where thou art as really addressing us as if we heard thy voice calling upon us from the skies. We thank thee that in what we have read we have been drinking of the waters of Divine wisdom.

Give us grace to follow the wholesome counsels of thy wisdom to which we have now listened. Preserve us from rash, foolish, and dangerous engagements. May we not become surety in cases that may give little or no assistance to our friend, and which may involve ourselves and our family in temporal ruin. Glory to thy name, O Jesus, that thou didst become surety for a fallen, sinful world. Thou, O Saviour, didst smart for thy suretyship engagements. In fulfilling thine engagements, thou didst encounter the wrath of thy Father, the enmity of devils, and the infuriated rage of men. O what wondrous love! Thou didst endure sorrows, agonies, and death. O what wondrous grace!

Lord, preserve us from the sin of spiritual slothfulness; and may we learn from the ANT: may we carefully consider her ways, and be wise. While the summer of opportunities and privileges continues, O may we diligently seek thy heavenly grace, which will prepare us for the wintry evening of human life; yea, which will prepare us for the realities of the eternal world. Have mercy on such of us as are spiritually asleep, and such of our relatives and friends as are in this state. Say to them by thy spirit, How long wilt thou sleep, O sluggard? when wilt thou awake out of sleep?

Enable our dear children to keep their father's commandment, and not to forsake the law of their mother: may they bind them upon their heart, and tie them about their neck.

Give us thy counsel and presence this day, and suffer us not to fall before the power of temptation. Lord, hear our prayers and forgive our sins, for Jesus' sake, to whom, with the Father, and Divine Spirit, we would ascribe glory and majesty, for ever and ever. Amen.

GOSPEL WORTHY OF ALL ACCEPTATION.
Arundel. Hanover Chapel. Irish. L. M.

1 JESUS, the eternal Son of God,
Whom seraphim obey,
The bosom of the Father leaves,
And enters human clay.

2 Into our sinful world he comes,
The messenger of grace,
And on the bloody tree expires,
A victim in our place.

3 Transgressors of the deepest stain
In him salvation find:
His blood removes the foulest guilt,
His Spirit heals the mind. GIBBONS.

1 TIMOTHY I.

Paul's wonderful Conversion.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers;

11 According to the glorious Gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

REFLECTIONS UPON 1 TIM. I.—Genuine ministers of Christ are introduced into their sacred office by a Divine and gracious call; fulfil its duties according to a Divine command; and perform its functions in humble dependence on Divine and promised strength. Unspeakably great is the honour which God confers upon his faithful ambassadors: he makes them spiritual fathers, as instruments in the regeneration of sinners, and he warms their hearts with a holy, ardent affection to their spiritual offspring. The Gospel is a system of love; and love fills the heart of those who feel its saving power. If we compare the Gospel to a casket, love is the inestimable jewel which this casket contains; if we compare it to a fountain, love is the copious stream which flows from this fountain; if we compare it to the firmament, love is the sun which fills this sky with its brightness. Let us therefore admire the Gospel as the gift of Divine love, as making the riches of Divine love known, and as the blessed mean by which Divine love is communicated to the hearts of the adopted children of God.

PRAYER.

WE praise thee, O Hearer of prayer, and God of salvation, that, after the business and cares and temptations of the day, we are allowed as a family to separate ourselves from the world, and hold intercourse with thyself in the exercise of domestic worship. Holy Spirit, thou knowest our infirmities: O help us to pray. Blessed Jesus, we adore thee as our almighty Creator, and as our Divine Saviour. Thou art our glorious hope. We praise thee that as our hope thou art within the vail, and that we have every encouragement to place all our expectations on thee, and that thou wilt take us at last to thyself, to enjoy in thy presence the pure delights of immortality. Triune Jehovah, we adore thee as the King eternal, immortal, and invisible, the only wise God; and to thee we would ascribe honour and glory, for ever and ever.

We thank a gracious Providence for the blessings of the past day. O Lord, give us the satisfying evidence that we are thy children; then shall we be able to look on all our mercies, whether temporal or spiritual, as new covenant blessings.

While we humbly seek the gracious continuance of all those temporal mercies which thou seest meet for us, we would more earnestly seek for spiritual mercies, which are essentially necessary to fit us for thy glory, and to secure our eternal felicity in the life that is to come. May grace, mercy, and peace be to us, and to all our relatives and friends, from God our Father, and from the Lord Jesus Christ. Give us, O Lord, an increasing love to thy law; and may we esteem it sweeter to our taste than honey to our mouth. Lord, give us thy Spirit, that we may walk in the way of holiness, faith, and love. O Jesus! thou art the Witness, the Leader, and the Commander of thy people. Under thy guidance and protection, may we successfully pursue our course in this straight, safe, and honourable way, until at last we reach our heavenly home, and enjoy that rest which remains for the people of God.

Lord, have mercy on the multitudes in our land who are lawless, disobedient, unholy, and profane; who are living in a state of habitual opposition to thy holy law: O bring them under the saving influence of the Gospel of Christ.

We praise thee, O Lord, for the astonishing conversion of Saul of Tarsus, and that he has left on record these remarkable words: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Lord, we are sinners; we are the chief of sinners: Jesus, thou chief of saviours, thou only saviour, be thou the saviour of our souls.

Open the eyes of our dear children and domestics to see that they are sinners; and open their hearts to receive Christ the Saviour.

O that all of us may be enabled to say, and soon to say, We have obtained mercy. Graciously accept our persons, hear our prayers, and forgive our sins, for our Redeemer's sake. Amen.

HEAVENLY WISDOM.

Auburn. Israel. Cambridge New. C. M.

1 O HAPPY is the man who hears
Instruction's warning voice;
And who celestial wisdom makes
His early, only choice.

2 For she has treasures greater far
Than east to west unfold,
And her reward is more secure
Than is the gain of gold.

3 She guides the young with innocence
In pleasure's paths to tread;
A crown of glory she bestows
Upon the hoary head.

4 According as her labours rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace. LOGAN.

PROVERBS VIII.

Christ the Wisdom of God.

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth: and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver: and knowledge, rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding: I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

REFLECTIONS UPON PROV. VIII.—Christ is the wisdom of God. In him are laid up all the treasures of wisdom and knowledge. How wise is Jesus, who inspired those men by whom the Word of God was written! How wise is Jesus, who illuminates the Church militant and triumphant, who gives wisdom to angels, and who is the glory of heaven! Amazing condescension!—Christ calls on the sons of men by his word, and in the preaching of the Gospel by his ministers, to come and receive from the hands of his mercy the rich blessings of his salvation! My soul, fall down prostrate at his feet, and pray, "Lord Jesus, have mercy on me a sinner!" How inestimably precious are the doctrines of the Gospel! These are the excellent things which drop as the honeycomb. Insignificant is the power of the greatest of earthly rulers compared with Christ's. Their authority is derived and perishing; but the reign of Jesus is essential, underived, and eternal. Blessed Jesus, I acknowledge THEE as my king: reign over me for ever and ever. If Christ be the object of our love, then we may conclude that we are the objects of his love. There is no flower so lovely, or so delightful in its fragrance, as early piety. And what encouragement have the young to seek Jesus? They have the assured promise that they shall find him as their Saviour and their All.

PRAYER.

O LORD our God, we would with humility draw near to thy throne, under a deep impression of thy wisdom and our folly, of thy knowledge and our ignorance. O that each one of us may feel the practical and sanctifying effects of thine omniscience. Thou art a God of knowledge, and by thee actions are weighed. Thine understanding is infinite. There is no searching of thine understanding. Thou that hast planted the ear, shalt thou not hear? thou that hast formed the eye, shalt thou not see? and thou that teachest man knowledge, shalt thou not know?

O Jesus, we adore thee as the wisdom of God. From thee ancient prophets received all their acquaintance with Divine things, and their knowledge of future events. From thee apostles and evangelists received all that information, wisdom, and grace, by which they were qualified to be the heralds of salvation to a pagan, a corrupted, and a benighted world.

We bless thee for the calls and invitations of wisdom in the everlasting Gospel. Adored be thy mercy, that wisdom doth not only call, but cry. When the invitations of mercy are delivered, in the preaching of the everlasting Gospel, O incline the hearers of the Gospel to listen to the calls of wisdom, and to accept of the rich and kind invitations which are addressed to them by the voice of mercy. We lament that in a land of Gospel light, so few enter the sanctuary of God, where mercy is proclaimed; and we lament that so few of those who attend thy courts believe the joyful sound. Convince us, O Lord, of the infinite importance of hearing, believing, and accepting the invitations and calls of mercy. May we love the excellent things which the lips of mercy make known; and may we believe the right things which mercy reveals. O we thank thee for the clearness and simplicity of the Gospel, by which it is suited to the young as well as the old, to the child as well as the man of hoary hairs, to the unlearned as well as the wise, and to the bond as well as the free. We bless thee that the Gospel is plain to him that understandeth, and right to them that find knowledge. O teach us to prefer the glorious doctrines of the Gospel, and the blessings of salvation, before silver; may they be in our estimation more valuable than rubies; and may we ever believe that all the things that the heart of man can desire are not to be compared unto them.

Divine Saviour, we adore thee in thine essential government, and in thy mediatorial dominion. It is by thee kings reign, and princes decree justice; it is by thee princes rule, and nobles, even all the judges of the earth. O reign spiritually over our hearts as individuals, over all the families with which we are connected, and over our land.

Impress on the hearts of our children, with saving power, that most encouraging promise: I love them that love me; and those that seek me early shall find me.

Accept of our thanks for the mercies of the night, and give us grace to glorify thee in the faithful discharge of the duties of the day. Hear our imperfect supplications, forgive our aggravated offences, for the sake of Jesus, our mediator and lawgiver. Amen.

GOD WITH US.

Elim Chapel. Orange. Twin. P. M.

1 GOD with us! O glorious name!
Let it shine in endless fame:
God and man in Christ unite:—
O mysterious depth and height!

2 God with us! amazing love
Brought him from his courts above;
Now, ye saints, his grace admire,
Swell the song with holy fire.

3 God with us! O blissful theme!
Let the impious not blaspheme;
Jesus shall in judgment sit,
Dooming rebels to the pit.

4 God with us! O wondrous grace!
Let us see him face to face,
That we may Immanuel sing,
As we ought our God and King. ANON.

1 TIMOTHY III.

Qualifications of Pastors.

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man knew not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

REFLECTIONS UPON 1 TIM. III.—The office of the ministry is peculiarly sacred and holy, appointed for the most holy purposes and ends. How necessary that they who sustain this office should be filled with the Holy Spirit, and richly adorned by Divine grace! Christ's faithful ministers keep themselves unspotted from the world: they live above carnal, earthly pleasures; their conversation is in heaven; their lives are a commentary upon their sermons; they are living epistles, seen and read of all men. Their families are little churches; the voice of rejoicing and salvation is heard in their dwellings. They are clothed with humility. In their public instructions they avoid the foolish notions of men, and the tenets of what is falsely called science. Their object and their delight is to preach Christ and him crucified, to make known his unsearchable riches, and to proclaim his righteousness as the only foundation of a sinner's hope. Is this the character of a genuine minister of Christ? With what affectionate earnestness should we plead, in the language of the holy and devotional Psalmist, to whose heart the interests of the Church were so dear: "Clothe thy priests with salvation, then shall thy saints shout aloud for joy." May our hearts be filled with increasing wonder and love, when we think of the profound mysteries connected with the person of Christ, the work of Christ, the salvation he has accomplished, and the glory to which he is exalted as the reward of his obedience, sufferings, and death!

PRAYER.

GOD the Father, Son, and Holy Ghost, we adore thee in all the mysteries of thine unsearchable essence, and in all the depths of thine unfathomable purposes. Glory to thy blessed name, that thou hast made known to us, through the everlasting Gospel, the mystery of the incarnation of Jesus, the second person of the Trinity, and thine only-begotten and well-beloved Son.

O teach us with genuine emotions of thankfulness, wonder, joy, and praise, to give utterance to the sublime and inspired language of the Apostle: And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Exalted Saviour, we thank thee for becoming our surety, and undertaking our cause. If thou hadst not appeared for us, our situation had now been deplorable and desperate, like that of fallen angels. We thank thee that, to save the human race, thou didst take upon thee human nature. Eternal honours to thy name, that thou didst appear in Bethlehem's manger in the form of a feeble babe, and that the Church is now enabled to sing, Unto us a child is born, and unto us a son is given. We rejoice, O Jesus, for the testimony given by the Spirit to the divinity of thy mission, in the miracles which proclaimed that thou wast indeed the promised Messiah; and in thy resurrection from the dead, which declared with power that thou art the Son of God. We praise thee that the glorious tidings of thine incarnation, obedience, death, righteousness, and triumphs, were not confined to the Jews, but that the blessed news are communicated to Gentile nations. Adored be the name of our God, that the heralds of salvation were sent to this our land, and that our ears, and the ears of our ancestors, in long distant ages, have heard the wonders of the Son of God taking upon him the nature of man, and dying for a sinful and miserable world.

Convince us that a mere knowledge of this fact will avail us nothing without faith. We rejoice that Christ has been believed on in the world. O may Jesus be believed on by us. Holy Spirit, teach us to believe that when Jesus hung upon the tree, our sins were there, and that he was wounded for our transgressions, and bruised for our iniquities.

Lord, impart saving faith to our children. O enable them to obey that most merciful invitation, Look unto me, and be ye saved, for I am God, and there is none else.

We pray for all thy ministers, of every name and denomination. Make them vigilant, sober, of good behaviour, given to hospitality, apt to teach. Preserve them from every sinful indulgence, and from every unhallowed excess. Preserve them from covetousness, and make them patient in the time of suffering and trial. Lord, convert those ministers whose hearts are strangers to the Gospel they preach. O beautify and purify all the members and ministers of thy Church.

Accept our thanks for the mercies of the day, and give us thy fatherly and protecting care this night. All we ask is through the intercession of our God and Saviour, Jesus Christ. Amen.

CHRIST THE WISDOM OF GOD.

Bradley Church. Kirsal Moor. Peckham. S. M.

1 SHALL wisdom cry aloud,
And not her speech be heard?
The voice of God's eternal Word,
Deserves it no regard?

2 "I was his chief delight,
His everlasting Son,
Before the first of all his works,
Creation, was begun.

3 "Upon the empty air
The earth was balanced well:
With joy I saw the mansion where
The sons of men should dwell.

4 "My busy thoughts at first
On their salvation ran,
Ere sin was born, or Adam's dust
Was fashioned to a man.

5 "Then come, receive my grace,
Ye children, and be wise;
Happy the man that keeps my ways;
The man that shuns them dies."

WATTS, 92, *B. I.*

PROVERBS VIII.

Christ the Wisdom of God.

MY fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him:

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

REFLECTIONS UPON PROV. VIII.—The fruits which grow upon the tree of wisdom are delicious to the spiritual taste, infinitely beneficial to the soul, and more to be valued than the richest of earthly treasures. How amazing to think of those plans of mercy, and of those purposes of salvation, which were contrived and formed for the deliverance of a fallen world, myriads of ages before the foundations of the earth were laid! The love of Christ to sinful men is ancient as eternity. As the delights of the Son of God from all eternity were with the sons of men, may Jesus ever be the delight of our soul, and may the heart be filled with a Divine and superlative regard. The true testimony of love to Christ is keeping his commandments and walking in his ways. How delightful it is to see the young, and the men of hoary hairs, walking in those ways of faith and obedience which at last lead to the abodes of the blest. How amiable, O Lord, are thy tabernacles! If we are found watching at the gates of Gospel ordinances on earth, we shall be found at last before the throne above, adoring worshippers of God and the Lamb.

PRAYER.

GLORIOUS Jehovah, we adore thee as the only Lord God. We acknowledge thee in the eternity of thy being, and in the immutability of thy nature.

Exalted Saviour, we adore thee as God equal with the Father. From eternal ages thou didst exist with the Father, a sharer of all the blessedness and glory of uncreated Divinity. Before the mountains were settled, before the hills thou wast brought forth. When thy Divine Father prepared the heavens thou wast there. When he appointed the foundations of the earth, thou wast by him, as one brought up with him. Glory to thy name, that in those periods of eternal antiquity thou didst rejoice in the habitable parts of the earth, and thy delights were with the sons of men. Hallelujahs of praise be for ever ascribed to thy name, that thou didst undertake our cause before the commencement of creation, and that in the fulness of time thou didst actually appear in our world in thy humbled humanity, to complete the purposes of eternal sovereignty and love.

We thank a gracious providence for the mercies of the past night and of this morning. We laid ourselves down upon our beds, and our sleep has been sweet. We thank thee that we have awoke in the land of the living and in the place of hope, and that we have not opened our eyes in the abodes of the lost and in the world of despair. We seek the countenance and assistance of our God in all the duties and engagements of this day. Give us that blessed frame and disposition of mind which will lead us, in all we do, to seek the glory of God.

We supplicate the blessing of God on what we have now read. Give us grace to relish the fruits of wisdom, and may we consider them better than gold; yea, than fine gold. Lord, make us trees of righteousness; then we shall bring forth fruit honourable to thee, and profitable to our own souls. Lord, destroy in our minds that natural and powerful attachment we feel to the fruits of sin.

Deliver our children and servants from a natural love to sinful pleasures. O convince them that, though sweet to the taste, they are spiritual poison, and destructive to the soul.

Blessed Jesus, we acknowledge thee as a Divine, a wise, and a merciful leader. We would now commit ourselves to thy guidance, that we may be led in the way of righteousness, and in the midst of the paths of judgment. Lord, give us an increasing love to thy ways. Form within us a powerful love to the ways of faith and the ways of obedience. We seek a stronger attachment to thine ordinances than we have ever felt. We lament that we have so little valued thy courts, and so little improved thy sanctuary. Holy Spirit, enable us to hear the voice of Christ, and teach us to watch daily at his gates, and wait at the posts of his doors. May we and all our relatives esteem a day in thy courts better than a thousand any where else. In thine ordinances may we find life and obtain favour of the Lord.

Pardon the sins of our holy things, hear our prayers, and bless our souls, for Jesus' sake. Amen.

HAPPINESS OF SALVATION.

Cottage. New Bethlehem. Alpha. Langdon. L. M.

1 INDULGENT God! to thee I raise
My Spirit, fraught with joy and praise:
Grateful I bow before thy throne,
My debt of mercy there to own.

2 Rivers, descending, Lord! from thee,
Perpetual glide to solace me:
Their varied virtues to rehearse
Demand an everlasting verse.

3 And yet there is, beyond the rest,
One stream—the widest and the best—
Salvation! lo! the purple flood
Rolls rich with my Redeemer's blood.

4 I taste—delight succeeds to woe;
I bathe—no waters cleanse me so;
Such joy and purity to share,
I would remain enraptured there. FRANCIS.

1 TIMOTHY IV.

Ministerial Duties.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy: having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thy thyself, and them that hear thee.

REFLECTIONS UPON 1 TIM. IV.—Whatever others do, may we stand fast in the faith, rejoicing in the great doctrines of the Trinity in unity, the unity in Trinity, the Divinity and righteousness and atonement of Christ, and the work of the Spirit, essentially necessary for regenerating the soul, for communicating and preserving grace, and for preparing believers for entering the heavenly kingdom, and taking their place amid the countless multitude of pure and happy spirits, who are before the throne of God and the Lamb. When we think of the foolish, profane, and destructive errors and heresies into which many have fallen, may we rejoice with great thankfulness that we have been enabled by Divine grace to see, and know, and love, and enjoy the truth. In the spiritual intercourse and fellowship of believers, they should often stir up the pure minds of each other by way of remembrance. In the Gospel there is a rich treasure of the most sublime and holy doctrines, which should pass in daily review before the minds of the people of God; thus their graces will become more and more vigorous, active, and fruitful; their consolation, joy, and peace increase; their conformity to the Divine likeness be promoted, and their preparation for the heavenly kingdom advanced. Blessed are they who can say with the Psalmist, "My soul shall be satisfied with marrow and with fatness, when I remember thee upon my bed, and meditate upon thee in the night watches!"

PRAYER.

O LORD, thou art the living God, and the Saviour of all men, especially of those who believe. We acknowledge that we are by nature dead in trespasses and in sins; and we come to thee, the living God, that we may obtain spiritual life. Graciously unite us to Jesus Christ; then shall we derive from him, as our head, that life of grace on earth which will be followed by a life of glory in heaven.

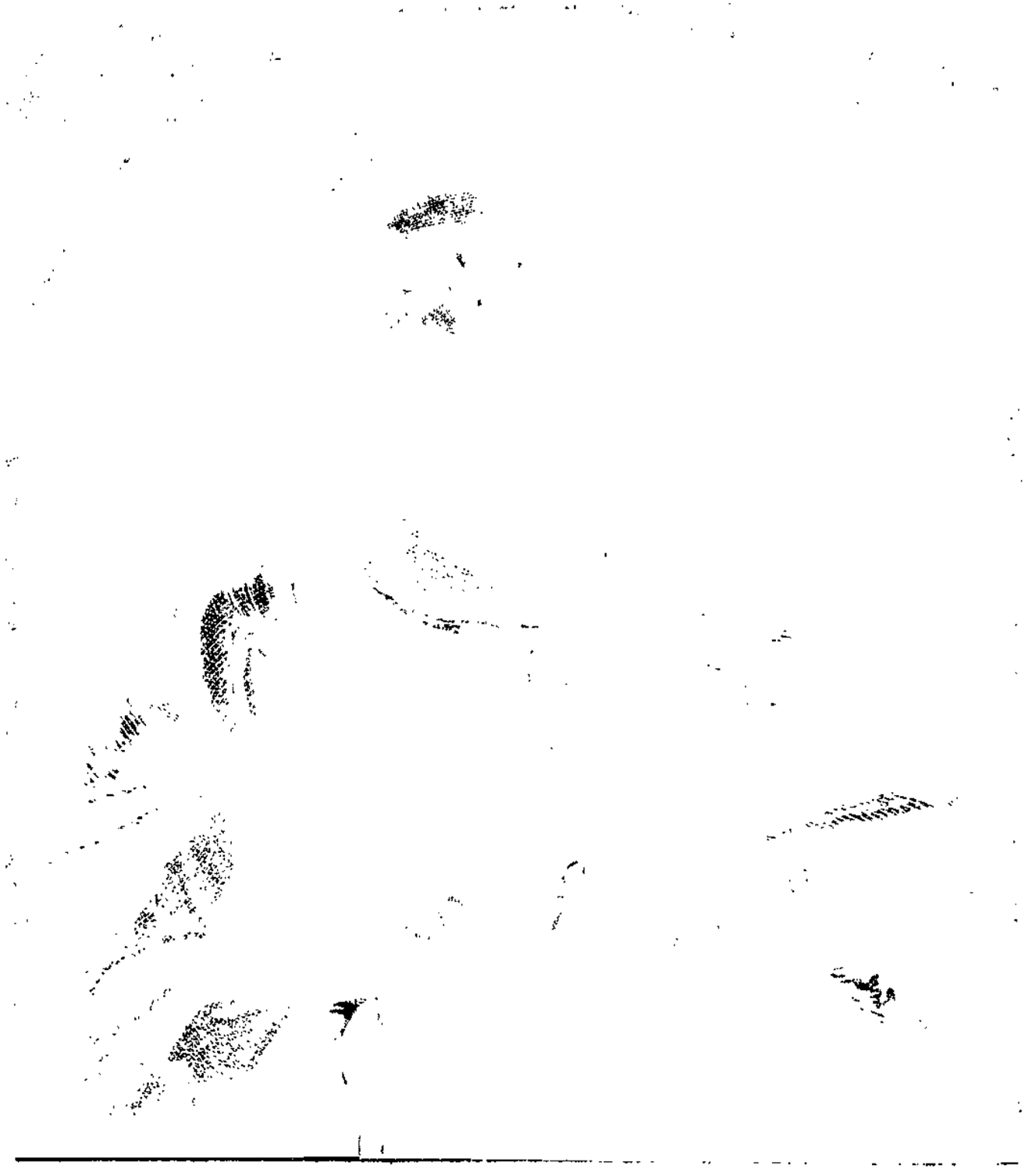
We thank thee, O Lord, for the Holy Spirit. We rejoice that the Holy Ghost speaks in the Holy Scriptures; and we pray that the Divine Spirit may take the Word of life, and through it speak effectually and savingly to our hearts. We lament that so many erroneous opinions have appeared in various ages, in direct opposition to the mind and will of the spirit of truth. O heavenly Father, cause the light of truth to shine with increasing brightness, and may all the clouds of heresy and error disappear before its glorious rays. As false teachers are so diligent in disseminating error, and corrupting the minds of men, make thy ministers equally diligent in disseminating Gospel truth, and advancing the eternal interests of the souls of men.

We thank thee, O Lord, for all the good creatures of thy providence which thou hast brought within our reach. Let us not fall into the sin of abusing thy good creatures; but may we receive them with thanksgiving, and find that they are sanctified and blessed by the Word of God and prayer. May all of us live under the purifying influence of the Gospel of Christ, and may we be nourished up in the words of faith and good doctrine. Give us unfeigned godliness, which is the fruit of the Divine Spirit, and which is profitable unto all things, having the promise of the life that now is, and of that which is to come.

Impart to our dear children the unspeakable blessings of true godliness. We seek not for them earthly wealth or earthly greatness; but we supplicate true godliness, that inheritance which shall continue during an endless immortality.

Give to our aged friends all the consolation and support in the evening of their days which unfeigned godliness never fails to bestow. Lord, enable us all to be examples of Christian grace. May all around us have reason to say, They have been with Jesus. O that we may be examples in word, and in conversation, and in a spirit of charity, faith, and purity. Graciously instruct us in the important exercise of meditation. O that the doctrines of the Gospel, and the mysteries of salvation, and the holy precepts of the Most High, were more frequently the subjects of our devout and believing meditation!

We present our thanks for the mercies of the day, and for the mercies of the week. May the guilt of our weekly sins, and of all our sins, be washed away by the merit of our Saviour's blood. Watch over us as a family this night, O prepare us for the solemnities of thy day. All we ask is for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.



BLESSINGS OF THE CHARITABLE.

Duke Street. Refuge. New Sabbath.

1 THRICE happy man who fears the Lord,
Loves his commands, and trusts his word;
Honour and peace his days attend,
And blessings to his seed descend.

2 Compassion dwells upon his mind,
To works of mercy still inclined:
He lends the poor some present aid,
Or gives them, not to be repaid.

3 When times grow dark, and tidings spread
That fill his neighbours round with dread,
His heart is armed against the fear,
For God with all his power is there.

4 His soul, well fixed upon the Lord,
Draws heavenly courage from his word;
Amidst the darkness light shall rise,
To cheer his heart and bless his eyes. WATTS, *Ps.* 112.

PSALM CXII.

The good Man.

PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM CXIII.

Praising God.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high,

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

REFLECTIONS UPON PSALMS CXII., CXIII.—While others seek their enjoyment in the perishing objects of time, may our minds be filled with a holy, loving, filial fear of God. May our delight be in the law of God, and may we meditate upon it with joy day and night. Then we shall be like a tree planted by the side of a flowing stream, and bringing forth his fruit in his season. Only they who are righteous are possessed of true wealth. Here they have the wealth of grace, by which the soul is satisfied, exalted, and blessed; and hereafter they shall receive the treasures of glory, represented by mansions of glory, and diadems of righteousness, by fulness of joys and riches of treasure. May our lives, conversation, and actions, furnish evidence that we are now the possessors of the wealth of grace, and that we shall hereafter be the possessors of the treasures of glory. What an astonishing elevation takes place when the soul is converted by Divine grace! It is raised from bondage to liberty, and from death to life. And what a glorious elevation shall take place when the believer is raised from earth to heaven!

PRAYER.

GLORY to the name of the Father, Son, and Spirit, for the return of another day of sacred rest. Praise to our God, that we are not assembled together to engage in the worship of false gods, but that we are met to fall down prostrate in humble adoration before the mighty God, the only Jehovah, who is the God of salvation, and who made the heavens and the earth.

O Divine Spirit, give us thy gracious influences, that we may present those adorations and petitions which our God will accept; and that we may present them in a manner that is agreeable to the will of our Father who is in heaven.

O Lord, thou art high above all nations. All the kingdoms of the world are prostrate at thy feet, and thou dost dispose of them and of their rulers according to thy wise and sovereign will. Thy glory fills the earth, and thy glory is above the heavens. No archangel can conceive the height of thy glory, nor the grandeur of thine infinite and uncreated majesty. Who is like unto thee, who dwellest on high! Notwithstanding the infinitely lofty throne of glory and of power which thou dost fill, in thy great condescension thou dost humble thyself to behold the things that are in heaven and in the earth. Since it is an act of condescension in thee to take notice of the most exalted of angels, O how inconceivably great thy condescension in taking notice of fallen man, and providing for him a Saviour, by whom he might be rescued from the miseries of hell, and obtain a title to the joys of heaven! Thou art the sovereign disposer of the lot of man. Princes thou dost cast down into the lowest degradation, and persons of the lowest degree thou dost elevate to distinguished honour and power. We praise thee that, spiritually considered, thou dost raise abject, fallen man, placed in the most humiliating circumstances of sin and guilt, and raise him by thy grace to the enjoyment of the distinguished honour and blessedness of salvation. This day, by means of a preached Gospel, may many who are now the abject slaves of corruption and sin be raised by thy spirit out of the dust, and may they be set with princes, even the princes of the land.

O convince our dear children that a life of sin is not only a life of danger, but a life of misery and disgrace. O give them no rest till they have fled to Jesus, who is willing to raise them from the depths of guilt, and place them on the safe and blessed heights of salvation. Lord, teach our servants to love and praise, and may they breathe thy holy spirit.

During this Sabbath, may the character and nature and state of multitudes undergo a saving change. May many be instructed to fear the Lord, and greatly to delight in his commandments. Give them that righteousness which endureth for ever, namely, the righteousness of Christ imputed, and the graces of the Spirit implanted. O that all of us were upright, that we were gracious, and full of compassion, and righteous.

Assist our minister, and all thy servants, in the solemnities of thy house. Prepare our minds for entering thy sanctuary; and all we ask is for Jesus the Mediator's sake. Amen.

Our Father which art in heaven, &c.

IDOLATRY REPROVED.

Dowsdale. Warrington. Wareham. L. M.

1 NOT to ourselves, who are but dust,
Not to ourselves is glory due,
Eternal God, thou only just,
Thou only gracious, wise, and true.

2 The God we serve maintains his throne
Above the clouds, beyond the skies,
Through all the earth his will be done,
He knows our groans, he hears our cries.

3 But the vain idols they adore
Are senseless shapes of stone and wood;
At best a mass of glittering ore,
A silver saint, or golden god.

4 O Israel, make the Lord thy hope,
Thy help, thy refuge, and thy rest;
The Lord shall build thy ruins up,
And bless the people and the priest.

WATTS *Ps.* 115.

PSALM CXV.

Vanity of Idols.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

REFLECTIONS UPON PSALM CXV.—Saints delight to give Christ all the glory of their salvation; and they rejoice in being debtors to free, rich, and sovereign grace for all they are, for all they have, and for all they expect to enjoy. Ungodly men are complete strangers to the peace and consolation which believers derive from the assurance, that God is ever near them to give them his counsel and help. We have abundant reason to rejoice in the exalted views the inspired volume gives of God, as reigning over the heavens and the earth in his wisdom, power, justice, and goodness. How insignificant are the mightiest of earthly potentates when compared with Christ, of whom it is said in his Divine sovereignty, "The heavens are thy throne, and the earth is thy footstool!" Let us rejoice that the dark clouds of idolatry are removed from our land, and that we enjoy the cheering light of a blessed Gospel-day!

PRAYER.

O LORD our God, thou art God alone. Thou art in the heavens, ruling over all the shining ranks of angels and archangels, of principalities and powers. In all ages thou hast done whatsoever thou hast pleased; none can stay thy hand, or say unto thee, What doest thou? The gods of the heathen are gold and silver, the work of men's hands. They have the outward form of living beings, but are only lifeless, helpless, lying vanities. They that made them are like unto them; so is every one that trusteth in them. Thy peculiar and most glorious residence is the heaven of heavens. The heaven, even the heavens, are the Lord's: but the earth thou hast given to the children of men.

We would unite in our expressions of thanksgiving and praise for the mercies of another day, and of another Sabbath-day. We thank thee for the exercise of our reason and the enjoyment of health, without which we could not have waited on thee our God. Glory to thy name, that we were not assembled in a heathen temple, and that we have met in a Christian sanctuary: that we did not assemble to fall prostrate before dumb idols, the workmanship of men's hands; but that we met to fall down and worship and praise the God and Father of our Lord and Saviour, Jesus Christ, who made the heavens. O that we may be blessed of God, who made heaven and earth! We thank the Holy Spirit for all that assistance communicated to thy ministers in dispensing the truth, and for all that assistance given to thy people in receiving it. We adore the gracious power of God, which has this day raised dead souls to life, and set at liberty some of Satan's captives. There is joy in heaven over one sinner that repenteth: O that we on earth may join our grateful praise with angels in heaven in ascribing honour and glory to the God of salvation, for delivering the poor sinner from the dominion of sin, and for bringing him under the reign of grace.

Merciful God, we would commend to thy gracious sympathy all who love thy name, and who have been prevented from attending thy courts by bodily afflictions. We rejoice, and may they rejoice, that thy gracious presence is not confined to the public sanctuary of praise. Comfort them in their abodes of suffering. Give them grace to trust in the Lord, who is their help and shield. Lord, help them; Lord, defend them. If they are poor, supply their temporal wants out of thy fulness; and if they are friendless, raise up for them human friends and pious friends, who shall minister to their temporal necessities; but, above all, may they cleave closely by faith to Jesus, their Divine, their unchanging friend—the friend that sticketh closer than a brother, and who lives when all other friends are numbered with the dead. We rejoice, O Lord, that thou art mindful of thy ministers, that thou wilt bless the house of Israel, and that thou wilt bless the house of Aaron. And we praise thee that thou art mindful of thy people, and wilt bless them evermore.

Let a spirit of prayer descend upon our dear children, and teach them to rejoice that they do not dwell in a land of idolatry and graven images.

We commit ourselves to thy providential care this night. Hear our imperfect supplications, and forgive our sins, for Jesus' sake, the Lamb that was slain. Amen.

Our Father which art in heaven, &c.

INVITATIONS OF WISDOM.

Gibeah. New Victory. Missionary. C. M.

1 LO! wisdom stands with smiling face,
And courts us to her arms;
Who can resist the wondrous grace,
And slight her powerful charms?

2 She, generous, holds out to our sight
Riches which shall endure;
Not sparkling rubies half so bright,
Nor finest gold so pure.

3 Eternal pleasures fill her train,
Pleasures which never cloy;
Come, drink of bliss unmixed with pain,
And taste celestial joy.

4 Immortal crowns she now displays,
And thrones beyond the skies:
Accept her blessings while she stays,
And seize the glorious prize.

DODDRIDGE.

PROVERBS IX.

Calls of Wisdom, and Enticements of Folly.

WISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

REFLECTIONS UPON PROV. IX.—Who can conceive the suitableness or the richness of the Gospel feast? It is prepared in the Church of God, for the refreshment and salvation of nations. The humanity and offices of Christ, the blessings of his purchase, the doctrines of the Gospel, the precepts of the law, and the promises of inviolable truth, are the Divine dainties with which the feast is enriched. How kind is it in God to send forth his ministers to invite the simple, the foolish, the profane, the wanderers, and the lost, to sit down among the guests, and become the heirs of heaven! Glorious day, when all nations shall partake of the feast prepared for all people! How blessed are those families who are united together in their admiration of Christ, and who are associated together in partaking of the bountiful provision of the Gospel-feast! In this imperfect state reproofs are often necessary; and when they are administered to me seasonably and affectionately, let me receive them with thankfulness and humility; then I shall grow in learning and in wisdom. How dreadful the doom of those who are deluded by the society of the foolish! Their destination, if mercy prevent not, is the depths of hell. How short-lived are carnal, forbidden pleasures! Most grievous are their present effects, in alienating the mind from God, in unfitting the soul for his service and enjoyment, and in leading down to the gloomy chambers of eternal death!

PRAYER.

O LORD our God, we praise thee that, under all our infirmity, weakness, impurity, helplessness, and unworthiness, there is a throne of grace, filled by a God of boundless mercy and compassion, and that we are always welcomed and encouraged to draw near, and supplicate mercy to forgive, and grace to help in every time of need. Thy great goodness, O Lord, reminds us of our great sinfulness. We have not sufficiently valued our privileges, and we have not sufficiently improved them. We have reason to wonder that they have not either been withdrawn from us, or we removed from them. O let not our case resemble that of Capernaum of old, whose situation at the judgment-day shall be worse than that of Tyre and Sidon, which cities long ago would have repented in dust and in ashes, if they had possessed the Gospel privileges which we have so long enjoyed and so sinfully abused.

We praise thee for thy patience and forbearance. Accept our thanks for the mercies and ordinances of the past Sabbath. We thank thee for thy day, thy house, thy ministers, and thine ordinances. Receive the tribute of our gratitude for thy continued kindness during the past night, and fulfil in our experience this day thy promise, which we find needful for the things of the body as well as for those of the soul: I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye. May all our steps be ordered by the Lord, and ever may we delight in his way.

We thank God for what we have now read of the calls of wisdom, and the enticements of folly. Give us grace to accept the one and to reject the other. We confess our natural aversion to wisdom's invitations: O destroy, in thy mercy destroy this aversion. We confess our natural attachment to the enticements of folly: O destroy, in thy compassion destroy this blinded attachment, and open our eyes to see the danger, the disgrace, and the ruin which must attend the service of folly and of sin.

Lord, we praise thee for the building of mercy, which wisdom has contrived for perishing souls: and we praise thee for the rich and delicious feast of salvation, of which, simple, wandering, perishing sinners are permitted to partake. Enable each one of us to accept the kind and affectionate invitations which are addressed to us. We are simple; enable us to turn in to the building of mercy; we are naturally without understanding, but at mercy's call may we forsake the foolish and live; may we eat of the bread of life which wisdom has prepared, and drink of the wine which wisdom has mingled.

O Lord, convince our dear children of their simplicity, their ignorance, their folly, and their weakness. O teach them most vigorously and promptly to resist the enticements of folly.

Have mercy on all the blinded sons and daughters of carnal pleasure and sinful mirth. Open their eyes to see that the dead are in the house of folly: and that her former guests are now in the depths of hell, bewailing their misery in endless despair. Lord, hear our prayers and forgive our sins, for the sake of Jesus, who is the Lord our righteousness. Amen.

CONTENTMENT.

Submission. Oxenden. Scotch Church. Frome. C. M.

1 FATHER, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise:

2 Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee.

3 Let the sweet hope that thou art mine
My life and death attend:
Thy presence through my journey shine,
And crown my journey's end. STEELE.

1 TIMOTHY VI.

Contentment, Avarice, &c.

GODLINESS with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

REFLECTIONS UPON 1 TIM. VI.—That man is poor indeed who possesses great earthly treasures if he is destitute of a contented heart. He who has the grace of contentment, even in connection with privation and suffering, has a present inheritance more precious than silver and gold, and he is the heir of an imperishable inheritance beyond the Jordan of death, which he shall enjoy for ever. There are several humiliating circumstances connected with the birth of man. He is born helpless and feeble, unconscious of his existence, every faculty of his soul fast asleep, and sin slumbering in his bosom ready to awake and burst forth when the mental powers are developed: thus we entered this world with a legacy of sin. O when we leave this world, may we depart in the possession of a rich legacy of grace! It is truly delightful to think, that there is a gracious providence on which we are dependent for every temporal mercy, and that we are fed every day at the table of providence, and clothed every day out of the wardrobe of providence. How many souls are lost by the unhallowed, idolatrous love of earthly objects! To gain wealth is nothing unless we gain grace; to gain kingdoms is nothing if we lose heaven. Let the great object of our ambition be to seek the kingdom of heaven first, and everything else will be added which our heavenly Father considers will prove for his glory and our good. The unhallowed love of earthly things is a moral pestilence, which has destroyed its thousands and tens of thousands. If we receive the wisdom which is from above, we will flee from it as we would escape from the devouring flames.

PRAYER.

GLORIOUS Immanuel, we bless thee for those adoring expressions which the inspired Apostle has recorded under the direction of the Holy Spirit, and which we are now permitted to employ, in acknowledging thy Divine glory and thy mediatorial majesty. Thou, O Jesus, art the blessed and only Potentate, the King of kings, and Lord of lords. Thou only hast immortality in a sense in which it can belong to no creature, and in a sense in which it can only belong to thee, the uncreated Jehovah. Thou dwellest in light which no man can approach unto. Thou art possessed of glorious excellences, which no man hath seen or can see. To thee, in common with the Father and the Holy Spirit, we ascribe honour and power everlasting.

We desire, O Hearer of prayer, with grateful hearts to approach the mercy-seat, and present our expressions of thankfulness for the mercies of the day. While we thank thee for blessings which perish in the using, may we have reason to praise thee for those mercies which shall endure for ever. Continue thy providential kindness and protection this night; and may we be ever kept by HIM who keepeth Israel. O prepare us for that heavenly and perfect state, where the eternal vigour and the blessed perfection both of soul and body, shall render repose and rest for ever unnecessary.

Holy Spirit, may the dew of thy grace accompany what we have now read. Give us a high estimate of godliness, and may we seek it in preference to all earthly honours and to all earthly treasures. Lord, give us Christian contentment, that we may fully approve of the lot thou hast prepared for us, and that we may earnestly seek the Divine and promised blessing on all the events of a sovereign providence. Deliver us from a sinful love of the comforts of life. If we have food and raiment, make us therewith content. Preserve us from the most destructive sin of covetousness. Open our eyes to see, and open the eyes of covetous men to see, the most certainly fatal consequences of an unhallowed desire to accumulate earthly treasures; that it leads to temptations and snares, and plunges the soul into many foolish and hurtful lusts, which drown men in destruction and perdition.

Lord, have mercy on our children, preserve them from the love of money; O give them the love of grace. May they daily seek Christ, the pearl of great price.

God grant that all of us may be the good soldiers of Jesus. Under the direction of the Spirit may we fight the good fight of faith, and lay hold on eternal life. Have mercy on all our relatives, and may they and we ever follow after righteousness, godliness, faith, love, patience, and meekness.

Such of our relatives as are rich, preserve them from being high-minded; let their confidence not be placed in riches, but in Christ. Make them ready to do good, ready to distribute, and willing to communicate. O enable all of us to lay up in store for ourselves a good foundation for the time to come. Hear our prayers, for Jesus' sake; and may thy grace be with us, for ever and ever. Amen.

OUR PRESENT IMPERFECT KNOWLEDGE.
Zebulun. Marylebone. Charmouth. C. M

1 THY way, O God! is in the sea;
Thy paths I cannot trace;
Nor comprehend the mystery
Of thy unbounded grace.

2 Here the dark veils of flesh and sense
My captive soul surround,
Mysterious deeps of providence
My wondering thoughts confound.

3 When I behold the awful hand
My earthly hopes destroy,
In deep astonishment I stand,
And ask the reason why.

4 As through a glass I dimly see
The wonders of thy love;
How little do I know of thee,
Or of the joys above!

FAWCETT.

PROVERBS X.

Virtues and Vices.

THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand; but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but a prating fool shall fall.

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander *is* a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

REFLECTIONS UPON PROV. X.—Incalculable is the joy of pious parents when their children are adorned by heavenly wisdom. No language can depict the base cruelty of those children who bring down the grey hairs of their parents with sorrow to the grave. The happiness of our world much depends upon the dutiful obedience of children to their parents. Calamities numerous, extensive, and overwhelming, may easily be traced to the disobedience of children—a fountain which sends forth the most bitter streams of suffering and anguish My soul, beware of the unhallowed love of gain, seeing that treasures sinfully obtained are the chains which will for ever bind the soul in the captivity of hell. Blessed are the righteous; for they are the objects of the care of a special Providence, and are encircled by the arms of eternal love. Let the young, in the springtime of their life, seek the culture of Divine grace; then their summer will be beautiful with the flowers of holiness, and their harvest will be laden with the fruits of eternal life. A righteous man is employed on earth in sowing precious seed, which no stormy tempests shall be able to destroy; and this seed shall be productive of a harvest of glory, which shall be reaped for ever in heaven.

PRAYER.

O LORD our God, we desire that we may be enabled at this time, with godly fear, and with filial confidence, to approach thy Divine and gracious presence, and to ascribe to thee, the hearer of prayer, the glory and honour due unto thy name. We are, by thy good providence, permitted to enter on another new day. Holy Spirit, enable us to direct our prayer unto God, and look up. We thank thee for the mercies of the past night; that we have been preserved, that we have been refreshed by sleep, that we have arisen from our beds in health and peace; and, above all, that we are permitted to fall prostrate before the throne of grace, and address thee as our Father who art in heaven. We seek thy spirit, to teach us to set a high value on time, and ever to be impressed with the connection between time and eternity. Enable us to improve time, and therefore to begin and spend and conclude this day with God. Prepare us for the duties, trials, and difficulties of the day. Preserve us from the evil of sin, that it may not grieve us; and, when tribulations fall to our lot, may we have the animating hope of passing triumphantly through all these tribulations, and at last reaching the heavenly kingdom.

Bless the wise counsels we have now read: and open the eyes of every member of our family to see their excellence and suitableness.

Make our children wise, that they may rejoice their parents' heart; and may they never become the slaves and servants of folly. God forbid that they should bring down the grey hairs of their parents with sorrow to the grave.

Lord, pity those parents whose children are blindly pursuing the ways of folly, to their own destruction. May the hand of mercy arrest them in their career of sin, and may the resistless grace of the Holy Spirit change their heart, and fill their souls with heavenly love.

Prevent us, O Lord, from loving or seeking the treasures of sin; but may we seek after an interest in thy love, and in thy promises, and in the righteousness of thy Son—the only treasures which can profit us travelling along the vale of life, and the only treasures which can deliver us in the day of death. O give us wisdom every day to think upon our last day; and every day to look to Jesus for that blessed salvation which will enable us triumphantly to pass through the day of our dissolution, and wing our flight to the regions of immortality where pain and sin and death are for ever unknown.

Convince all of us of the unspeakable advantages of unfeigned godliness. Lord, make us righteous, and may we be indeed separated from the world lying in wickedness; then thou wilt not suffer our soul to famish. May our minds be suitably affected with the unspeakable, the irreparable loss which those sustain, and must through eternity endure, who live without an interest in Christ's atoning sacrifice, and who die under the wrath of an offended God. Lord, give us diligence, not only in our worldly calling, but in our spiritual duties. Let it not be found, when we come to die, that we have been all our life asleep, as it respects the objects of the soul and an eternal world.

In the name of Jesus we present these our supplications, and for his sake we implore the pardon of all our sins. Amen and amen.

VICTORY OVER DEATH.

Colesham. Arne. Carey's. P. M.

1 AH, grant me, Lord, in death to find
That death is swallowed up in thee;
While on thy loving breast reclined,
I long for immortality,
Purchased by thine expiring groan,
And feel it in my heart made known.

2 Ah, Saviour, now in me reveal
The eternal life thou dost bestow,
And when my mortal foe I feel,
I'll trample on my mortal foe,
Into thy hands my spirit give,
And long as my Redeemer live. C. WESLEY.

2 TIMOTHY I.

Paul's Love to Timothy.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

REFLECTIONS UPON 2 TIM. I. God's promises are a blessed and delightful expression of his will; they are an invaluable treasure laid up in Christ; and if Christ is ours, these promises are ours. May the sacred fire of holy, Christian love glow in our bosom! Wherever it exists it calls forth holy wishes, and devout and earnest prayers, in behalf of those on whom that love is placed. Communion of saints is a spiritual ordinance, and a most useful privilege. There is a time to weep, sometimes to shed tears of penitential sorrow; and at other times to shed tears of love, of thankfulness, and of joy: such tears are valuable in Christ's estimation, and such tears are profitable to those who shed them. Jesus is represented as putting them in his bottle as the most precious and fragrant ointment: and such tears are followed by a rich harvest to the soul. They who sow in tears, it is promised, shall reap in joy. Pious parents are a most valuable inheritance; multitudes of children have been converted to Jesus by means of parental instruction, and in answer to earnest parental prayer. It has been well and justly remarked, that "though grace does not run *in* the blood, it often runs *with* it;" though it is not given by hereditary descent, it often accompanies it. God has great respect to his promise, that he will take the children in the place of the fathers, and make them noble princes in all the earth. It is endearing, the natural relation of parents and their children; but infinitely more so when accompanied with grace.

PRAYER.

O LORD our God and Father in Christ, thy glory fills the earth, and it is above the heavens. The heaven of heavens is the throne of thy glory. O how infinitely glorious are thy perfections, and with what transcendent brightness does thy glory shine in all thy works! Thou art infinitely worthy to be praised with the rapturous and everlasting songs of men and of angels, for thou hast created all things, and for thy pleasure they are and were created. We are the creatures of thy wisdom, power, and goodness; and may we ever remember with the liveliest interest that thou hast formed us for thyself, to show forth thy praise. But our consciences tell us that we have not glorified thee as we ought. Alas, much of our lives has been actually spent without glorifying thee at all, we have not only neglected to honour thee, but we have actually dishonoured thee. We acknowledge that we have had no fruit, no real enjoyment in those parts of our lives of which we have now abundant reason to be ashamed.

We seek thy fatherly pardon of all our sins, through the meritorious atonement of our Saviour Jesus Christ. May the offences of this day be forgiven, and may the continuance of temporal comforts and spiritual mercies produce on our minds sanctifying effects. We commit our bodies to thy care this night, and we would place confidence in thy mercy. O enable us, with Paul the apostle, to commit ourselves to the gracious care of our heavenly Father, as our covenant God in Christ.

We thank our God for the faculty of conscience which is implanted within us. Sanctify our conscience, that it may daily reprove us for sin, and arouse us to the diligent discharge of duty. Like Paul, may we serve God with a pure conscience.

Lord, give our children a tender conscience, and may they hearken diligently to the voice of conscience; and when conscience warns and reproves, may they remember that it is the voice of God speaking within them.

Gracious God, give us a taste for religious observances, and may we be the partakers of religious joys. We have the profession of the faith of the Gospel: O may our faith be unfeigned, like that of Timothy. We thank thee in behalf of all our relatives who are the partakers of grace. We bless thee for the rich inheritance of grace which thou hast given them, and we praise thee for all the benefits we have derived from their wise counsels, holy example, and earnest prayers.

Glory to thy name, O Jesus, that thou hast appeared in our world, and that thou hast abolished death by thy death, and hast brought life and immortality to light by thy Gospel. Bless our aged friends, who have the near prospect of passing through the valley and shadow of death. Deliver them from the fear of death. May they believe that through Christ they are even now delivered from the sting of death.

Graciously hear our feeble prayers and forgive our sins, for Jesus' sake, our Saviour and Intercessor. Amen.

FAITH REVIVING.

Hayes. Halifax Chapel. Westbury Leigh. *v. n.*

1 FROM whence this fear and unbelief?—
Hast thou, O Father, put to grief
Thy spotless Son for me?
And will the righteous Judge of men
Condemn me for that debt of sin,
Which, Lord, was charged on thee!

2 Complete atonement thou hast made,
And to the utmost farthing paid
Whate'er thy people owed;
How then can wrath on me take place,
If sheltered in thy righteousness,
And sprinkled with thy blood?

3 If thou hast my discharge procured,
And freely, in my room, endured
The whole of wrath Divine;
Payment God cannot twice demand,—
First at my bleeding Surety's hand,
And then again at mine.

ANON.

PROVERBS XIV.

Virtues and Vices.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

REFLECTIONS UPON PROV. XIV.—Wisdom and grace give to a family greater happiness and security than riches and honour. The folly of parents will entail infamy and misery upon their descendants, which often continue through many generations. The fear of God is associated with the loveliest graces, and the want of it attended with the most loathsome crimes. Pride exposes to the greatest danger, while humility and prudence form around the soul a barrier of defence. As we would escape from the pestilence, so should we avoid the society of the foolish, whose language and example so rapidly spread abroad the infection of sin. As indolence in my temporal concerns would involve me in perplexity and lead to ruin, how carefully should I avoid indolence in the concerns of my soul, which may lead to the miseries of eternal woe! As sin is the greatest evil, let me never think lightly of sinful acts, which are so offensive to God, and may bring down the irresistible vengeance of heaven. How blessed are they who seek grace, which is sufficient to comfort the heart amid the most bitter of earthly sorrows!

PRAYER.

MERCIFUL Lord God, day after day, and night after night, proclaim thy goodness. We desire with thankful hearts to praise thee that we have been preserved during another night, and have been permitted to see the light of another morning. We find that it is pleasant for our bodily eyes to behold the light of the natural sun; may we find it infinitely more pleasant to our souls to behold the enlivening beams of Christ, the Sun of righteousness. This day may our meditations rise up to the heavenly world, where the redeemed enjoy, and where we hope in fellowship with them to enjoy, unspeakable blessedness and felicity in beholding thy countenance, and in seeing the Lamb in the midst of the throne shining brighter than the sun in his strength.

May thy Word reflect on our minds the light of Christ. As the return of the sun dispels the shades of night, O may thy blessed Word be instrumental by the Spirit in dispelling all the dark clouds of ignorance, unbelief, doubts, and fears. We seek the blessing of our God to attend us during the day. May our lives show that we are really under the practical and saving influence of the words of wisdom we have now read in the volume of inspired truth.

As a family may we be closely united by the bonds of Christian affection. May our love to each other not only be that which arises out of our natural relation, but may it be that which is spiritual and sacred, arising from our mutual interest in Christ as our God and Saviour. Never allow, O Lord, the thorns of discord to spring up amongst us. May our house be established upon the foundations of Christian love, and may we never resemble the foolish woman, who plucketh down her house with her hands. O that every member of our family may be a living stone in that noble edifice, the Church—that glorious structure that never can be pulled down—that temple of which Jesus is the chief corner-stone.

Preserve our dear children and servants from seeking after the perishing enjoyment of sinful pleasure and unhallowed joy. Convince them that all these joys are mingled with the bitter curse of thy displeasure; and that, if they are not forsaken, they will be followed by the miseries of hell. O affect their minds with this solemn truth.

Gracious God, enable us to subdue all our angry passions. May we see that to be soon angry is not only a mark of the greatest weakness, but that it also exposes the soul to the greatest danger. May we be angry with sin; and may we be angry, and sin not. Lord, preserve us from the sin of backsliding. We have been often chargeable with this sin: O forgive our past backslidings, and suffer us no longer and no more to wander from thee our God.

Give us faith; and, if we have faith, strengthen our faith, revive our faith. In thee, O Lord, may we have strong confidence. Give us strong confidence in thy love, in thy power, and in thy truth. May we look on Jesus with the eye of faith, and then sing, How can we sink with such a prop? O Jesus, thou art our place of refuge, and to thee we fly, and in thee we shall be for ever safe.

Lord our God, hear our imperfect prayers, and forgive our sins, for Jesus' sake, who is worthy of the praises of saints and the adoration of angels. Amen.

UNBELIEF REPROVED.

Elourport. Archangel. Eagle Street. Bethesda. P. M.

1 O MY distrustful heart!
What! must I always doubt?
Still must I feel this smart,
And thus be tossed about?
Did Jesus once upon thee shine?—
Then Jesus is for ever thine.

2 Immutable his will,
Whatever be thy frame,
His loving heart is still
Unchangeably the same:
My soul through many changes goes—
His love no alteration knows.

HAMMOND.

2 TIMOTHY II.

Victory over Death.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

REFLECTIONS UPON 2 TIM. II.—There is in Jesus a boundless fulness of grace. Do we possess grace? Let it be our daily exercise to seek more grace, and to pray that the grace which we possess may be more vigorous, active, and fruitful. We should earnestly pray, that the king and head of the Church would increase the number of faithful labourers, filled with wisdom, shining with grace, and apt to teach. All saints are soldiers in Christ's army; and ministers are spiritual officers in this army. They are especially required to show an example of patience, fortitude, and perseverance to those committed to their care, and whom they are required to lead and guide in the Christian warfare. Are we Christ's soldiers? Has he won our hearts? Then, relying on him, we shall tread on the lion and the adder, and we shall be more than conquerors through him that loved us.

PRAYER.

O LORD our God, thou art the governor among the nations. Thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Thou art God in heaven, and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? O thou blessed and only Potentate, who hast the sovereign control of all nations and thrones, exercise thy gracious power, and hasten the day when all the kingdoms of this world shall become the kingdom of our Lord and of his Christ. Jesus, thou king of Zion, take to thee thy great power and reign. We long for the arrival of that period, when all people and nations and languages shall serve thee, and when the kings of the earth shall esteem it their greatest honour to be thy subjects, and their greatest enjoyment to devote their influence and lives to thy glory.

We acknowledge thine undeserved kindness we have this day received. Forgive the imperfect manner in which we have discharged religious duties; and give us grace to lament that our thoughts are so much occupied with the objects of the body and time, and so little engaged with the objects of the soul and eternity. Mercifully watch over us this night. Preserve us, O Lord, for in thee do we put our trust.

We seek grace from our God, if we have not yet received it. If we have tasted that God is gracious, make us strong in the grace that is in Christ. Make us strong in grace to perform duty, to resist temptation, to surmount obstacles, and to conquer enemies. Raise up faithful ministers to labour in thy Church, and who shall be able to teach others. Enable them to endure hardness as the good soldiers of Jesus Christ. Make us all the good soldiers of Christ, the captain of our salvation; and may we furnish the most satisfying evidence to all around that we are studying to please him who hath called us to his service. Lord of light and wisdom, give us understanding in all things. Give us a saving knowledge of the great plan of salvation, and a saving acquaintance with the doctrines of the Gospel. Enable us to maintain a lively remembrance of the resurrection of Christ, and may we see in this event a blessed demonstration of the sonship of Christ, and of the Divine authenticity of his Gospel.

Lord, sanctify all the afflictions of thy saints, and in particular the afflictions of thy ministers. May they be instrumental in stirring up the careless and graceless to flee to Jesus for mercy; and may they be the means of promoting the edification of thy people. Should any of us be ever called to endure suffering for Christ or his cause, enable us to count it all joy; and may we be comforted by the animating promise, that, if we suffer with him, we also shall reign with him. We pray that we may be preserved from unbelief. God forbid that we should be among the number of those who believe not. If we do believe, increase our faith. Thy truth, O Lord, cannot be affected by our unbelief. Thou abidest faithful; thou canst not deny thyself.

Lord, give our children faith, that they may be recovered out of the snare of the devil, and no longer be carried captive by him at his will.

We present these our humble and imperfect prayers before thy gracious throne. Lord, hear us, for Jesus' sake, the King of kings and Lord of lords. Amen.

IS THIS THY KINDNESS TO THY FRIEND?

Kensey. Alpha. Magdalen. L. M.

1 BUT, ah! my inmost spirit mourns;
And well my eyes with tears may swim,
To think of my perverse returns;—
I've been a faithless friend to him.

2 Often my gracious Friend I grieve,
Neglect, distrust, and disobey:
And often Satan's lies believe
Sooner than all my Friend can say.

3 Sure, were not I most vile and base,
I could not thus my Friend requite;
And were not he the God of grace,
He'd frown and spurn me from his sight. NEWTON.

PROVERBS XVII.

Virtues and Vices.

BETTER *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

REFLECTIONS UPON PROV. XVII.—What an enjoyment—peace with God, peace of conscience, and peace in our habitations! The splendour of palaces, the sumptuous delicacies which are spread upon the tables of princes, never can repay the want of peace.—Little do rebellious sons think of the infamy they are bringing upon their own heads.—In every part of the journey of life may I feel impressed with the conviction that I am under the eye of Omniscience, and that God trieth the heart.—How odious, as well as injurious, the lying tongue! over may I be preserved by integrity and truth.—Peculiarly hateful to the eye of God are they who rejoice at the calamities of others. If we have no compassion for others in their afflictions, what will be our doom, when placed before the tribunal of a righteous God, by whom nations are weighed! Great is the influence of a gift: but who can calculate the effect produced by Christ, the unspeakable gift of ETERNAL LOVE! All who possess it are blessed with prosperity, which will last when suns and moons shall shine no more.

PRAYER.

WE adore thee, O Lord, as almighty. Thou art as able to form a world, as thou art to form a particle of dust. Thou art as able to form an archangel, as thou art to form the smallest insect. With thy wisdom there is no perplexity, and with thy power there is no difficulty. In thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. What God is there in heaven and in earth, that can do according to thy works, and according to thy might? Blessed be God, for wisdom and might are his. Comfort thy weak and doubting saints with believing views of thy power, thy wisdom, and thy grace. Bring home to their hearts this sweet declaration, Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Holy Spirit, apply with gracious efficacy to the souls of thy people these animating, these consolatory declarations.

We unite as a family in expressing our humble acknowledgments for the mercies of the night. While many have been deprived of rest by anguish of their minds, and others by the pains of their diseased bodies, thou hast not only given us protection, but thou hast afforded us repose. When we die may the grave be a bed, and not a prison for the reception of our bodies; and through the blessed atonement of Christ may heaven be a prepared mansion to receive our disembodied and happy souls. Give us grace to glorify thee this day: whether we eat or drink, whether we engage in religious duties or in our usual temporary avocations, O may we be enabled to do all to the glory of God.

Divine Redeemer, we adore thee as the friend of man, as the sinner's friend, as a loving friend, as a friend of the most unparalleled disinterestedness, and as a friend who loveth at all times. There is no friend like thee. Thou art an unchanging friend; the same yesterday, to-day, and for ever. Thou art an almighty friend, encouraging weak saints to lean upon thine omnipotent arm. And thou art a friend of the most tender compassion; for as a father pitieth his children, so thou, O Lord Jesus, dost pity and comfort and bless them who fear thee. Divine Saviour, enable us to receive thee as our loving, our saving friend. O give us that faith by which we shall even now receive thee as our only friend, our best friend, our everlasting friend.

Give our beloved children grace to look upon thee and to take thee as their friend. The time may soon arrive when we shall be separated from them by death. Be thou their friend, and the want of earthly parents shall be infinitely made up.

Lord, comfort all the afflicted. May sufferers who have no grace have recourse to Jesus in their afflictions; then they will find a brother born for adversity; yea, born to be the comforter of those who are surrounded by the dark clouds of adversity. And give thine afflicted people greater confidence and joy in Jesus as their ELDER BROTHER. Graciously hear our prayers and forgive our sins, for the Saviour's sake. Amen.

INSPIRATION OF THE SCRIPTURES.
Lutton. Warminster. Aylff Street. L. M.

1 IT WAS by an order from the Lord
The ancient prophets spoke his word;
His Spirit did their tongues inspire,
And warmed their hearts with heavenly fire.

2 The works and wonders which they wrought
Confirmed the messages they brought;
The prophet's pen succeeds his breath,
To save the holy words from death.

3 Great God, mine eyes with pleasure look
On the dear volume of thy book;
There my Redeemer's face I see,
And read his name who died for me. WATTS, 151, *B. II.*

2 TIMOTHY III.

Persecutors of the Truth.

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

REFLECTIONS UPON 2 TIM. III.—Times may be perilous, and events may appear formidable and threatening; but strictly speaking, the state of a believer is never perilous, and the Church is never in danger. The perseverance of the saint is secure, and the Church is built on the Rock of ages, and can defy every enemy and withstand every danger. What a miserable spectacle is a man blinded by the delusions of sin, bewitched by the charms of earthly pleasures, and carried a willing captive by his corrupted passions and hateful lusts! The mind of such a man is like the troubled sea, sending forth by its agitation the mire of hateful and contaminating pollution. Enmity against God shows itself in the voluntary diffusion of corrupt opinions in opposition to the purity of Gospel-truth. Let such enemies beware, lest the day arrive when they shall be driven away in their wickedness, and be removed from the face of the earth without hope in their death! God observes and watches the movements of the enemies of the truth: he says, "Hitherto shalt thou go, and no further;" and if mercy prevent not, will, in the day of just retribution, visit them with everlasting destruction from his presence, and from the glory of his power. Let us rejoice that the truth of the Gospel remains sure. It is a sun which shall never set—a sun whose glory shall never be extinguished.

PRAYER.

O LORD, thou art the mighty God, and the God of salvation. Who among the sons of the mighty can be likened unto the Lord? The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thou art the great and mighty God, the Lord of hosts is thy name. In thy providence, thou hast furnished illustrious displays of thy might and of thy wisdom, in overturning the plans of the enemies of thy Church, in laying restraints upon them, in taking away their power, and in bringing down upon their heads deserved vengeance.

We assemble in a family capacity around thy gracious throne. We acknowledge thee as the fountain of all our mercies, and as the source of all the comforts we have this day enjoyed. Forgive the sins of our heart, our expressions, and our actions this day chargeable upon us. We desire this night to repose with confidence in thy providential care, that thou wilt suffer no evil to befall us, nor any plague to come near our dwelling. Keep the arms of thy protection around all our relatives and friends. If there are any of them tried with affliction, O fulfil in their experience those promises, which breathe such comfort and peace: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee: for I am the Lord thy God.

Bless to us, O Lord, what we have now read from thy sacred Word. What reason have we to rejoice that thy Word bears as evident marks of being *thy* word, as the sun of being thy workmanship! We would acknowledge with grateful hearts, in the language of the Apostle, All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works:

Give to our dear children an increasing love to thine inspired Word; and may its doctrines be the foundation of their faith, and its precepts the rule of their life.

Sanctify to our souls what we have now read of the horrid depravity of the heart, and the dreadful corruption of the life of man. We confess that our hearts contain the seeds of all those frightful passions, grovelling lusts, and appalling sins of which we have now read. If we have been preserved from such heart-revolting excesses, we take no honour to ourselves. Not unto us, O Lord, not unto us, but unto thy name be all the glory; for thy mercy and thy truth's sake. Lord, have mercy upon the openly profane, who are lovers of their own selves, wrapt up in their own sensual gratification; who are covetous, proud, boasters, blasphemers, unthankful, and unholy. O bring such under the influence of the Gospel of Christ, and make them as distinguished by holiness as they have been by sin. Lord, give us grace to exemplify the power and purity of the Gospel in our hearts and lives. Make us living evidences of the power and truth of the Gospel, by exercising all those heavenly graces of humility, faith, and love which the Gospel makes known.

Lord, hear our feeble prayers, and forgive our sins, for Jesus' sake. Amen.

FEARING GOD ALL THE DAY.

Nailsworth. Melody. Brighthelmstone. C. M.

1 THRICE happy souls, who born from heaven
While yet they sojourn here,
Humbly begin their days with God,
And spend them in his fear.

2 So may our eyes with holy zeal
Prevent the dawning day,
And turn the sacred pages o'er,
And praise thy name, and pray.

3 'Midst hourly cares, may love present
Its incense to thy throne—
And, while the world our hands employs,
Our hearts be thine alone!

DODDRIDGE.

PROVERBS XXIII.

Virtues and Vices.

MY son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among wine-bibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

REFLECTIONS UPON PROV. XXIII.—Sinners who are living in the enjoyment of the glittering splendour of rank, who are clothed with purple, and who fare sumptuously every day, are so far from being the objects of envy, that they are objects of pity. A life of sin is followed by the darkness of eternal despair; but the fear of God, though accompanied by present sorrows, is followed by the refined, exalted, and eternal joys of heaven. O how foolish, how infatuated the conduct of those who are not deterred, by the fear of hell, from seeking after unhallowed and licentious enjoyments! How should we mourn over the desolating effects of sin, when we witness beings rational and immortal—beings whose nature is capable by Divine grace of partaking of the Divine likeness, and beings who are welcomed to become the children of God and the heirs of heaven, literally sunk below the level of beasts by unsubdued lusts, grovelling appetites, and hateful sensuality! O for grace to seek after the beauties of holiness, which will shine brighter than the stars for ever and ever!

PRAYER.

IN the name of our exalted Redeemer, we draw near to the throne of grace, praying to be thankful for thy kind and preserving care of us, O Lord our God, during the past night, for which we would adore and magnify thy name. O that our soul, and all that is within us, were stirred up by a holy, grateful, and Divine impulse to praise thy holy name. O Lord, thou art the bountiful preserver of all things. By thee all things consist; thou preservest and upholdest all things by the word of thy power, and they continue this day according to thine ordinance.

Blessed Saviour, we need every day a supply of grace for our souls, as much as we require a supply of temporal blessings for our bodies. We come to thee for both. Lord, supply our temporal wants out of the stores of thy providence, and supply our spiritual wants out of the stores of thy grace. O that we may be enabled this day to live in thy fear all the day long. Teach us to begin our day, to spend our day, and to end our day, under the influence of thy fear. May we not only be afraid to offend thee because of thy justice and power, but may we, as loving children, be unwilling to offend thee because of thy love, thy holiness, thy mercy.

Deliver our minds from envious and malignant passions. Suffer us not to envy sinners their temporal prosperity, seeing worldly wealth can never satisfy the desires of man. Suffer us not to envy the prosperity of sinners, when we consider their awfully affecting doom in the world of spirits. Give us, and all our relatives, the rich treasure of grace; then we shall enjoy an inheritance which will afford us consolation here, and eternal joy and triumph hereafter.

We praise thee, O God of salvation, for the hopes which the Gospel affords. O that these hopes may be ours! Placing all our expectations on Christ, and on Christ alone, may we hope for the sanctified improvement of all our afflictions, may we hope for an unstinged death, may we hope for an abundant entrance being administered to us into the heavenly mansions, and may we hope that we shall ever be with the Lord. Glory to God in the highest, that such hopes, placed on such a foundation as the righteousness of Immanuel, God with us, shall never be disappointed—that it is an expectation which shall not be cut off.

Deeply impress upon the minds of our dear children that blessed and affectionate command of the kind Saviour, My son, give me thine heart, and let thine eyes observe my ways.

Lord, take our hearts, and suffer not our affections to be placed on the sinful and unhallowed objects of the present life. Lord, preserve us from every description of intemperance. In eating and drinking, may we use, and not abuse, the providential goodness of our God. O forbid that we should take the good creatures of our God, and make them instruments of rebellion against thee.

Have mercy on those who have fallen into the awful temptation, and who have acquired the soul-debasing habit of drunkenness. Lord, stop them in their career. Suffer them not to accomplish their present and eternal ruin. Shew the strength of thy grace, by enabling them to abandon this their besetting lust, and by turning them to the fear and service of God.

Graciously hear our prayers and forgive our sins, for Jesus' sake. Amen.

ASSURANCE OF HEAVEN.

Funeral Thought. Chadwell. Ann's. C. M.

1 DEATH may dissolve my body now,
And bear my spirit home;
Why do my minutes move so slow
Nor my salvation come?

2 With heavenly weapons I have fought
The battles of the Lord,
Finished my course, and kept the faith,
And wait the sure reward.

3 God has laid up in heaven for me
A crown which cannot fade;
The righteous Judge at that great day
Shall place it on my head.

4 Nor hath the King of grace decreed
This prize for me alone:
But all that love and long to see
The appearance of his Son. WATTS, 27, *B. I.*

2 TIMOTHY IV.

Paul's Triumph in the Prospect of Death.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

REFLECTIONS UPON 2 TIM. IV.—When Jesus appeared in his humiliation, he seemed as a root sprung out of a dry ground, without form or comeliness; but at the judgment-day he will fill the firmament with the brightness of his glory. Shall we appear before the judgment-seat of Christ? We shall! Let us then pass the time of our sojourning in godly, filial fear, preparing for the coming of our Lord, and rejoicing in the prospect of his appearance. The prospect of such an appearance, and of such a day, loudly calls for the greatest activity in Christ's service on the part of private Christians, and the ministers of the Gospel of truth. Delightful and encouraging were the recollections of the Apostle, when he looked back and remembered what he was enabled to accomplish for the Church of Christ; and how comforting his anticipations when he looked before him, and beheld the gracious and glorious reward he was destined to receive!

PRAYER.

O LORD our God, we desire that our minds may be solemnised in thy presence, when we consider that thou art the omniscient witness of all our purposes, imaginations, words, and actions; and that there is a day approaching when we shall appear before thy dread tribunal. Great Saviour, the second person of the adorable Trinity, we acknowledge thee in all thy Divine honours as God essential, and we adore thee in all thy mediatorial and official honours as the glorified and exalted Saviour of men. All judgment is committed into thy hand, and at thine appearing and kingdom thou shalt judge the quick and the dead, and all nations shall be assembled before thee as the righteous Judge of all. When that day arrives, that great, that solemn day, that day for which every other day was made, may we rejoice at thy appearance. In company with those who shall remain on earth, when thou the Judge shalt appear in the clouds, may we ascend to meet the Lord in the air; and now, in the exercise of that hope, which shall never be cut off, may we comfort ourselves with these words: We shall be ever with the Lord.

We desire, O Lord, at the close of the day, to express our thankfulness for the temporal and spiritual mercies received. Forgive, through the merits of our Saviour's blood, what thy pure eyes have seen amiss in the various duties and avocations in which we have been engaged. May a humbling sense of our daily infirmities make us long for the arrival of that heavenly day when, through the blood of Jesus, we shall exchange sin for holiness, when that which is perfect shall have come, and when that which is in part shall be for ever done away.

Lord, let thy spirit be eminently poured out on all thy ministering servants. For the honour of thy name, and for the eternal interests of the souls of men, may all thine ambassadors on the face of the earth, and in particular thy servant our pastor, be instant in season and out of season; and may they reprove, rebuke, exhort, with all long-suffering and doctrine. Have mercy on those hearers of the Word who prefer error to truth, and who would rather have their imagination pleased than their hearts improved.

Bring our dear children under the saving power of the Gospel of Christ. At an early period may their understandings be enlightened with the knowledge of Jesus, the Lamb of God.

Lord, inspire us with that faith which comforted Paul in the prospect of a future state. As he was ready to be offered to endure the pains of martyrdom, O may we be ready to die, and depart to be with Christ, which is far better. When about to step from time into eternity, with humility and triumph may we give utterance to the blessed words which the Apostle has left on record: We have fought a good fight, we have finished our course, we have kept the faith: henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, will give unto us at that day; and not to us only, but unto all them that love his appearing.

We supplicate thy fatherly care this night. Refresh us with sleep and repose. Hear these the feeble prayers of this worshipping family, for our merciful Redeemer's sake. Amen.

PRAYER FOR MERCIES.

Serenity. Arabia. Wantage. C. M.

1 TEACH me to feel another's woe,
To hide the fault I see:
Mercy may I to other's show;
Show mercy, Lord, to me!

2 Mean though I am, not wholly so,
Since quickened by thy breath;
O lead me, wheresoe'er I go,
Through this day's life or death;

3 This day be bread and peace my lot;
All else beneath the sun
Thou know'st if best bestowed or not,
And let thy will be done! PIERE.

PROVERBS XXX.

Agur's Confession and Prayer.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* exceeding wise:

25 The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

REFLECTIONS UPON PROV. XXX.—We never see ourselves as we ought till we are instructed in lessons of humility and repentance. When we mourn over our deficiency in wisdom and knowledge, it is a true evidence that we are walking in wisdom's ways, and that our path will be as the shining light, which shineth more and more until the perfect day. How inexpressibly glorious the power and the majesty of God! All the elements of nature are under his management, and all the events of providence are under his control. Delightful thought, that the God of creation and providence is the God of grace!—The purity of the Scriptures, the sanctifying effects which they produce upon the heart and life by the influences of the Spirit, and the consolation and relief which they afford to those who put their trust in them, are a plain testimony of their Divine origin—that they come from God.—Happy are they who are contented with their lot in circumstances of poverty; and blessed are they who, in circumstances of wealth are humble and thankful, singing, O to grace how great a debtor!

PRAYER.

GOD of our salvation, we come to thee in the morning of another day, to supplicate thy mercy and adore thy grace. We acknowledge before thee that we are in a wilderness, exposed to many dangers from the corruptions of our own hearts, from the snares of the world, and from the temptations of Satan. Glory to thy great name that we are not left defenceless. Thy name, O Lord, is a strong tower, the righteous runneth into it and is safe. O put us among the number of the righteous; then shall we run to thy glorious attributes; then shall we escape to the arms of thy mercy, where we shall be safe, and where no evil can possibly befall us. Thou hast said, and promised, Whoso putteth his trust in the Lord shall be safe. Give us grace to put our trust in thee, and we shall be safe.

O Jesus, enable us to trust in thy love; then we shall ever enjoy the unspeakable advantages of thy fellowship. Enable us to trust in thy righteousness; then shall we be delivered from the condemnation of thy law. Enable us to trust in thy promises; then shall we be enriched with the choicest blessings. Enable us to trust in thy power; then we shall be able to obtain the most distinguished victories over all our enemies.

We desire with renewed gratitude to thank thee for renewed mercies. Thou hast given us a new day accompanied by new mercies: O may renewed blessings excite renewed emotions of thankfulness, love, and praise. Give us thy grace to honour thee in all the engagements of the day, whether of a temporal or a spiritual nature. Should we be exposed to temptation, or visited by affliction, may we be enabled with Habakkuk to sing, The Lord is our strength; and may we be animated by the promise which cheered the heart of the Apostle, when tried by a messenger of Satan: My grace is sufficient for thee, and my strength shall be made perfect in thy weakness.

Lord, inspire us with that humility and holy repentance which Agur felt when he said, Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy.—We have great reason, O Lord, to confess our ignorance of things Divine; and that, while the light of the Gospel has been shining so clearly around us, our minds are so little illuminated by its sacred beams. Great have been our privileges, but great has been the abuse of our privileges, and great the misimprovement of our opportunities.

Lord, grant that our dear children may ever be enabled to honour and obey their father and mother, which is the first commandment with promise; and may we, their parents, diligently train them up for Jesus and immortality.

Have pity on disobedient children. Open their eyes to see their danger, and incline their hearts to forsake their sin. Impress upon their minds this awful threatening: The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Lord, forgive the imperfect manner in which we have approached thy throne; and hear our prayers, for Jesus' sake, our merciful and exalted Redeemer. Amen.

SALVATION BY GRACE.

Westerham. Highbury College. Crowle. C. M.

1 LORD, we confess our numerous faults,
How great our guilt has been!
Foolish and vain were all our thoughts,
And all our lives were sin.

2 But, O my soul, for ever praise,
For ever love his name,
Who turns thy feet from dangerous ways
Of folly, sin, and shame.

3 'Tis not by works of righteousness
Which our own hands have done;
But we are saved by sovereign grace
Abounding through his Son.

WATTS, III, *B. I.*

TITUS II.

Christ the Saviour.

FOR the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

TITUS III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

REFLECTIONS UPON TITUS II., III.—There is a great salvation, provided at an infinite expense for sinners, even the chief. Have our eyes been opened to see our absolute need of this salvation? Have we received this salvation from the hand of mercy? Can we look on Jesus and say, "He is all our salvation and all our desire?" Then we are blessed debtors to Divine grace, sovereign, rich, and free. The Gospel is itself pure and spotless, and when applied by the Spirit to the soul of man, makes him holy in his heart, and holy in his life. An inward belief in its doctrines is invariably connected with the outward visible ornaments of a holy conversation and holy actions. The subjects of grace are the most useful subjects of earthly rulers—they are blessed with gentleness of disposition, gentleness of expression, and gentleness of conduct; they show that they have been brought up at Jesus' feet, and that they are the scholars of him who is meek and lowly of heart. True believers think with humility, penitence, and shame, on what they once were, and are filled with astonishment and thankfulness for what they now are: what a difference—once they were the children of wrath, now they are the sons of God!

PRAYER.

WE adore and praise thee, O Lord, as our creator and preserver. What shall we render unto thee for our being, our reason, our health, our social and domestic comforts, and for the immortal nature with which thou hast invested our souls. While we praise thee for these mercies, we have infinitely greater reason to praise thee for Jesus Christ, as our Saviour from sin, death, and hell. In thine abundant mercy thou hast provided a Saviour for lost sinners. In thy sovereignty thou hast past by fallen angels, and thou hast provided salvation for fallen men. Even so, Father, for so it seemed good in thy sight. We bless thee that we are permitted and enabled to sing, in the language of inspiration, This is life eternal, to know thee the Lord, and Jesus Christ whom thou hast sent.

We bless thee, O Lord, that we have an opportunity, at the close of the day and at the close of the week, of falling down prostrate before thy throne, to present the tribute of our praise for the continuance of thy mercies. Sanctify the events of thy providence which have passed over our heads, bless the various religious ordinances and duties in which we have been engaged, and forgive the offences which we have committed. We seek thy gracious care this night, and pray that our lives may be prolonged to another day, and that we may be permitted to enter into thy sacred courts, and hear the animating and joyful accents of the Gospel trumpet.

We supplicate the blessing of the Holy Spirit on the gracious words we have now read. Glory to God that thy grace, which bringeth salvation, hath appeared unto all men. O may saving grace appear to all who are now prostrate before thee. Give us the rich graces of the Holy Spirit, the promised Comforter; then shall we most effectually deny all ungodliness and worldly lusts—then shall we live soberly, righteously, and godly, in this present world. O inspire us with the grace of hope—that hope which maketh not ashamed—that hope of which Christ is the author and the object; then shall we joyfully look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Eternal praises to thy name, O Jesus, that thou gavest *thyself* for us, that we might be redeemed from all iniquity, and purified unto thyself a peculiar people, zealous of good works.

O Lord, we seek for our dear children the washing of regeneration, as in them we see the evident marks of the degenerate nature they have derived from us; mercifully grant that we may see in them a new nature derived from thee, even the renewing of the Holy Ghost.

Lord, give us clear views of salvation as wholly of grace. May we never fall into the dangerous and God-dishonouring notion, that we can do anything to merit the pardon of sin, or acceptance with God.

Mercifully hear our prayers, through the merits of our Lord Jesus Christ. And may the grace of the Lord Jesus Christ be with us all. Amen.

VOWS AND THANKSGIVING.
Buckingham. Warwick. New York. C. M.

1 WHAT shall I render to my God
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.
2 How much is mercy thy delight,
Thou ever-blessed God!
How dear thy servants in thy sight
How precious is their blood!
3 How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord, I devote to thee. WATTS, *Ps.* 116, *p. II.*

PSALM CXVI.

Thanksgiving for Deliverance.

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD *is* the death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

REFLECTIONS UPON PSALM CXVI.—May it be our privilege to know what it is to possess the spirit of prayer, to enjoy the answer of prayer, and to have our hearts warmed with love and thankfulness to HIM who is the hearer of prayer. The answer of prayer, is the greatest encouragement for persevering continuance in prayer. Sometimes the sorrows of believers are intense, and their sufferings severe; but they are only of short duration, and the short night of weeping shall soon be followed by a bright, serene, and cloudless day of endless felicity and peace. Inconceivable were the anguish, sorrow, and sufferings of Christ! Now his glory and blessedness exceed the conception of archangels. It is truly animating, encouraging, and delightful to think of the blessed effects produced in the minds of believers by sanctified affliction. Their faith becomes more vigorous, and their prayers more earnest. The afflictions of believers, however numerous, severe, and lasting, never alter their opinion of God as a wise and merciful Father. On the darkest cloud of sorrow they see with the eye of faith the bright rainbow of mercy. Though the believer is low and insignificant in his own estimation, still he occupies a lofty place in Christ's love and in Christ's covenant. And when he lays down the earthly house of this tabernacle, he shall be elevated to a lofty place on Christ's throne. Blessed promise, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." May we be among the happy number of those who shall be faithful unto death; then shall we at last receive a crown of righteousness, a crown of life, and a crown of glory, that shall never fade away. Amen.

PRAYER.

O THOU Lord of the Sabbath-day, this day, in its institution and in its ordinances, is a blessed demonstration of thy boundless grace. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple. O fill our hearts with love to thee as a God possessed of every perfection, and as having all thy perfections eminently glorified by the displays of thy grace.

We thank a gracious Providence that we have been refreshed and preserved during the past night, and that our eyes have been opened to see the light of another hallowed day of sacred rest. O what reason have we to praise thee, thou God of salvation, for all spiritual and heavenly blessings in Christ Jesus, for all the means of grace with which we are so richly surrounded, and for all the hopes of glory! When we enter thy sacred courts, may our hearts be blessed with the rich communications of thy grace. May our beloved minister, and the congregation with which we are connected, and ourselves as a family, derive such benefit from a preached Gospel, and enjoy such Divine comfort in waiting upon thee in thy house, that we shall have reason to sing with joy and thankfulness, Surely it is none other than the house of God, it is the gate of heaven!

O Lord, we seek thy love. Give us the satisfying evidence that we are beloved of God. Warm our hearts with love to thee, as the God and Father of our Lord and Saviour Jesus Christ; then we shall be authorized to conclude that we are indeed beloved of God, and that our name is recorded in the Lamb's book of life. Enable us with the Psalmist to sing, We love the Lord, because he hath heard our voice and our supplication. Bestow upon us graciously the gift and the spirit of prayer; then shall we know the blessedness and the delight of the answer of prayer. If we have reason to believe that a prayer-hearing God has condescended to hear and answer our supplications, may we take encouragement to continue instant in prayer, and thus to resolve, in the strength of grace Divine, Because our God hath inclined his ear, therefore will we call upon him as long as we live.

Pour out upon our children and domestics a spirit of grace and of supplication. May they know the unspeakable delight of fellowship with God, in pouring out their hearts before him in earnest supplication.

O Lord, we bless thee for all the deliverances thou hast wrought out for us in the days that are past. When the sorrows of death compassed us, when we found trouble and sorrow, we called on thy name, O Lord, and thou didst deliver us. We have been brought low; then we cried unto thee, then thou didst help us; thou hast delivered our soul from death, our eyes from tears, and our feet from falling. When we think of all thy mercies, and more especially thy saving mercy, may we thus resolve, in dependence on Divine grace, and in the language of thy servant, We will take the cup of salvation, and call upon the name of the Lord; we will pay our vows unto the Lord now, in the presence of all his people.

Gracious God, hear our prayers and forgive our sins, for the sake of our Lord and Saviour, Jesus Christ. Amen.

Our Father which art in heaven, &c.

PRAISE TO GOD FROM ALL NATIONS.

Worship. Newington C. M.

1 O ALL ye nations, praise the Lord,
Each with a different tongue;
In every language learn his word,
And let his name be sung.

2 His mercy reigns through every land;
Proclaim his grace abroad;
For ever firm his truth shall stand;
Praise ye the faithful God.

WATTS, *Ps.* 117.

PSALM CXVII.

Praising God.

O PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXVIII.

Praising God for Mercies.

O GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD in distress: the LORD answered me, *and set me* in a large place.

6 The LORD *is* on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.

9 *It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 The LORD *is* my strength and song, and is become my salvation.

REFLECTIONS UPON PSALMS CXVII., CXVIII.—The mercy of God is an overflowing and ever-flowing fountain of blessings, furnishing matter for the joyful praises of the Church militant on earth, and for the enraptured songs of the Church triumphant in heaven. How wonderful the mercy of God! its movements in the Divine mind were from everlasting, and its acts shall continue to everlasting. Christ's ministers are appointed to publish his mercy, and they are required to be living examples in singing to the honour of his mercy. When the chamber of affliction is the chamber of prayer, it is the antechamber of heaven. They who are the enemies of believers, notwithstanding all their number and all their strength, sink into insignificance when compared with HIM who is on their side, namely, Jesus, the Lord of hosts, the mighty God, the everlasting Father. With such a defender they can look upon their enemies with scorn, and defy their rage, their violence, and power. Is man weak, and God mighty? Is man mutable, and God unchanging? Is man treacherous, and God faithful? How wise, how advantageous to trust in God, and to place no confidence in man! Nations and kings have combined against Christ and his saints; but it has been all in vain. And they may continue to combine; but their opposition is hopeless, and their destruction certain. Blessed are they, and they alone, who can rejoice in God as the God of their salvation.

PRAYER.

O LORD, our heavenly Father, whom we desire to worship and adore, let all the nations of the earth praise thee; let all the people praise thee. Destroy the worship of idols, and let all the kingdoms of the earth worship and adore thee as the Father, Son, and Holy Ghost; for thy merciful loving-kindness is great toward the children of men, and thy truth endureth for ever. O what reason have we as individuals, as a family, as a congregation, and as a nation, to give thanks unto thee the Lord! for thy mercy endureth for ever. Hasten the promised day, when the children of Israel, the descendants of faithful Abraham, shall unite with the Christian Church, and say that his mercy endureth for ever. Let the hearts of kings, of rulers, and princes, be made the subjects of redeeming grace; and let them unite with their believing subjects in proclaiming the honours of Jesus, and in saying with thy Church on earth, and thy Church triumphant in heaven, O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Praise to our God, that we are encouraged to adore thee as the God of salvation. Holy Spirit, we earnestly pray that thou wouldst communicate thy grace; then we shall be able to say, in the language of appropriating faith, and to the honour of God, The Lord is our strength and song, and he also is become our salvation.

May we live to witness a saving change in our beloved children, and to hear them sing, in joyful accents, The Lord is our strength and song, and is become our salvation. Lord, teach our servants to trust in thee, and under this roof may they receive holy impressions never to be effaced.

Have mercy on all who have called upon thy blessed name this day. Thou hast never said to any of the seed of Jacob, Seek ye me in vain. Many have called upon thee in their afflictions; O that they may have abundant reason to say with thy servant, We called upon the Lord in distress: the Lord answered us, and set us in a large place. Many have called upon thee this day, to be delivered from enemies temporal and spiritual—to be preserved from wicked men, from fleshly lusts, and from tempting devils. O enable them to say, in the language of lively faith, The Lord is on our side, we will not fear what man can do unto us: the Lord taketh our part with them that help us; therefore we shall see our desire on them that hate us.

We rejoice, O Lord, in the glorious victories which Jesus, the captain of salvation, has gained over all the enemies of the Church. O Jesus, thine enemies compassed thee about, they compassed thee about like bees; but by thy powerful arm thou hast destroyed them, and thou hast quenched them as the fire of thorns.

Lord, have mercy on the young and rising generation, and particularly the thousands who have this day been placed under the means of Christian instruction. Preserve their unsuspecting minds from all their lusts, their youthful passions, and from the crafty designs of all the enemies of their soul; and enable them, in the exercise of humble faith in Christ, to look their spiritual enemies in the face and say, In the name of the Lord we will destroy them.

As a family we commend ourselves to the care of our heavenly Father this night. Mercifully hear our prayers, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

CHRISTIAN RACE.

Auburn. Piety. Cambridge New. L. M.

1 AWAKE, our souls, away, our fears;
Let every trembling thought be gone:
Awake, and run the heavenly race,
And put a cheerful courage on.

2 True, 'tis a straight and thorny road,
And mortal spirits tire and faint;
But they forget the mighty God
That feeds the strength of every saint.

3 Thee, mighty God, whose matchless power
Is ever new and ever young,
And firm endures, while endless years
Their everlasting circles run:

4 From thee, the overflowing spring,
Our souls shall drink a fresh supply;
While such as trust their native strength
Shall melt away, and droop, and die.

WATTS, *Ib, B I.*

PROVERBS XXXI.

The wise Woman.

WHO can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships, she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household; for all her household *are* clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen and selleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

REFLECTIONS UPON PROV. XXXI.—To no individuals, under God, are society and the Church more indebted than to mothers blessed with wisdom and adorned with piety. Their price is far above rubies. Husbands blessed with such associates, and children blessed with such guardians, counsellors, and comforters, cannot sufficiently express their thankfulness to the God of providence and grace. Let all of us take up the maxim by which the virtuous woman is influenced, and in all our relative situations in life let us do each other good, and not evil, all the days of our life. The prosperity of families much depends upon the industry and prudent economy of parents. From this source flow health, cleanliness, and comfort. But when industry is connected with piety, and when the interests of the soul have the precedency of those of the body, such families have the peculiar smiles of Jehovah, and they are a blessed epitome of the heavenly state. Happy families, where the government of the parents is the reign of affection, and the obedience of the children the submission of love!

PRAYER.

WITH humility, reverence, and love, we desire to bow down before thee, O Lord, as the omniscient Jehovah, who searcheth the heart and trieth the reins of the children of men. O that we could say with the Psalmist, and with the same solemnity of feeling, Search us and know our hearts, try us and know our thoughts; see if there be any wicked way in us, and lead us in the way everlasting. We plead, O Lord, that we may acquire the important habit of self-examination. With the greatest impartiality may we inquire, Have we obtained a sight of the plagues of our heart? Have we seen our need of Christ? Have we fled for refuge to lay hold of the hope set before us? Do we love the Lamb of God, who taketh away the sins of the world? Can we say respecting him, He is white and ruddy; he is the chiefest among ten thousand, and altogether lovely; he is all our salvation, and all our desire? Holy Spirit, grant that we may often address such questions as these to our heart, and that we may be enabled to give those replies which will be the satisfying evidence that we have passed from death to life. Merciful and Divine Counsellor, we seek thy grace, that we may be enabled to obey the wholesome and practical counsel of the inspired Apostle: Examine yourselves whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates. O Lord, may the value of the soul, and the infinite importance of having our feet firmly placed on the ROCK OF AGES, stir us up often and conscientiously to engage in the exercise of self-examination.

We present the humble tribute of our thanksgiving for the mercies of the past night and for the mercies of the past Sabbath. We thank thee we were permitted to observe the ordinances of thine appointment, and that opportunities were afforded us, and the congregation of which we form a part, for drawing water with joy out of the wells of salvation. We supplicate thy wisdom to direct our steps this day, and thy grace to strengthen us in discharging duty and resisting temptation. Lord, prepare us for all the trials, the events, and the duties of the week.

O enable our dear children to devote the golden period of their days, the spring season of their lives, to the service and the honour of Jesus.

Lord, we present our prayers for heads of families, for guardians of youth, for fathers and mothers, and for all the instructors of the rising race. Mercifully give them thy saving grace. Give them that wisdom and prudence and diligence and affection which are the ornaments of that mother of whom we have now read, and of whom it is said, Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all.

Lord, enable parents by thy spirit to open their mouth with wisdom; and in their tongue may the law of kindness be found. Lord, forgive and accept our imperfect services. May our souls profit by drawing near thy throne. May these our prayers come up before thee with acceptance, through Jesus Christ our Lord. Amen.

PASTORAL TENDERNESS.

Keinsey. Sharon's Vale. Ulverston. L. .

WHO can a pastor's heart express,
The unutterable tenderness;
Beyond what fondest mothers prove
The yearning pangs of softest love?

2 He only comprehends, who knows
Whence every grace and blessing flows,
Who feels, but never can explain
The bowels of the Son of man. C. WESLEY.

PHILEMON.

Conversion of Onesimus, Servant of Philemon.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to injoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

REFLECTIONS UPON PHILEMON.—The bodies of saints may be shut up in prisons and bound with chains, but their souls are free, and their prayers ascend with glorious liberty to the throne of God. Prayers, graces, and holy affections, "no human power can bind with chains." God peculiarly smiles on those houses where his worship is observed. These are the dwellings of Jacob, which Jehovah loves. He says respecting them, "Here will I stay, for I have desired it." The possession of grace is the highest dignity which an immortal mind can receive; it is an inheritance which can never be lost; it is a lovely plant which never withers, nor can be plucked up by the roots; it is a Divine principle in the heart, springing up into life eternal. How mysterious the movements of providence! Onesimus, a slave, runs away from his master, is brought under the Word of life, is converted by Divine grace, and from being a slave of Satan becomes a child of God!

PRAYER.

O LORD our God, in approaching thy throne in prayer, we earnestly supplicate thy Spirit, and the rich effusion of his influences. Father of lights, send forth thy light and thy truth; let them lead us, and let them bring us to thy holy habitation. By nature we seek and love and pursue the path which leads to destruction: but we would for ever praise and adore thy holy name, that in thy condescending mercy thou hast made known in thy Gospel, to wandering, guilty sinners, the blessed way of peace, of safety, and of life; that way through Christ which leads to heaven and immortality.

Glory to thy great name, O Jesus, that thou art revealed as laid in Zion for a foundation, a stone, a tried stone, a precious corner-stone; and that thou hast given us the blessed assurance that whosoever believe in Jesus, by building all their hopes on THIS STONE, shall never be disappointed. Suffer us not to build our hopes of pardon, acceptance, and heaven, on any other foundation than that which has been laid in Zion by unerring wisdom and unbounded mercy.

We thank our heavenly Father for the mercies of the day, and pray that the blessing of God may rest on all our temporal and spiritual engagements. Hide us and all our relatives this night under the shadow of thy providential wings; but, above all, under the wings of thy special love. Whither, O Jesus, can we look for spiritual defence but unto thyself? Hangs our helpless soul on thee?

Bless the interesting account we have now read of the conversion of Onesimus. Glory to thy grace, that, though in the capacity of a servant he robbed his master of his property and left his employment, thy rich and saving mercy followed the wandering, wretched sinner, brought him under the ministry of thy servant the Apostle, and made him the object of redeeming love, and the remarkable subject of a converting change. Adored be thy gracious sovereignty, that thou didst employ the preaching of thy servant Paul, when a prisoner in Rome in bonds, as the blessed mean of setting a poor, abandoned, miserable slave at liberty.

We confess, O Lord, that we are by nature Satan's slaves, carried captive by him at his pleasure. By nature we are the slaves of vile passions and hateful lusts. By nature we are the slaves of guilt, and of the law as a broken covenant of works. If any of us have been set at liberty, we would adore and magnify the grace of God, which has conferred upon us a blessing of such inestimable excellence. If there are any now kneeling before thee who are still the slaves of sin and the captives of guilt, most merciful Saviour, in thine abundant compassion do thou set them free.

Are our dear children bound fast in Satan's captivity? O set them free, and make them the regenerated and adopted children of the living God.

Lord, have mercy on an enslaved world, and let the nations of the earth no longer remain under Satan's cruel sway. O Jesus, take to thyself thy great power and reign. O hear, answer, and forgive, for the Saviour's sake. Amen.

VANITY OF EARTH, AND SATISFACTION IN CHRIST.

Surrey Chapel. Eglon. Firth's. Turin. P. M.

1 TAUGHT by long experience, Lord,
By thy Spirit taught, I see
True is thy severest word,
All on earth is vanity.
Empty all our bliss below,
Seeming bliss, but real woe.

2 Turning then from earth away,
Seek, my soul, the joys above,
Solid joys without allay;
Saviour, in thy heartfelt love,
Heavenly comfort I possess,
True, substantial happiness.

3 Now I find the good of man,
Now I answer thy design,
All in thee alone obtain
Plenitude of grace Divine,
Plenitude of glory too,
Thee when face to face I view! C. WESLEY.

ECCLESIASTES I.

Vanity of Earth.

THE words of the Preacher, the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

REFLECTIONS UPON ECCLES. I.—It is infinitely greater honour to princes to inherit the piety of their fathers, than to inherit their crowns, thrones, and kingdoms. As earthly objects, even the most precious, can never prove a portion suited to the spiritual and immortal nature of the soul, and as they cannot possibly impart satisfaction to the mind, *Vanity* is properly inscribed upon them all. Multitudes have lost their souls in seeking after earthly wealth; while they who seek after spiritual treasures shall at last inherit immortal joys. The rapid succession of generations furnishes the most solemn reflections, and should stimulate us to seek after an interest in Christ, which will secure for us a fixed residence in heaven, where such changes are for ever unknown. Very mysterious and inexplicable is the blowing of the winds; and as mysterious the breezes of the influences of the Spirit, by which a regenerating change is effected, and the spiritually dead soul called into newness of life.

PRAYER.

GLORY to thee, O Lord our God, that thine ears are ever open to the prayers of those who seek thee in sincerity and truth. Preserve us from a spirit of formality in our approaches to the Divine presence; but may we ever draw near with a true heart, and in the full assurance of faith. We humbly seek the spirit of grace and supplication. If we have received that spirit in any degree, Lord, we pray that we may receive it in greater measure. May our prayers be copious and rich, like those of David; and earnest, like those of Jacob when he wrestled with the angel, and prevailed. Praise to our God for the encouragement we have to pour out our supplications before thee, for thou art a God of compassion, and gracious; long suffering, and plenteous in goodness and truth.

We acknowledge, O Lord—and we pray that we may make our acknowledgments with thankfulness and love—that all our dependence is on thee. It is in thee we live, move, and have our being. Every breath we draw depends on thee. If for one moment thou shouldst withdraw thy gracious, powerful hand, we must instantly sink into the state of the dead.

We thank thee for protecting us during the past night, and that we now appear before the throne of grace the monuments of thy sparing and providential care. We supplicate all that grace which is necessary for us this day in our various avocations and duties. As our day is, so let our strength be. O enable us every day to cultivate vital, personal religion; and may the influence of the Gospel attend us wherever we are, whatever we do, or with whomsoever we may be called to have intercourse in the lawful business of life. At all times may the men of the world have reason to say respecting us, They have been with Jesus.

Bless to us, Holy Spirit, what we have now read of the experience of Solomon respecting the vanity of all earthly objects, and their total insufficiency to impart peace and satisfaction to the soul. Give us grace to see the emptiness of the world and the fulness of Christ. Thou hast given us, O Lord, boundless desires; convince us of the truth, that it was never thy design that these desires should be satisfied with anything short of thyself. Enable us to compare all earthly things with Jesus in his person, his righteousness, his offices, and his salvation; and then may we say respecting an empty, deceiving world, what Solomon said as the result of his extensive experience: Vanity of vanities, all is vanity.

Preserve our dear children from the delusive hopes of worldly wealth, or earthly pleasure. O give them a love to spiritual treasures and heavenly joys, and inspire them with those hopes which reach to heaven and God.

Bless our aged friends, who have had lengthened opportunities of seeing the emptiness and vanity of earthly objects. Give them a vigorous faith in Christ; then they shall bear the infirmities of age with patience, and be animated with the hopes of heaven and immortality.

Graciously hear our prayers and forgive our sins, for Jesus' sake. Amen.

THE HOLY SCRIPTURES.

Bath. Auricula. Sabbath. Islington. L. M.

1 GOD, who in various methods told
His mind and will to saints of old,
Sent down his Son, with truth and grace,
To teach us in these latter days.

2 Our nation reads the written word,
That book of life, that sure record:
The bright inheritance of heaven
Is by the sweet conveyance given.

3 God's kindest thoughts are here expressed,
Able to make us wise and blessed;
The doctrines are divinely true,
Fit for reproof and comfort too.

4 Ye happy lands, who read his love
In long epistles from above,
(He hath not sent his sacred word
To every land,) Praise ye the Lord.

WATTS, 53, *B. I.*

HEBREWS I.

Christ's Glory.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

REFLECTIONS UPON HEB. I.—It is consistent with reason, and also with God's sovereignty, wisdom, and goodness, that he should make, even to fallen man, a revelation of himself, his purposes, and his will. What joy should fill our hearts, that he has made himself known as the God of salvation! Blessed is he who can say, "God by his Spirit hath made himself known to me as the God of my salvation, as my God and my Father in Christ." So infinitely important is the revelation which God has given to our world, that his only-begotten Son, the second person of the Trinity, became incarnate, and tabernacled among the children of men, that this glorious revelation of mercy and grace should be made known. May our hearts be filled with exalted and adoring views of Christ in his Divinity, as the Creator of the vast universe, and as the providential preserver of all things by the hand of his omnipotent power. Amazing love! matchless condescension!—that the mighty Creator, who made all worlds, should, in circumstances of unparalleled humiliation, have made atonement for human transgressions! Are angels called to love and adore this glorious Saviour, who never required the benefit of his righteousness? Surely we have far more reason to love and adore the Prince of life, without whose atoning sacrifice we must have perished for ever.

PRAYER.

IN approaching thy throne, O Lord our God, we seek the gracious aid of thy heavenly grace. O prepare our hearts to present suitable supplications before thee, and cause thine ear to hear the requests which we offer up in the name of Christ. Lord, quicken us, and we will call on thy name.

Blessed and Divine Saviour, we desire as a family to adore thee in all thy Divine excellences and prerogatives. We praise thee for the rich and sublime declarations of thy Divinity contained in the portion of Scripture we have now read. Holy Spirit, enable us with the most devout reverence to acknowledge and adore our exalted Saviour, as possessed of uncreated attributes, and of Divine and underived perfections.

O Jesus, thou art he who made the worlds. All things were made by thee, and without thee there was nothing made that was made. Thou art the brightness of the Father's glory, and the express image of the Father's person. Infinite is thy power; for by the word of thy power thou dost uphold all things in nature, in providence, and grace. Thou art the Lord of angels: they are thy creatures, thy subjects; and it is their delight to minister before thy throne, and to hasten even to the most distant parts of thy vast dominions, to execute thy will. Thou makest thine angels spirits, and thy ministers a flame of fire. Lord Jesus, make us thy willing subjects, and thy devout worshippers. Like angels, may it be our greatest delight to obey the commands of our merciful Redeemer, and to devote ourselves wholly and implicitly to thy service.

May our dear children take angels for their pattern, in yielding a ready and a loving obedience to Jesus Christ. O enable them, almighty Saviour, to surrender their heart to thee.

We acknowledge thee, O Jesus, as the King of nations and as the King of Zion. How insignificant and perishing are earthly thrones compared with thine! Thy throne, O God, is for ever and ever. How corrupted and unjust the administration of earthly governments when compared with thine! for a sceptre of righteousness is the sceptre of thy kingdom. Thou dost love righteousness and hate iniquity. Blessed Saviour, may we as a family, and may all the families with which we are connected, be under the mild and merciful sway of thy mediatorial sceptre. O have compassion on an ignorant, enslaved, polluted, miserable world. May the blessings of thy mediatorial government soon overspread the earth. Sway thy sceptre, Saviour, all the world around. O Jesus, we adore thee in thine immutability. The visible heavens shall perish, but thou remainest; as a vesture shalt thou fold them, and they shall be changed: but thou art the same, and thy years shall not fail. Lord Jesus, give us an interest in thine unchanging love, and in the unchanging merit of thy finished righteousness.

Accept our thanks for the mercies of the day, forgive wherein we have offended thee our God, watch over our persons this night, and sanctify our approach to thy throne, for our Divine Redeemer's sake. Amen.

DEATH OF THE RICH SINNER.

Peter's. Sherbourn. Paul's. L. M.

1 IN vain the wealthy mortals toil,
And heap their shining dust in vain,
Look down and scorn the humble poor,
And boast their lofty hills of gain.

2 Their golden cordials cannot ease
Their pained hearts or aching heads,
Nor fright nor bribe approaching death
From glittering roofs and downy beds.

3 The lingering, the unwilling soul
The dismal summons must obey,
And bid a long, a sad farewell
To the pale lump of lifeless clay. WATTS, 24, B. I.

ECCLESIASTES VIII.

Providence and Death.

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is, there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he fareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea, farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

REFLECTIONS UPON ECCLES. VIII.—Who can describe the excellences and the advantage of that saving wisdom which comes down from above? It lifts up the mind to the noblest heights of moral and spiritual elevation; it gives clearness and penetration to the mental eye; it removes the deformity of pride, and imparts lovely ornaments of humility; it softens the asperities of temper, and beautifies the life with gentleness, meekness, and love. Is it so important and so necessary for the well-being of society, and for the promotion of individual happiness, to keep the commandments of earthly kings? How infinitely more important it is to keep the commandments of the King of kings; and to yield a loving and filial obedience to the laws of heaven—presented by the hand of our Divine Mediator—as a rule of life! Is the eye of an earthly king so powerful and influential? O how much we should feel impressed under the eye of the omniscient Jehovah!

PRAYER.

WE adore thee, O Lord, our God and Father in Christ, as the blessed fountain of all wisdom. Thou art the teacher of angels and the instructor of men. Thou hast given instinct to the inferior tribes of creation, but to man thou hast given reason and understanding. Thou teachest us more than the beasts of the earth, and makest us wiser than the fowls of heaven. O what reason have we to mourn that, on account of our depravity, we are in many respects more degraded than the brutal tribes. What thou didst say of ancient Israel, is justly applicable to us as a family, as a neighbourhood, and as a nation: The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider. Lord, we acknowledge the vileness and the deceitfulness of our heart. In our most serious and devout moments, we can perform no services which deserve thy love, and we can present no sacrifices which merit the pardon of the least offence. O Lord, we would earnestly plead that the guilt of all our sins may be washed away in the precious blood of Christ; and through his righteousness may we be accepted in the sight of a holy and a righteous God.

We desire with grateful hearts to acknowledge thy goodness during the past night. Praise to our God that goodness and mercy have attended us all our days. O may it be our happiness to dwell in the house of the Lord for ever, to mingle with pure and perfect spirits, and to shout the praises of our God through the ceaseless ages of eternity. Grant us thy Divine aid, that we may glorify thee during the whole of this day, and during the whole of our lives, in our bodies and in our spirits, which are thine.

Give us, O Lord, saving wisdom. We have now read that a man's wisdom maketh his face to shine. Give us Divine and saving wisdom, then our hearts shall shine with grace, and our lives with holiness. Blessed Saviour, give us thy wisdom; then our light, derived from thee, shall so shine before men, that they shall be induced to associate themselves with us in thy service, and glorify our Father who is in heaven. While it is our duty to keep the commandment of earthly rulers, above all, O may we be enabled to keep the commandment of Jesus, the King of kings.

May our dear children, and servants, feel the influence of thy Word. Thy Word is powerful; may they feel its powerful and its saving efficacy.

Jesus, thou conqueror of death, prepare us for the event of dissolution. Affect us with the solemnity of death, and with the irresistible power of that enemy, in laying level with the dust all ranks and descriptions of men. Affect us with a sense of the awful situation of the rich, the mighty, and the great, who die unprepared. Blessed Saviour, may we be clothed in thy righteousness: then shall we glorify thee in death, and exchange the sufferings of a dying bed for the triumphs of heaven.

Lord, hear, answer, and forgive, for Christ's sake, who is worthy of the praises of angels and saints, for ever and ever. Amen.

DIVINE COMPASSION.

Norton. Gethsemane. Geard. P. M.

1 HOW great that compassion, my Saviour, my God,
Which led thee to purchase our peace with thy blood;
When clouds and dark vengeance encompassed the throne,
'Twas pity, soft pity, which brought Jesus down.

2 More mild than the morning the Saviour was seen,
His heart all compassion, his spirit serene;
His brow crowned with thorns, and extinguished his eyes,
My father, forgive them—he whispers and dies.

3 Assist me, Redeemer, that pardon to gain,
Which thou at the price of thy life didst obtain;
Speak peace to my spirit—then call me away,
To triumph with thee in the mansions of day. COLLYER.

HEBREWS II.

Christ's Love to Man.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

REFLECTIONS UPON HEB. II.—The Gospel is an invaluable treasure; may God the Spirit teach us to see its worth, to receive the blessings which it makes known, and to lay hold upon it and retain it, as an inheritance rich and transcendent. In proportion to the excellence of the Gospel-message, is the guilt and the danger of its rejection. Is salvation a deliverance from every evil, especially in the world to come?—to refuse its acceptance must expose us to all the miseries of the lost. Is salvation the enjoyment of the greatest blessings here and hereafter?—if by faith we receive this salvation, we obtain a secure title to the joys of immortality: to reject such a boon must be the greatest folly, and to accept it the greatest wisdom. The Gospel has had the most astonishing outward, miraculous evidence of its Divine origin and truth. Have we enjoyed the inward testimony of the Spirit, that we are enlightened by its truth, and sanctified by its influence? Then "we count all things but loss for the excellency of the knowledge of Christ."

PRAYER.

GLORIOUS Jehovah, the God of salvation, and the only object of religious worship, thou art he for whom are all things, and by whom are all things. The heavens and the earth thou didst call into existence, to declare the honour of thine exalted perfections. The heavens declare thy glory, and the earth sheweth forth thine handiwork. We would rejoice in the glory derived from the visible creation; but we rejoice that thy perfections are more glorified by the work of redemption than by all thy works beside. Great is thy delight in the first creation, but infinitely greater thy delight in the new creation, even redemption through the righteousness of thy well-beloved Son.

Forgive, O Lord, the sins of the past day. If we have followed our temporal business with too great earnestness—if we have allowed the love of the world to obtain too great ascendancy—if we have engaged in our spiritual duties with cold indifference, with languor of spirit—if we have yielded to any temptation, or given way to angry and envious passions, Lord, we supplicate pardon through our Saviour's blood, and we seek supplies of restraining and renewing grace, that, in the time to come, we may be effectually preserved from the recurrence of those sins. We seek the continued protection and care of our heavenly Father this night. May we retire to rest under the encouraging influence of thy promise: Thou wilt keep him in perfect peace whose heart is stayed on thee, because he trusteth in thee.

May the influence of the Spirit render the word we have read profitable to our souls; and may the solemn, animating, and comforting truths sink deep into our hearts, and produce impressions never to be erased. We bless thee for the whole of Divine revelation, part of which was made known by angels to ancient prophets, and part of which was communicated by thine only-begotten Son in his own person, clothed with human flesh. We would lament the treachery of our memory, and that the most sacred and important truths so readily slip from our remembrance.

Teach our children to treasure up in their memory a rich store of Divine truth. Like Timothy, may they know the Scriptures from their early days, and in future life show their saving and sanctifying effects.

We thank thee, O Jesus, for a GREAT SALVATION. O suffer us not to despise this salvation. Convince the graceless and profane, who treat the offers of salvation with scorn, that unless mercy prevent, they cannot escape the miseries of hell. Lord, arrest them in their mad career of impiety, obstinacy, and rebellion.

We adore thee, O Saviour, in thy matchless love and boundless mercy, in taking upon thee the nature of man to become the Redeemer of men. Deliver us, we pray, from the fear of death; but, above all, from the sting of death.

We humbly supplicate the answer of our prayers, only in the name of Christ, our Mediator and Lord. Amen.

LIFE THE DAY OF GRACE AND HOPE.
Devonshire. Old England. Angel's Hymn. L. M.

1 LIFE is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.

2 Life is the hour that God has given
To escape from hell, and fly to heaven;
The day of grace, and mortals may
Secure the blessings of the day.

3 The living know that they must die,
But all the dead forgotten lie;
Their memory and their sense is gone,
Alike unknowing and unknown.

WATTS, 88, *B. I.*

ECCLESIASTES IX.

Like things happening to Good and Bad.

FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

REFLECTIONS UPON ECCLES. IX.—True believers know with satisfaction, joy, and thankfulness, that all which concerns them in time and in eternity is in the hand of God, who loves them and watches over them with the tenderness of a compassionate Father; while at the same time they do not judge of their interest in God's love by mere outward events; when enduring calamities in common with others, they have the inward testimony of the Spirit bearing witness with their spirit that they are the children of God. O may this testimony, this witness, this assurance be ours! There is often a great resemblance in the outward circumstances of the righteous and the wicked in this life; but what a difference in their inward dispositions, views, affections, and enjoyments; and what a wonderful difference beyond the grave! True piety produces true joy. May we be enabled to exemplify to all around, the holy cheerfulness of Divine grace!

PRAYER.

MERCIFUL Lord God, we acknowledge that the righteous and the wise, and their works, are in thy hands. Our souls, our bodies, our substance, our comfort, our hopes, and all, are in thy hand. We desire, in the language of humble submission and believing confidence, to say, We are the Lord's; let him do with us what seemeth good in his sight!

We adore thee, O Lord, in thy sovereignty and wisdom displayed in all the events which befall the children of men. All is under the managing hand of thy providence. In those events which happen alike to the righteous and the wicked, we adore thy wisdom and equity. There is one event to the righteous and the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not. When thou dost permit famine, pestilence, and war, to visit the nations, we see one event befalling the righteous and the wicked. Thou sendest the ordinary diseases which afflict the children of men, and there we see one event befalling the clean and the unclean. In all these we acknowledge the wisdom and the justice of thy providential government. But may our eyes be open to see the affecting difference between the righteous and the wicked, as it respects their state, their prospects, and their enjoyments. Lord give us an interest in thy favour, in thy covenant, in the person and righteousness of thy Son, and in all the blessings which he purchased by his death. O Lord God, give us this interest; then we will say with thy servant Habakkuk, Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.

Graciously impress on our hearts what we have now read of death, that last and solemn event, which shall separate us for ever from the objects of time and earth. As we are sure we must die, O enable us assuredly to seek our interest in Christ, without which we shall never be prepared to die. May the prospect of death powerfully convince us of the sinfulness of indulging envious and malevolent passions. And as death may so soon separate us from each other, may we study to provoke each other to love and good works.

Lord, bless to our children and servants that wise and wholesome counsel, Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Lord, have mercy on our careless and graceless friends, and suffer them not to neglect the great concerns of the soul. May the certain prospect of death animate them to flee to Jesus from the wrath to come.

Accept our thanks for the mercies of the night, and assist us in all the duties of the day. Give us grace to glorify thee; and may our prayers be graciously answered, for our Redeemer's sake. Amen.

OBEYING MERCY'S CALL.

Fordingbridge. Charity. Finsbury. L. M.

1 COME, let us hear his voice to-day,
The counsels of his love obey;
Nor let our hardened hearts renew
The sins and plagues that Israel knew.

2 Israel, that saw his works of grace,
Yet tempt their Maker to his face,
A faithless, unbelieving brood
That tired the patience of their God.

3 Thus saith the Lord, How false they prove!
Forget my power, abuse my love;
Since they despise my rest, I swear,
Their feet shall never enter there.

WATTS, *Ps.* 95.

HEBREWS III.

Christ's Faithfulness and Invitations.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

REFLECTIONS UPON HEB. III.—May Jesus, as our great Surety and High-priest, be the daily object of our loving and adoring admiration. What a rich illustration and proof his incarnation, obedience, sufferings, and death, give of his faithfulness to his new covenant engagements! Great was the work of Moses; infinitely greater the work of Christ. Connected with the Old Testament Church, Moses was wonderful; connected with the New Testament Church, Christ is infinitely more wonderful. Great is the name of Moses, who was king of Jeshurun; Christ's name, as the renowned Saviour of a lost world, is above every name. Now is our Gospel-day; now is the day of mercy, when we may enter into covenant with God; now we may become the possessors of grace, and be made the heirs of glory. Woe will be to those whose hearts continue hardened during such a day! If such a day is lost, never to return, it had been better for them if they had never been born! May the Holy Spirit communicate his grace, that we may improve this our day! Then we shall at last enter upon the enjoyment of that rest which remains for the people of God.

PRAYER.

GOD of salvation, and Hearer of prayer, enable us by thy good Spirit to draw near thy blessed throne, in the exercise of godly fear and lively confidence. In approaching the Divine presence, may we be impressed with the necessity of purity of heart and holiness of affections; remembering that, if we regard iniquity in our heart, thou the Lord wilt not hear us. May we therefore resolve with the Psalmist, We will wash our hands in innocency, so will we compass thine altar.

We adore thee, O Jesus, as the apostle and high-priest of our profession; and we praise thee that thou didst cheerfully come from heaven to earth on an errand of mercy, to deliver a miserable and enslaved world from the alarming consequences of sin. Great Saviour, we adore thee as the creator of that vast structure, the universe; thou art God, who built all things. But we adore thee as the builder of another structure, even thy Church, which reflects greater honour on thine attributes than all thine other works beside.

We desire, O Jesus, to rejoice in the glorious fidelity with which thou didst fulfil all thy suretyship engagements. Greatly didst thou honour Moses, in giving him grace to be so faithful in all his house; but thou, O Redeemer of the Church, art infinitely more worthy of honour than Moses, for thou art the actual builder of that spiritual temple, the Church, which thou wilt preserve with great glory for ever. O that we may belong to this house, that we may be living stones in the sacred edifice.

O may our beloved children belong to this spiritual temple; and may they be pillars in thy heaven above, to go no more out.

Give all of us the satisfying evidence that we belong to thy Church. Give us confidence in the righteousness of Christ, and give us joy in Christ; and teach us to hold fast the confidence and the rejoicing of the hope firm unto the end of our days; then we shall have the pleasing inward testimony that we are thine, and that we shall live in thy glorified presence through endless day.

What reason have we, thou holy and heart-searching God, to mourn over our own hardness, and obstinacy, and unbelief! and what reason have we to mourn and lament over the proud and infatuated resistance which is made by thousands who hear the Gospel, against the blessed, the affectionate, and the earnest calls of mercy. Alas, multitudes are constantly erring in their hearts, and deliberately refusing to know the ways of wisdom, holiness, and faith, which lead to heaven and immortality. Glory to thy name, O God of mercy, that the calls of love are still continued to the impenitent among us. To such in thy presence as may belong to that number, O say, with Divine and effectual power, To-day, if you will hear my voice, harden not your hearts. Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God.

We thank thee, O God, for the mercies of the day, and for this opportunity of addressing thy throne as the objects of thy special care. Mercifully hear our feeble and unworthy supplications, for Jesus' sake. Amen.

YOUTH AND JUDGMENT.

Warrington. Job. Rippon's. L. M.

1 YE sons of Adam, vain and young,
Indulge your eyes, indulge your tongue,
Taste the delights your souls desire,
And give a loose to all your fire:

2 Pursue the pleasures you design,
And cheer your hearts with songs and wine;
Enjoy the day of mirth, but know,
There is a day of judgment too.

3 God from on high beholds your thoughts,
His book records your secret faults;
The works of darkness you have done
Must all appear before the sun.

4 The vengeance to your follies due
Should strike your hearts with terror through:
How will ye stand before his face,
Or answer for his injured grace?

5 Almighty God, turn off their eyes
From these alluring vanities;
And let the thunder of thy word
Awake their souls to fear the Lord.

WATTS, 89, *B. I.*

ECCLESIASTES XI.

Diligence in God's Service.

CAST thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

REFLECTIONS UPON ECCLES. XI.—What a plain, profitable, and important duty is that of giving to the poor! Nothing is a more certain mean of making men rich. No objections, drawn from our right to what we have, from the narrowness of our circumstances, from the discouragements which we have already met with in it, or from our not knowing how it can be made up to us, ought to make us neglect so much as one opportunity of charity. But, above all, it is most sinful and foolish for either old or young to indulge their lusts, and live unconcerned about Jesus Christ and his salvation, when heavy troubles, an important death, an awful judgment, and an endless eternity, are before them, and they know not how near. Pleasant is the light of the natural day, but infinitely more delightful the light of Jesus, the Sun of righteousness. O may this sun rise on us with healing in his wings! Temporal prosperity is a snare and injury to the soul, when it excludes from the mind the daily contemplation of the day of death and the eternal world. What a charm is given to youth by the cheerfulness of unfeigned piety! Even the prospects of a judgment-day will not lessen or interrupt the joys of religion. In the exercise of grace, the youthful saint longs for that day, that glorious day.

PRAYER.

WE bless thee, merciful God, who graciously hearest the prayers of thy people, as thou hast promised: The eyes of the Lord are upon the righteous, and his ears are open to their cry. Lord, we are in ourselves unrighteous, and therefore, on our account, no prayer that we present, however suitable, can possibly be answered. But we rejoice that Jesus, our surety, has provided a righteousness, and that we are welcome to receive the benefit of that righteousness, and allowed on the foundation of its merits to plead the answer of our prayers. Look upon us, O prayer-hearing God, in the face of thine Anointed.

We present our humble thanks for the mercies of the night, and that we are now permitted to fall prostrate before the throne of grace. Preserve us this day from offending thee by sinful imaginations, words, or actions. Teach us daily to remember the great end of our existence: to glorify God and enjoy him for ever; and give us grace to live up to that glorious end.

Lord, instruct us in the important habit of going constantly about doing good. Give us a superlative love to God, and a lively, active faith in Christ; then we shall possess within us those holy motives and principles by which we shall be animated to seek the glory of God, and the best interests of the children of men. Teach us to cast the seed of benevolent actions, holy counsels, and wise evangelical instructions, on the waters of society, encouraged by thy promise; then we shall not sow the seed in vain, but assuredly reap the fruit, though at the distance of many days.

We thank thee, O Lord, for the clouds of rain, which empty themselves on the earth in refreshing showers; but, above all, we thank thee for the clouds of grace, from which showers of saving blessings descend upon the garden of thy Church.

Lord, persuade our dear children in the morning of life to sow the seeds of diligence and knowledge and wisdom, by a constant observance of the ordinances of religion, which will afterwards spring up by thy spirit into immortal life.

We thank thee, O Lord, for the natural light of the sun of heaven, and for eyes to behold it. We bless thee we can say, in the enjoyment of the blessings of light, and eyes to see it, Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Lord, cause the light of salvation, even the light of Jesus, to shine within us, and give us the eye of faith to behold it; then we shall be able to sing, in joyful accents, Truly the light of salvation is sweet, and it is a pleasant thing to behold the rays of the Sun of righteousness rising upon us with healing in his wings.

Have mercy on our youth, O Lord. O may they never forget that, while they walk in the sight of their eyes, and in the ways of their own heart, yet for all these things God will bring them into judgment. On no day of our lives may we forget that there is a day of death and a day of judgment. In the prospect of those days may we flee to Jesus, who is willing to introduce us into another day, even an eternal, heavenly day. Father of all our mercies, graciously hear our prayers, for our exalted Saviour's sake. Amen.

HOPE IN THE SURE COVENANT.
Penitentia. Reliance. Wareham. L. M.

1 HOW oft have sin and Satan strove
To rend my soul from thee, my God!
But everlasting is thy love,
And Jesus seals it with his blood.

2 The oath and promise of the Lord
Join to confirm the wondrous grace;
Eternal Power performs the word,
And fills all heaven with endless praise.

3 Amidst temptations sharp and long
My soul to this dear refuge flies;
Hope is my anchor firm and strong,
While tempests blow and billows rise. WATTS, 133, *B. I.*

HEBREWS VI.

Apostasy and Steadfastness.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

REFLECTIONS UPON HEB. VI.—Perfection in knowledge, and in every grace, should be the object of our holy ambition, and the subject-matter of our most earnest prayers. We should never rest satisfied with present attainments, nor with present degrees of grace; but diligently seek after a more extensive knowledge of the mysteries of the Gospel, and greater conformity to the Divine likeness. Let us examine ourselves, whether our knowledge of Divine things is speculative or saving, and whether our enjoyment of religion has its origin in the living principle of grace in the soul. It is a serious truth, that much may resemble grace which is not grace, as the counterfeit resembles the current coin. Though no genuine believer can fall from grace, many, alas! have fallen into the depths of endless woe from the lofty pinnacle of numerous, great, and distinguished attainments. What a dreadful spiritual calamity is apostasy! it is a disease seldom cured, and, alas! it is the awful precursor of everlasting despair. Let nothing satisfy us but the root of the matter, namely, the possession of that spiritual life, which flows from a saving union to Jesus, the fountain of life, the way, the truth, and the life. Then we shall be able to sing, "When he who is our life shall appear, we shall be like him, for we shall see him as he is."

PRAYER.

FATHER of our mercies, with solemnity and godly fear we ought to approach thy sacred presence. O Lord, graciously enable us in this manner to approach thee. May these words deeply affect our minds, when we draw near thy throne, and assemble around the domestic altar: The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight. Lord, make us holy and upright and sincere in all our religious professions, and in our religious services. O fulfil in our experience as a family that encouraging promise, and may we feel its influence in all our religious observances: I will refine them as silver is refined, and I will try them as gold is tried; and they shall call on my name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God.

We adore thee, O Lord, as a God of immutable truth. And we praise thee that thou hast given to thy Church thine oath, to convince them of the immutability of the counsels of thy law and of the covenant of thy grace.

Holy Spirit, sanctify to our minds the affecting account we have now read of the awful and alarming sin of apostasy. Preserve us from that destroying sin. Convince those who have a profession of religion without its power, that apostasy is a sin to which they are liable. May this conviction animate them to seek that saving grace which alone can prevent the calamity of apostasy from befalling them. Open their eyes to see the aggravation as well as the danger of this sin. O convince them that to cast off a profession of the faith of Christ, is to crucify to themselves afresh the Son of God, and put him to an open shame.

O Lord, we lament that while nominal professors are liable to apostasy, real Christians are liable to backsliding. We would mourn over the numerous instances of backsliding which have occurred among thy people; and we confess and lament that we have often offended thee by falling into a backsliding state. Lord, bring home thy word with power to the minds of backsliders. May this word be brought to their remembrance: If any man draw back, my soul shall have no pleasure in him. May we and our beloved relatives have reason humbly and confidently to say, We are not of them who draw back to perdition, but of them that believe to the saving of the soul. And now we pray that our whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus.

Lord, preserve our dear children from apostasy or backsliding. The Lord preserve them unto his heavenly kingdom.

Have mercy on aged saints, and comfort them with the hope of heavenly joys. May they long to enter those heavens whither Jesus, the forerunner, has gone before them.

Accept our thanks for the mercies of the day, and afford us thy fatherly care this night. Lord, hear the imperfect prayers of thine unworthy suppliants, for Jesus' sake, the faithful and true Witness. Amen.

LIFE, EARTH, AND HEAVEN.
Eltham. Spa Chapel. P. M.

1 WHAT is life?—'tis but a vapour,
Soon it vanishes away;
Life is like a dying taper,
Then my soul, why wish to stay?
Why not spread thy wings, and fly
Up to yonder world on high? KELLY.

2 What is earth?—a world of sorrow,
Strew'd with flowers that quickly die;
Lovely though they seem, to-morrow
All in ruin they shall lie:
Upwards fix thy longing eyes,
Seek a heavenly paradise!

3 What is heaven?—a land of glory,
Where the ransomed spirits dwell;
Chaunting forth their wondrous story,
Which they shall for ever tell!
Up my soul, and join their lays,
Soar to realms of endless praise. J. TEMPLE.

ECCLESIASTES XII.

Counsels to the Young.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 Vanity of vanities, saith the preacher; all *is* vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

REFLECTIONS UPON ECCLES. XII.—When the young devoutly and affectionately remember that they are made by God, and for God, that all they are and have were given to be devoted to God's service and honour, and that he has a right to their love, service, and worship, this is a blessed preparation for old age, and especially for the joys of immortality. In the old age of the believer a period of comparative darkness? it will soon be followed by the joys of heaven, where "God shall be his everlasting light, and where the days of his mourning shall be ended." True piety, obtained in youth, sheds over the whole of life a most salutary influence, and in advanced years will sustain and comfort the mind, even under a heavy load of infirmities, and will animate the soul with the cheering prospect of the imperishable vigour and liveliness of the celestial state. The believer, while meditating on the frailty and feebleness of his earthly tabernacle, can take up the language of the inspired Apostle and say, in the exercise of triumphant faith, "He will change our vile body, and liken it to Christ's glorious body."

PRAYER.

O LORD our God, enable us by thy spirit to present our morning sacrifice in the name of Christ. Adored and praised be thy name, O Saviour, that thou hast said, for the encouragement of thy Church in all generations, Whatsoever ye shall ask the Father in my name he will give it you. Holy Spirit, enable us to depend upon the righteousness and intercession of Christ alone for the acceptance of our persons and for the answer of our prayers. Respecting our blessed Saviour may we be enabled to say, in the exercise of lively faith, In whom we have boldness and access by the faith of him.

Lord, accept our thanksgivings for the refreshing rest and the kind protection afforded us during the past night. Thou hast kept us as the apple of thine eye, and thou hast hidden us under the shadow of thy wings. Be our God and our guide this day. Thou hast brought us in safety to the concluding day of another week; and we praise thee that long ere now we have not been cut down in the midst of our iniquities. We thank God for what we have now read in the Holy Scriptures. Thou art the Creator of the ends of the earth. Exalted Saviour, we desire to ascribe to thee deserved glory as Creator of all things. By thee were all things created that are in heaven or in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers, all things were created by thee and for thee. Thou didst exist before all things, and that eternally; and by thee all things consist.

Give the rising race thy holy spirit, that they may be enabled to follow the wholesome counsels we have now read.

Teach our beloved children to remember thee their Creator in the days of their youth, before the days of old age arrive —those evil days of infirmity and weakness and pain, when they shall say, We have no pleasure in them. Give our servants Divine grace to remember their Creator daily, and to feel more concerned to please God than man.

Lord, enable all of us to remember thee our Creator. Ever may we remember that, because thou art our Maker, we are thy property, and therefore thou hast a sovereign right to dispose of us as seemeth meet in thy sight. May we remember that our bodies and souls were formed not only by thy power, but for thy glory. O may we never forget that our Creator actually became man, and came from heaven to earth to become our Redeemer. Thou, O Jesus, art not only the mighty Creator; thou art also the mighty Saviour.

Lord God, have mercy on the aged, whose situation is so affectingly described in what we have now read. While to them the very light of the sky appears darkened by the dimness of their sight, O may their minds be illuminated by the increasing light of a spiritual day. When the hands of the keepers of the house begin to tremble with weakness, O may the hand of their faith be strong and mighty to perform spiritual exploits. When their desire even for lawful, earthly enjoyments begins to fail, may their desire for spiritual and heavenly enjoyments increase.

For the sake of Jesus, mercifully hear our prayers and forgive our sins. Amen.

EXCELLENCE OF CHRIST'S PRIESTHOOD.

Cottage. Duke Street. Leeds. L. M.

1 ? MONG all the priests of Jewish race,
Jesus the most illustrious stands;
The radiant beauty of his face
Superior love and awe demands.

2 Not Aaron or Melchisedek
Could claim such high descent as he;
His nature and his name bespeak
His unexampled pedigree.

3 Descending from the eternal God,
He bears the name of his own Son;
And, dressed in human flesh and blood,
He puts his priestly garments on.

4 The mitred crown, the embroidered vest,
With graceful dignity he wears!
And, in full splendour, on his breast,
The sacred oracle appears.

5 So he presents his sacrifice,—
An offering most Divinely sweet;
While clouds of fragrant incense rise,
And cover o'er the mercy seat.

6 The Father with approving smile
Accepts the offering of his Son:
New joys the wondering angels feel,
And haste to bear the tidings down.

S. STENNETT.

HEBREWS VIII.

Christ's Priesthood and the New Covenant.

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

REFLECTIONS UPON HEB. VIII.—How infinitely glorious Christ appears in heaven as the representative and advocate of his Church! There he is exalted far above all principalities and powers; there he receives the homage of angels, and of the spirits of just men made perfect; there they have no need of the sun, or of the moon, for God and the Lamb are the light thereof. We cannot conceive the perfection of the worship of heaven; which is performed by perfect beings, and under the sole direction and management of Jesus, in his mediatorial capacity, as the minister of the heavenly sanctuary. Are we interested in Christ? then we have the assured hopes that we shall form a part of the innumerable choir of adoring worshippers, under the direction of the same Divine Advocate, and animated by his spirit; then we shall rejoice in the exaltation of Christ, and in the assured hope of the glory of God.

PRAYER.

HEAVENLY Father, thou art Israel's God, and as an evidence of thy love to thy people, thou hast made with them an everlasting covenant, well ordered in all things and sure. In our approach to the throne of grace, O Hearer of prayer, graciously fulfil in our blessed experience the promise given to thy Church: I will pour out upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication. O pour out on each of us, on all of us, the spirit of grace and of supplication. O instruct us in the matter of prayer, teaching us what we ought to pray for. Instruct us in the manner of prayer, that we may know how to pray for what we need. Instruct us ever to present our supplications through the all-prevailing merit of the atonement which Jesus made on Calvary, and through his all-prevalent intercession before the heavenly throne.

We thank our heavenly Father for the mercies of another day, and for the blessings of another week. Forgive the sins we have committed, and sanctify the events of providence which have passed over our heads.

Watch over us this night; and O spare us to see another day of sacred rest, and to enjoy the delightful ordinances of thy house. On thy approaching day may great joy pervade all the churches: and may multitudes of Satan's captives be set free, and the songs of angels be proclaimed in sweetest melody, because of repenting sinners.

We would rejoice, O Jesus, in thine exaltation as the great high-priest of the Church. We have such an high-priest, who is set on the right hand of the throne of the majesty in the heavens. O may we reflect, with wonder, joy, and thankfulness, on the unparalleled dignity of thy priesthood. O Jesus, thou art the second person of the adorable Trinity, the Son of God, equal with the Father and the Divine Spirit. Enable us to rejoice in the dignity of thy priesthood. O Jesus, the sacrifice thou presentedst was infinitely more valuable than all the thousands of sacrifices presented during centuries by Jewish priests; for the sacrifice was THYSELF, thy spotless humanity, rendered infinitely valuable by its connection with thy Divine person. Enable us to wonder, love, and praise, when we contemplate the dignity of thy priesthood.

O Lord, make with us as a family an everlasting covenant of grace, of love, and of faithfulness. Say to us, we earnestly pray, I will put my laws into your mind, and write them in your hearts; and I will be to you a God, and ye shall be to me a people.

O make this blessed covenant with our dear children: put thy law in their mind, and write it in their hearts. O Lord, hear this our petition in their behalf.

Hasten the day when all the nations of the earth shall subscribe thy covenant, Jews as well as Gentiles; yes, when all shall know the Lord, from the least even unto the greatest.

Graciously hear our prayers, for Jesus' sake. And may the grace of our Lord Jesus Christ be with us all. Amen.

CHRIST THE CHIEF CORNER-STONE.

Bradley Church. Kirsal Moor. Falcon Street. 6. 8.

1 SEE what a living stone
The builders did refuse;
Yet God hath built his Church thereon,
In spite of envious Jews.

2 The scribe and angry priest
Reject thine only Son;
Yet on this rock shall Zion rest,
As the chief corner-stone.

3 The work, O Lord, is thine
And wondrous in our eyes!
This day declares it all Divine
This day did Jesus rise.

4 This is the glorious day
That our Redeemer made;
Let us rejoice, and sing, and pray,
Let all the Church be glad.

WATTS, *Ps.* 118.

PSALM CXVIII.

Christ the Corner-stone.

THE voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go in to them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.

23 This is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

REFLECTIONS UPON PSALM CXVIII.—The heart of the believer is the seat of happiness; because Jesus fills the throne of his affections. His family is the scene of blessedness; because his abode is a consecrated temple, where God is praised and adored. God has gloriously displayed his power in the triumphs of the cross; and he will furnish additional, illustrious manifestations, in the conquest and destruction of all the enemies of his Church. On earth, the believer really lives, for Christ lives in him by his grace: and he lives on earth to the glory of God, as the God of his salvation. When he dies, he dies to live; and in the heavenly, happy land, he shall proclaim for ever, in sweet, melodious accents, his dear Redeemer's praise.—Even when God chastises his people, he chastises as a father. His chastisements may be sore, but they are in measure. If he wounds, his are the wounds of a friend. While he afflicts, he upholds: his rod is dipped in love, and is applied in mercy.—With great joy the believer enters through the gates of the sanctuary on earth, to sing his great Redeemer's praise. He is glad when it is said to him, "Let us go up to the house of the Lord our God." But with what triumph, and with what ecstacies of joy, he shall pass through the pearly gates of heaven, to unite with the myriads of spotless redeemed spirits in singing the praises of God and the Lamb! None can pass through those gates without a title to heaven, without preparation for heaven: the righteousness of Christ is the title, and the preparation is given by Christ's spirit. If we earnestly seek them, we shall assuredly obtain them.

PRAYER.

O LORD our God, the return of thy sacred day reminds us of thy mercy, and of the powerful obligations under which we are laid to worship and praise thy name as the God of salvation. We praise thee that we are assembled as a family to glorify thee, our God and Father in Christ. May our abode ever prove to be the habitation of the righteous, and within our walls may the voice of rejoicing and salvation be daily heard. O teach us to sing praises to our God, to sing praises; to sing praises to our King, to sing praises. Because thou art King of all the earth, may we sing praises unto thee with the understanding.

Thou, O Lord, art the mighty God; and as the God of Zion, and the saviour and defender of thy people, thy right hand hath done valiantly. In all our supplications may we have abundant reason to believe that thou art the hearer of prayer, and therefore sing with the Psalmist, We will praise thee; for thou hast heard us, and art become our salvation.

O God, thou art the Lord, the sovereign Ruler; and in thy government exercisest almighty power, unerring wisdom, and unlimited goodness. But, in the government of thy Church, how eminently dost thou appear as the God of light! O that each member of our family may have reason to say, God is the Lord which hath shewed us light. We are encouraged, O Lord, to claim an interest in thee as our God in Christ. Holy Spirit, enable us to say with sincerity of heart, Thou art our God, and we will praise thee; thou art our God, and we will exalt thee.

O Lord, let the fame of Christ be exalted this day in the preaching of the everlasting Gospel. And let the right hand of God be exalted, in bringing many under the saving power of the Word of life; and may thy right hand, O Lord, do valiantly in subduing the enemies of the cross, and in making a people willing in the day of thy power.

Gracious God, we rejoice that thy people enjoy a spiritual, a Divine, and an honourable life, which is hidden with Christ in God. O give each of us, and all our relatives, and the congregation with which we hope to worship thee this day, that spiritual life which arises from union to Jesus Christ, and which shall never terminate in death. O Lord, we pray that we may all be taught by thy spirit to say, in the exercise of faith in Christ as our living head, We shall not die, but live, and declare the works of the Lord.

O bless our dear children; may they not die eternally, but may they live spiritually; and when our heads are laid in the silent tomb, may they declare the works of the Lord.

We thank thee for the mercies of the past night. Grant us thy gracious countenance when we enter thy courts. Assist our beloved minister and all thy servants to proclaim the glory of Jesus, as the stone which the builders despise, but who is now made the chief stone of the corner. O hear our feeble prayers for our Saviour's sake. Amen.

Our Father which art in heaven, &c.

BLESSEDNESS OF SAINTS AND MISERY OF SINNERS.

Kersmall. Worcester. Bedford. C. M.

1 BLEST are the undefiled in heart,
Whose ways are right and clean:
Who never from thy law depart,
But fly from every sin.

2 Blest are the men that keep thy word,
And practise thy commands;
With their whole heart they seek the Lord,
And serve thee with their hands.

3 Great is their peace who love thy law,
How firm their souls abide!
Nor can a bold temptation draw
Their steady feet aside.

4 Then shall my heart have inward joy,
And keep my face from shame,
When all thy statutes I obey,
And honour all thy name.

WATTS, *Ps.* 119, *p. I.*

PSALM CXIX.

Blessedness of serving God.

ALEPH, PART I.

BLESSED *are* the undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH, PART II.

WHEREWITHAL shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

REFLECTIONS UPON PSALM CXIX, PARTS I. AND II.—Impurity of nature, unsubdued lusts, and ungovernable passions, are the greatest curse, and the most grievous calamity. A sanctified soul, holy affections, heavenly desires, Divine principles, and a godly life, are the sure evidences of the favour of God, and a title to the celestial abodes. While the men of the world are seeking after its profits, its pleasures, and its honours, may the fondest object of my heart be, to seek conformity to God's image, and to live in the enjoyment of his gracious smiles. What an inestimable blessing, that God has given us his laws to direct our steps! In all the perplexities of life, if we take the light of the Divine law for our guide, our path will be attended with safety, and our minds will be filled with peace. Shame and confusion and fear are certainly found associated with a life of profanity and sin; while they who observe God's ordinances, and respect his laws, are not ashamed in the presence of men, nor confounded in the presence of God. They who love God's laws invariably admire his perfections; and the obedience of the one is always accompanied with the adoring praise of the other. Blessed are they who drink at the fountains of inspiration: the waters are pure, spotless, purifying, and refreshing. And blessed are they whose memories are the sacred depositories of Divine truth.

PRAYER.

MOST merciful Father and God, we desire, at the close of thy blessed day, to draw near thy throne in the name of our great High-priest, and to acknowledge thy blessedness. Blessed art thou, O Lord; teach us thy statutes. Thou art essentially blessed, and thou art independently and infinitely blessed. Nothing can affect thy blessedness. It remained undisturbed even when the standard of rebellion was unfurled near thy celestial throne, and when myriads of angels left their first estate, and attempted to oppose and overturn thy government. We rejoice in thy communicative blessedness. All the blessedness of angels and men flows from thee. What reason have we to rejoice that thou hast innumerable blessings laid up in the covenant of grace, and that thou art willing to enrich any penitent, humble applicant with that vast and spiritual inheritance! O Lord, may we be blessed with all spiritual and heavenly blessings in heavenly places in Christ Jesus.

We present the tribute of our praise for the distinguished mercies and privileges of this Sabbath. We thank thee for answer to prayers presented in behalf of ministers and congregations. We trust that in many instances thou hast put the heavenly treasure into the earthen vessel, that the excellency of the power may be of God, and not of man. We commit ourselves to thy gracious care this night. May we and all our relatives find that we are mercifully preserved by him who is the guardian of Israel, who never slumbers nor sleeps.

God grant that the truth to which we have listened this day may be deeply impressed on all our hearts; and let it not resemble the water spilt upon the ground, that cannot be gathered up again.

Lord, sanctify us as a family, and make us an example and a blessing to the neighbourhood in which we dwell, and to the families with which we are connected. May we be among those blessed ones who are the undefiled in the way, and who walk in the law of the Lord. Teach us to walk in the way of faith and in the way of obedience. Enable us to lay up in our heart the promises and precepts of our God; and may we keep them as a sacred treasure of invaluable worth. We are now professedly seeking thee our God and Saviour; O enable us to seek thee with our whole heart.

Have mercy on our dear children. Bless to them this important question: Wherewithal shall a young man cleanse his way? Impress this question on their hearts; and convince them that their way and life will be cleansed, by taking heed thereto according to thy word. Teach our servants to love thy word, to have respect to thy laws, to fear thy name, and to run in the way of thy commandments.

Lord, suffer us not to wander from thy commandments. We confess that we are prone to wander. Give us grace to hide thy word in our heart, and to follow it in our lives; then we shall not sin against thee. Lord, make us to rejoice in the way of thy testimonies, and may we abundantly experience the truth, that wisdom's ways are ways of pleasantness, and all her paths peace. We desire to prefer thy testimonies, thy word, thine ordinances, and thy Son, before all riches.

Hear these our imperfect prayers, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

CHRIST APPEARING TO HIS PEOPLE.
Newport. Canticles. Kimbolton. Attendere. L. M.

1 THE voice of my beloved sounds
Over the rocks and rising grounds;
O'er hills of guilt, and seas of grief,
He leaps, he flies to my relief.

2 Now through the veil of flesh I see
With eyes of love he looks at me;
Now in the gospel's clearest glass
He shows the beauties of his face.

3 Gently he draws my heart along;
Both with his beauties and his tongue;
Rise, saith my Lord, make haste away,
No mortal joys are worth thy stay.

WATTS, 69, *B. I.*

SOLOMON'S SONG I.

The mutual Love of Christ and the Church.

THE song of songs, which *is* Solomon's.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards: *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

SOLOMON'S SONG II.

I *AM* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting house, and his banner over me *was* love.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

EXPLANATIONS UPON SOLOMON'S SONG I., II.—The great burden of Solomon's Songs is Christ and his Church. They who read these songs with a spiritual eye, can experience no difficulty in seeing that they are full of Christ, full of the poetical delineations of his excellences, and full of the expressions of his love. The graces of believers are that precious ointment which Christ pours upon his people. When these graces are in exercise, they exhale delightful fragrance; and it is then that the name of Christ, which is above every name, peculiarly inspires his people with love, confidence, and joy. The religion of Christ is full of the most wonderful attractions: Jesus attracts believers to himself. This holy attraction begins in conversion, continues till time shall cease, and shall endure for ever. The ordinances of religion are those blessed chambers where this attraction is especially experienced; it is there the soul is especially drawn out in love to Christ; it is there the believer especially enjoys the delights of his fellowship.

PRAYER.

O LORD our God, in obedience to thy gracious command, we desire, as a family, to seek thy face and the blessings of thy salvation. O that we were enabled to say, in the language of thine inspired servant, When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek. Holy Spirit, enable us to seek the Lord and his strength; yea, to seek his face continually. Teach us to seek God with the heart, and then we shall find the accomplishment of thine encouraging promise: Thou shalt find the Lord, if thou seek him with all thy heart and with all thy soul.

We present our humble acknowledgments for the mercies of the night, and that we are the kind monuments of the sparing mercy of the Lord our God. Long hast thou given us providing mercy, supporting mercy, and forbearing mercy; we now earnestly pray that thou wouldst give us, through Christ, saving and redeeming mercy. Graciously continue with us this day the supplies of thy providence. Give us bodily strength and mental energy to perform the duties of our temporal calling, which are necessary for time, but, above all, that we may ardently engage in those spiritual duties which are necessary for eternity. Suffer us not to offend thee this day. O Lord, hold up our goings.

Holy Spirit, bless to us what we have now read of the mutual love of Christ and his Church. Make us living, holy, and useful members of the Church of Christ; give us the pleasing evidence that we are the objects of the Saviour's love; and O let our hearts be inspired with a superlative love to Christ. Thy name, O Jesus, is above every name. Thy name is infinitely more honourable and exalted than the names of angels and archangels; and at thy name every knee shall bow, and every tongue shall confess that thou art Lord, to the glory of God the Father. Give us grace to love thy name, and may we feel what the saints of old felt, when they said, Thy name is as ointment poured forth. Lord Jesus, draw our hearts to thyself, that we may behold the glorious excellences of thine essence as God, and the matchless perfection of thy character as Mediator. Lord Jesus, draw us by the sweet influences of thy spirit; then shall we observe thine ordinances with delight, and run with joyful perseverance in the way of thy commandments.

O may we see in our dear children the pleasing evidence of their youthful hearts being warmed with love to Christ. Discover to them, O Jesus, thy loveliness, and captivate them with thy glory.

O Lord, have mercy on our aged friends, who are drawing near the grave. Give them assured confidence that they are Christ's, and that Christ is theirs. When they come to the verge of the Jordan of death, O may they hear Jesus inviting them to heaven in such language as the following: Rise up, my fair one, and come away. For, lo, the winter is past, and the rain is over and gone. Arise, my love, my fair one, and come away.

Lord, hear our prayers and forgive our sins, for Jesus' sake. Amen.

PRICE OF PARDON.

Warwick. Greville. New Oxenden. Condescension. C. M.

1 HOW condescending and how kind
Was God's eternal Son!
Our misery reached his heavenly mind,
And pity brought him down.

2 When justice, by our sins provoked,
Drew forth its dreadful sword,
He gave his soul up to the stroke,
Without a murmuring word.

3 He sank beneath our heavy woes,
To raise us to his throne;
There's ne'er a gift his hand bestows,
But cost his heart a groan.

WATTS, 4, *B. III.*

HEBREWS IX.

Jesus the High-priest and Testator.

BUT Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath injoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

REFLECTIONS UPON HEB. IX.—Our blessed Lord appeared on earth, in his humiliation, as a sacrificing High-priest; but he now appears in heaven, in his exaltation, as an interceding High-priest. May it be our privilege to behold him in the heavenly tabernacle, arrayed in all the splendour of his glorious mediatorial robes! How infinitely precious is the blood of Christ, in consequence of the mysterious personal connection subsisting betwixt his Divinity and humanity! The value of his precious blood appears in the glory to which he himself is exalted, and in that great salvation which the shedding of his blood procured. Did Jesus shed his blood to save? Let us then never doubt of his willingness to save. Did he freely die to save? O let us freely, thankfully, and immediately receive that salvation which is the fruit of his death. Did all the Levitical observances point to holiness? Did they constantly enforce holiness? Did they direct the mind to Jesus, the fountain opened for sin and uncleanness? Then let us in these blessed New Testament Gospel days look to Jesus, that by his righteousness we may be delivered from sin's guilt, and that by his spirit we may be washed from sin's pollution.

PRAYER.

IN all our approaches to thy throne, O Lord our God, may we be ever deeply sensible of our numerous infirmities and great unworthiness. What reason have we to praise thee, that thy Holy Spirit is willing to help our infirmities, seeing we know not what to pray for as we ought! Lord, enable us to draw near to thee as sons, and may God send forth the spirit of his Son into our hearts, teaching us to cry, Abba, Father.

Forgive, O Lord, the sins of which we have been guilty during the past day. From thee, O Jesus, as the Rock of ages, we seek shelter from that wrath which our sins deserve, and from which nothing can defend us but the shield of thy righteousness. We thank God for the mercies of the day; and we earnestly pray that we may be ever preserved from the sin of unthankfulness.

We acknowledge thee, blessed Saviour, as the high-priest of things to come. Praise to thy name, that, as our high-priest, thou hast obtained for us, by the sacrifice of thyself, a glorious inheritance beyond the grave. Lord, give us a love to heavenly objects, and a longing desire to be admitted into the heavenly world. With an apostle may we be enabled to say, Our conversation is in heaven, whence we look for the Saviour. O that our words, our actions, and our life were constantly manifesting the heavenly influence of the Gospel; and that we were really among the number of those who are travelling to the blissful regions of immortality, holiness, and joy.

Sanctify, Divine Saviour, what we have now read of thy blood and righteousness. We rejoice that, while the blood of bulls and of goats, and the ashes of an heifer, could only sanctify ceremonially to the purifying of the flesh, the blood of Christ can purge our conscience from dead works to serve the living God. Glory to thy name, thou exalted Surety, that, for the purpose of sanctifying a polluted world, thou didst offer thyself, through the eternal Spirit, without spot to God. O enable us to believe that, when thou didst offer thyself, thou didst offer thyself for us. We desire at this time to receive thee as our Mediator. Thou art the Mediator of the New Testament, even the covenant of grace; and we thank thee that, agreeably to the arrangements of that covenant, thou didst actually appear in our world in the fulness of time, and as the testator of the new covenant lay down thine invaluable life.

Lord Jesus, give to our dear children an interest in that blessed covenant which is made of force by the laying down of thy life.

Enable us as a family to believe that thou art now appearing in heaven for us. O Jesus, be our Intercessor. None can plead our cause but thyself. None has influence with heaven but thyself. We therefore commit our cause to thee.

O Lord, watch over us this night and for ever, for Jesus' sake, on whom all our hopes are placed. Amen.

THE CHURCH FINDING HER LORD.
Bradley. Amana. Bradley. L. M.

1 OFTEN I seek my Lord by night,
Jesus, my love, my soul's delight:
With warm desire and restless thought
I seek him oft, but find him not.

2 Then I arise, and search the street
Till I my Lord, my Saviour meet;
I ask the watchmen of the night,
Where did you see my soul's delight?

3 Sometimes I find him in my way,
Directed by a heavenly ray;
I leap for joy to see his face,
And hold him fast in mine embrace.

4 I bring him to my mother's home,
Nor does my Lord refuse to come
To Sion's sacred chambers, where
My soul first drew the vital air.

WATTS, 71, *P. I.*

SOLOMON'S SONG III.

The Love of Believers to Christ.

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

SOLOMON'S SONG IV.

The Church a Garden.

A GARDEN inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

REFLECTIONS UPON SOLOMON'S SONG III., IV.—By night and by day believers highly estimate, and earnestly seek, Christ's presence and fellowship. When Jesus hides his countenance, or seems to withdraw his presence from his people, it is to produce more ardour in their love, and more earnestness in their prayers. Ministers are appointed by the King and Head of the Church to be counsellors and comforters to his afflicted saints; it is therefore well for believers in the day of perplexity to apply to them as counsellors, and in the dark night of suffering and sorrow to apply to them as comforters. Ministers should never forget the command of their Lord: "Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem; tell her that her warfare is accomplished, and that she shall receive of the Lord's hand double for all her sins." The Hearer of prayer never fails to honour earnest, believing, and constant prayer. They who persevere in seeking Christ's fellowship shall certainly find him at last; and then they will cleave to him with more affection than ever; then their sorrow will be changed into gladness of heart, their sighs into songs of praise, and their dark clouds "into the clear shining after the rain." That will be a day infinitely blessed, when, at the close of ages, Jesus, the great King of Zion, shall appear in his glory with ten thousands of his saints, and when the heavens shall re-echo with his praise!

PRAYER.

O LORD, our heavenly Father, we rejoice that it is thy will, thy pleasure, thy command, that we should seek thee in prayer. Wonderful condescension! though our prayers and homage cannot add to thy glory, we praise thee that it is well-pleasing to thee that we should draw near unto thee in our religious exercises, and that we should pour out our supplications, in the name of Christ, before the throne of grace. O that the following promise may be fulfilled in our experience: Blessed are they that seek the Lord with their whole heart. Holy Spirit, we lift up our hearts to thee, that thou mayest graciously teach us to set our heart and our soul to seek the Lord our God.

We thank thee, O thou Preserver of men, for thy gracious care of us during the past night and this morning. As we are preserved by thy goodness, may we ever be devoted to thy glory. We seek the direction of thy Divine wisdom this day. May we take thy Word every day to be a light unto our feet, and a lamp unto our paths. O convince us that, if we lean to our own understanding, we must unavoidably fall into the snares of corruption and the temptations of Satan.

May the influences of the Holy Spirit sanctify the good word we have now read. As we seek thy blessing on the food which nourishes the body, may we never forget to seek thy blessing on the Word of life, which nourishes the soul.

Lord, have mercy on thy people who are without the sensible enjoyment of Christ's fellowship and smiles. When, O Jesus, they seek thee in thine ordinances, may they find thee the object of their affections and the joy of their heart. Show pity to those who walk in darkness and have no light; may they trust in the name of the Lord, and stay themselves on their God.

We supplicate our God in behalf of those who have not yet begun to seek Jesus and his salvation. Open their blinded eyes to see that their all, their eternal all, depends on their seeking Christ, and finding him as their Saviour. Such of our beloved relatives as have never yet, with sincerity of heart, presented one petition to Christ for mercy, allow them no longer to delay committing their souls to his care, and crying out for an interest in his righteousness.

We thank thee for what we have now read of the covenant of grace, under the figure of a royal chariot of state.

O may our dear children and domestics be introduced into that magnificent chariot, which is paved with love to the sons and daughters of the Lord God Almighty.

We adore thee, O Jesus, in thy royal honours. We rejoice that the Church has placed a crown upon thy head. Enable us by faith to go forth, and behold thee wearing thy crown of glory and of beauty.

May all of us belong to thy garden, the Church, and be fruit-bearing trees in that sacred enclosure. We pray for the refreshing wind of Divine influence, to breathe upon us as a family and as a congregation.

O forgive our sins and hear our prayers, for our Divine and merciful Saviour's sake. Amen.

TYPES OF CHRIST.

Triumphant. Peru. Darby. L. M.

BEHOLD the woman's promised seed!
Behold the great Messiah come!
Behold the prophets all agreed
To give him the superior room

2 Abraham the saint rejoiced of old
When visions of the Lord he saw;
Moses the man of God foretold
This great fulfiller of his law.

3 The types bore witness to his name,
Obtained their chief design and ceased;
The incense and the bleeding lamb,
The ark, the altar, and the priest.

Predictions in abundance meet
To join their blessings on his head;
Jesus, we worship at thy feet,
And nations own the promised seed.

WATTS, 135, *B. II.*

of Jewish Sacrifices.

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering, and burnt offerings, and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

REFLECTIONS UPON HEB. X.—It is fatal to build our hopes of salvation on any other foundation but Christ. Let us beware of attempting to make saviours of ancient Jews. May the language of our Christ; he is all our salvation, he is all important faculty is conscience, as one of the great controlling faculties of the soul! but what a blessing and what a comfort is a sanctified conscience, which proclaims peace to the mind, through the meritorious [illegible] of our Lord and Saviour Jesus Christ! When the conscience thus speaks, it is sprinkled with the blood of Christ, "which speaketh better things than the blood of Abel." No sacrifice could atone for sin, but one of infinite excellence and boundless merit; none but [illegible] sacrifice to present: glory to God in the highest! he has presented the sacrifice, and the atonement is made!

PRAYER.

O LORD, our God and our guide, we adore thee as a holy and a righteous God. Thou art so holy, that thou art necessarily, and unavoidably, and infinitely offended with sin; and thou art so righteous and just, that thou canst not forgive sin without satisfaction being given to thy righteous demands. O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day. If thou, O holy and righteous Jehovah, hadst laid judgment to the line and righteousness to the plummet, long ere now we had been confined in the habitations of the lost, where no ray of hope ever shines, and where thy mercy is clean gone for ever. Instead of dealing with us according to the demerit of our sins, thou hast dealt with us according to the magnitude of thy mercy, flowing to us in the channel of the Saviour's righteousness. Thou hast prevented us with the blessings of thy goodness.

We thank our God for the mercies of the past day, and we humbly seek the preserving kindness of our God this night. O place beneath us and around us thine everlasting arms.

What reason have we to thank thee, O Lord, that we live under the New Testament dispensation. We thank thee that it is no longer necessary to worship thee by means of expensive and bloody sacrifices. O Jesus, thou the great antitype hast appeared, to take away sin by the sacrifice of thyself. Glory to thy name, that thou didst so willingly engage from all eternity in the covenant of grace to become the surety of thy people, and to present thyself in sacrifice for their redemption. Glory to God in the highest, that we have these most wonderful words recorded, which fell from our Saviour's lips, when he engaged in the council of peace to be the Redeemer of men: Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Sacrifice and offering, and burnt offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein.

O Lord, we confess that by nature and practice while we are under the covenant of works, we are the servants of sin, and devoted to the working of iniquity. We pray that all of us may enjoy the unspeakable benefit of the blessed fulfilment of Christ's suretyship engagements. O that we may be sanctified through the offering of the body of Jesus Christ.

Sanctify, O Lord, the corrupted nature of our beloved children; and may we witness in their conversation and lives the purifying influence of that grace which is the fruit of the Saviour's death.

We desire to feel astonished, exalted Saviour, when we think on what thou hast done through the sacrifice of thyself. By one offering thou hast perfected for ever them that are sanctified. O Jesus, the merit of thy sacrifice is infinite: give us, we pray, the benefits flowing from that boundless merit. Make with us thy covenant; put thy laws into our hearts, and write them in our minds.

We present our imperfect prayers before God, and supplicate an answer, for Jesus' sake. Amen.

CHRIST'S LOVELINESS.

Kensey. New Bethlehem. New Court. L. M.

1 THE wondering world inquires to know
Why I should love my Jesus so;
What are his charms, say they above
The objects of a mortal love?

2 White is his soul, from blemish free;
Red with the blood he shed for me;
The fairest of ten thousand fairs;
A sun amongst ten thousand stars.

3 His head the finest gold excels,
There wisdom in perfection dwells;
And glory, like a crown, adorns
Those temples once beset with thorns.

4 Compassions in his heart are found,
Hard by the signals of his wound;
His sacred side no more shall bear
The cruel scourge, the piercing spear.

5 All over glorious is my Lord,
Must be beloved, and yet adored;
His worth if all the nations knew,
Sure the whole earth would love him too.

WATTS, 75, *B. I.*

SOLOMON'S SONG V.

Mutual Love of Christ and Believers.

WHAT *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

SOLOMON'S SONG VI.

I *AM* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

10 Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

SOLOMON'S SONG VIII.

WHO *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

14 Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices.

REFLECTIONS UPON SOLOMON'S SONG V., VI., VIII.—Believers are comely: but only comely through Christ's comeliness put upon them. Though now beautified with grace, and lovely in the estimation of their Lord, still many imperfections cleave to them, and infirmities encompass them. But when they shall reach heaven, O what a change! they shall be without spot, or wrinkle, or any such thing; "they shall be presented faultless by their Lord before the presence of his glory with exceeding joy." If we are the sharers of grace, Jesus fills the throne of our superlative regard; and we consider all other beauty deformity, when compared with his loveliness. Let us press after this superlative admiration of Christ with the greatest earnestness; for truly that mind is an epitome of heaven, which is filled with Divine love. How rich, how varied is the loveliness of Christ! "He is white in his Divinity, he is ruddy in his humanity: he is white in his innocence, and ruddy in the imputation of our guilt; he is white in his obedience, and ruddy in his sufferings."

PRAYER.

O GOD of our salvation, we have abundant and infinite reason to rejoice in thee. Holy Spirit, enable us to use with the heart the language of the Apostle: We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Lord, teach us to rejoice in thy being, thy perfections, and thy purposes. Teach us to rejoice in the works of thy power, and in the words of thy grace. Teach us to rejoice in the person, the offices, and the relations of Christ. Lord, put gladness into our heart, more than in the time when the men of the world rejoice on account of the increase of their corn and wine. O that each member of our family may be enabled to sing, in sweet and believing accents, Thou wilt show me the path of life: in thy presence is fulness of joy, and at thy right hand are pleasures for evermore.

We pray that the animating things we have now read of the fervour of Christ's love to his people, and of the ardour of the Church's love to Christ, may produce on our minds the most blessed effects. Thou, O Jesus, hast discovered love to thy people, at the same time the most unmerited and most transcendent. Even an ocean of wrath and floods of vengeance could not extinguish thy wondrous love. How true of thy love, Many waters could not quench it, nor floods drown it! O fix our eyes on Calvary's cross, to see, by our believing remembrance, our Saviour dying on the accursed tree to work out the redemption of rebel man; and then may we exclaim with wonder and with joy, His love is strong as death!

Divine Saviour, we praise thee for that spiritual loveliness thou hast given to thy Church. The time was, when she was overspread with the vilest deformity, and when she was sunk deep in the very lowest degradation. We bless thee that thou hast taken from her the chains of her guilt, the melancholy badges of her captivity and bondage, and hast given her the robe of thy righteousness. O take from us our guilt, the badge of our spiritual bondage, and array us in the robe of thy righteousness. When thy Church was overspread with the defilement of sin, thou didst apply the influences of thy spirit, and wash out the vile, the hateful stain. Looking on thy Church as justified by thy righteousness, and sanctified by thy spirit, thou didst say respecting her, Thou art beautiful as Tirzah, and comely as Jerusalem. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

Lord Jesus, enable us to claim an interest in thee as ours. Give us that appropriating faith, by which each of us shall say, My beloved is mine, and I am his.

Captivate the hearts of our children with love to Christ. O that they and our domestics may be instructed to say, Our beloved is white and ruddy; he is the chiefest among ten thousand, and the altogether lovely.

Accept our thanks, O Lord, for the rest, sleep, refreshment, and protection of the night. Give us grace to think, speak, and act this day as thy children. Forgive our sins and hear our prayers, for Jesus' sake. Amen.

HOLY BOLDNESS.

Jordan New. Chatham. Hinton. Westbury Leigh. L. M.

1 SPRINKLED with reconciling blood,
I dare approach thy throne, O God;
Thy face no frowning aspect wears,
Thy hand no vengeful thunder bears!

2 Let me my grateful homage pay;
With courage sing, with fervour pray;
And though myself a wretch undone,
Hope for acceptance through thy Son.—

3 Thy Son, who on the accursed tree
Expired to set the vilest free;
On this I build my only claim,
And all I ask is in his name.

BIDDOME.

HEBREWS X.

Danger of Apostasy.

HAVING therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

REFLECTIONS UPON HEB. X.—Boundless is the merit of the blood, or righteousness of Christ; for if we receive this righteousness by faith, we obtain deliverance from hell, and a secure title to heaven. The adamantine gates of the former shall never be open to receive us; but the pearly gates of the latter shall be open to admit us into the celestial city, and into the ivory palaces of the Great King. There is a way to heaven, capacious, free, and safe: the righteousness of Christ is that way. Sinners, even the chief, are permitted, yea, invited and commanded to walk in this safe, this blessed way. "This is the command of God, that we believe in his Son Jesus Christ." Are we exercising faith in the righteousness of Christ? We are then walking in the new and living way. Angels are our guards; the eternal God is our refuge, his everlasting arms are underneath us, and we shall at last obtain our heavenly prize.

PRAYER.

O LORD, thou art the living God; to thy people thou art a God of tenderness and compassion, but to thine impenitent enemies, who resist thy grace and despise thine authority, thou wilt prove a God of awful vengeance. Then will be accomplished these words, It is a fearful thing to fall into the hands of the living God. Lord, have mercy on such among us as may be living in a state of enmity against God, and who have not felt one serious thought about the danger or salvation of the soul. We earnestly pray that their minds may be led to see their folly, and may be persuaded to think of the inconceivable misery of those who live in the midst of great spiritual Gospel privileges, and who die the confirmed despisers of God's love. May they see that it is better for such persons that they had never been born.

Gracious and Holy Spirit, preserve us from the sin of apostasy. O convince the apostate and the backslider, that their sin partakes of the greatest criminality; that they are treading under foot the Son of God; that they are counting the blood of the covenant, wherewith he was sanctified, an unholy thing; and doing despite unto the spirit of grace. Lord convince apostates and backsliders that, unless they turn to God in humble penitence, looking for mercy alone through the merit of our Saviour's death, there remaineth no more sacrifice for sin, there is no other method by which they can escape the miseries of hell, and that there is nothing before them but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

We present our thanksgivings that the way to the heavenly world is opened up by the blood of Jesus. Fill us with wonder when we think that the way to the land of immortality and blessedness is sprinkled with blood, and with the blood of the only-begotten and well-beloved Son of God. Lord, we pray that, through the blood and righteousness of Christ, we may obtain at death a glorious entrance into the holiest of all; whither the Forerunner hath for us entered, even Jesus, who is made an high priest for ever after the order of Melchisedek.

Lord, give us faith at all times, that, in our approaches to the throne of grace, we may constantly draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. God grant that all of us may feel the practical influence of the Gospel in our hearts, and that we may exemplify its practical virtues and graces in our lives. As a family, may each one of us consider one another, to provoke unto love and unto good works.

Suffer not our dear children to belong to the class of Gospel-despisers, or ever to forsake the assembling of themselves in thy public courts.

We thank God for the mercies of another day, and we commit ourselves, and all our relatives, to thy fatherly care this night.

Graciously condescend to hear our imperfect supplications for Jesus' sake. Amen.

SINNERS REASONED WITH.

Proclamation. Dulwich. Sheffield. Paul's. L. M.

1 SINNER, O why so thoughtless grown?
Why in such dreadful haste to die,
Daring to leap to worlds unknown,
Heedless against thy God to fly?

2 Wilt thou despise eternal fate,
Urged on by sin's fantastic dreams?
Madly attempt the infernal gate,
And force thy passage to the flames?

3 Stay, sinner! on the Gospel plains
Behold the God of love unfold
The glories of his dying pains,
For ever telling, yet untold. WATTS.

ISAIAH I.

Man's Depravity and Hypocrisy.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

REFLECTIONS UPON ISAIAH I.—*Isaiah* signifies "the Salvation of the Lord,"—a name most suitable to him, who is designated by way of eminence, "the Evangelical Prophet;" and who wrote with peculiar distinctness and fulness respecting Jesus, in his person, his birth, his sufferings, his death, and his triumphs.—Man's enmity and God's love, man's rebellion and God's forbearance, may justly attract the attention, and excite the wonder of an intelligent universe. What a humiliating effect sin has produced on our race! It has struck the eye of the understanding with blindness, filled the firmament of the soul with impenetrable clouds of ignorance and folly; it hath changed wisdom into stupidity and folly, alienated the affections from God, changed love into enmity, confidence into distrust, and filial obedience into the most obstinate rebellion, and has covered the whole mind with the most loathsome diseases. But what reason we have to rejoice, "there is balm in Gilead, and a physician there!"

PRAYER.

MOST glorious and merciful Lord God, enable us to present our morning prayer under the lively influence of the grace of love; then shall we meet with the accomplishment of that blessed promise, Because he hath set his love upon me, therefore I will deliver him, and honour him: with length of days will I satisfy him, and I will show him my salvation. O that we could draw near in the exercise of a holy, filial fear, rejoicing that thou hast promised, The Lord will fulfil the desire of them that fear him; he also will hear their cry, and will save them. Unto thee alone, O Lord, do we lift up our soul. With sincerity of heart may we ever offer up our supplications, for thou art nigh unto all them that call upon thee in truth.

We present our thanks for the mercies of the past night. Thou art our hiding-place, thou hast preserved us from trouble. We seek the blessing of our God this day to rest upon us in all our lawful, temporal engagements, and in all our spiritual duties. Suffer us not, we beseech thee, to be drawn aside by the corruptions of our own hearts, or by the allurements of an ensnaring world.

O bless to us the true and melancholy account we have now read of the depravity of corrupted, fallen men. We acknowledge that thou hast nourished and brought us up; thou hast given us temporal blessings richly to enjoy; thou hast given us reason, and the means of grace: and yet we have acted the part of enemies; we have rebelled against thee. O suffer us no more to rebel against thee; from henceforth, by the influences of thy spirit, may we be obedient subjects and loving children. Lord, we confess the sins of our native land. There is no portion of the earth on which thou hast conferred more distinguished favours than on us. But we are obliged to confess, to our shame, that we are a sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: we have forsaken the Lord, we have provoked the Holy One of Israel unto anger, we have gone away backward. Lord, have mercy on our beloved but guilty land. O make us a nation of righteousness. Enable our rulers and magistrates to observe thine ordinances, to sanctify thy Sabbath, and to venerate thy name.

Lord, affect the minds of our dear children with a sense of their native and acquired corruption. Open their eyes to see the diseases by which their minds are wholly corrupted; and may they give themselves no rest till they have fled to Jesus the Divine physician.

Lord Jesus, heal all our diseases, for we confess that, spiritually considered, our whole head is sick, our whole heart is faint. O deliver us from the disease of hypocrisy. Convince us that multitudes of outward services, without inward sincerity, are only an abomination in thy sight. O Lord, we thank thee for these gracious words, Come, let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Fulfil this promise in our experience.

Graciously bless this sacred ordinance of domestic worship, hear our prayers, and forgive our sins, for the Saviour's sake. Amen.

POWER OF FAITH.

Carr's Lane. Ocendon. Scotch Church. Abingdon. C. M.

1 FAITH adds new charms to earthly bliss,
And saves me from its snares;
Its aid in every duty brings,
And softens all my cares:

2 Extinguishes the thirst for sin,
And lights the sacred fire
Of love to God and heavenly things,
And feeds the pure desire.

3 The wounded conscience knows its power
The healing balm to give;
That balm the saddest heart can cheer,
And make the dying live. TURNER.

HEBREWS XI.

Efficacy of Faith.

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country,* that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son,*

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

REFLECTIONS UPON HEB. XI.—How unspeakably precious is faith! The eye of faith sees the glories of heaven; and the hand of faith brings down from heaven delicious clusters from the wide-spreading branches of the tree of life. While faith brings great glory to Christ, it greatly honours those who believe in Christ. By faith the believer looks back, and views with adoring delight the vast universe his Saviour has formed; and by faith he looks forward into a distant futurity, and clearly sees the wonderful things which Christ shall accomplish in behalf of his Church. What a difference betwixt those who have faith, and those who are without it! Cain, without faith, was an envious murderer; Abel, with faith, was a holy and devout worshipper. May it be our privilege to possess faith—strong faith—triumphant faith!

PRAYER.

O LORD of hosts, we believe that thou art, and that beside thee there is none else. In all our approaches may we be impressed with the truth of thy glorious existence, and that thou art the gracious rewarder of those who diligently seek thee. We adore thee as the almighty Creator of all things. The worlds were framed by the word of thy power. We adore thee, Holy Spirit, as the author of a new creation. O make us the subjects of thy new creation. May we be created anew in Christ Jesus; and may we experience the washing of regeneration, and the renewing of the Holy Ghost, shed on us abundantly by Jesus Christ our Lord. Convince us of the unspeakable importance of faith in our religious observances. May we remember that whatsoever is not of faith is sin; and that, without faith, it is impossible to please God.

Accept of our feeble expressions of gratitude for the blessings of thy providence and grace during the past day. May we be humbled under a sense of our daily infirmities, and blemishes, and weaknesses. We look up to thee, our reconciled God and Father in Christ, for thy kind and protecting care during this night; and, if consistent with thy sovereign and wise arrangements, may our lives be prolonged to another day. O that we could say with thy servant, For us to live is Christ, and to die is gain. Living or dying, may we be the Lord's.

We thank God for what we have now read of the triumphs of faith. Lord, give us that saving faith which comforted thy people in all their afflictions, and which enabled them to look forward, in the exercise of an assured hope of reaching a heavenly city, which hath foundations, whose builder and maker is God. May we ever look on the present world as a strange country, and on ourselves as pilgrims and strangers on earth. Give us a spiritual love to the heavenly state, and daily may we desire a better country, even an heavenly. Amid all the dark clouds of human adversity, may we look upward to the heavenly state, and rejoice in the prospect of being ever with the Lord, where there is no sin to pollute, no enemy to disturb, no sorrow to afflict, and no temptation to ensnare.

As Noah and his family were preserved from the inundation of waters by the ark which he built under the Divine command, may our dear children be preserved from the storms of Divine wrath by the covenant of grace. O bring our children within that blessed ark.

Gracious God, make us heirs of the righteousness which is by faith. Make us heirs of all those present and future blessings which the righteousness of Christ procured. Make us heirs of that glorious heaven to which we can never obtain a title but by the infinite merit of the righteousness of Christ.

We humbly seek an answer to our prayers, through the merit of our Saviour's righteousness. Amen.

ISAIAH OBEYING THE HEAVENLY VISION.
Fordingbridge. Dunstry. Stilting. L. M.

1 OUR God ascends his lofty throne,
Arrayed in majesty unknown;
His lustre all the temple fills,
And spreads o'er all the ethereal hills:
2 The holy, holy, holy Lord,
By all the seraphim adored;
And, while they stand beneath his seat,
They veil their faces and their feet.
3 Lord! how can sinful lips proclaim
The honour of so great a name!
O for thine altar's glowing coal,
To touch his lips, to fire his soul! ANON.

ISAIAH VI.

God's Holiness and Glory.

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am I*; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, LORD, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

REFLECTIONS UPON ISAIAH VI.—Short are the lives, and perishing are the dynasties of earthly princes. Jesus, the King of Zion, was dead, but he is alive again: he is the resurrection and the life; he has the keys of hell and of death suspended to his girdle; and he shall reign for ever and ever, the glory of his Church, and the sovereign of the universe. How delightful it is to Christ's redeemed subjects on earth to see Jesus with the eye of faith! And how inconceivable will be their joy when they shall behold him face to face in heaven, filling the celestial city with his glory, and the hearts of all its inhabitants with bliss ineffable! There they shall see Jesus attended by innumerable angels of light, presenting their adorations at his feet with the most loving and humble reverence. Is it the case, that spotless angels present the tribute of their praise accompanied with such feelings and expressions of humility? With what self-abasement should polluted worms of the dust approach his presence! Angels, and the spirits of just men made perfect, are peculiarly enraptured with the spotless holiness of Immanuel, which will prove an overflowing fountain of delight, and furnish matter for their songs of praise throughout the endless ages of eternity. May it be our honour and blessedness to see Christ on earth as our Surety and Saviour; and when time with us shall cease, may we behold him in heaven for ever and ever, as the object of our love, adoration, and praise!

PRAYER.

GOD the Father, Son, and Spirit, one Jehovah, thou art the governor of the universe, infinitely entitled and infinitely qualified by thy boundless attributes to hold the reins of authority. Thou art the Lord, sitting upon a throne, high and lifted up; and thy train filleth the temple. How insignificant the pomp and majesty of earthly kings, when compared with thy glory! What are the grandees of the earth compared with those seraphim and cherubim, those angels and archangels, who for ever wait upon thine uncreated majesty, and who are ever prepared and willing to go to the utmost parts of thy vast dominions, to execute thy righteous and thy merciful will!

We desire, O Lord, to imitate the example of holy and adoring angels; and, in the exercise of the deepest humility, we would say, Holy, holy, holy, is the Lord of hosts: the whole earth is full of thy glory. Lord, enable us to love thee as a holy God. O give us thy spirit, that we may love thy holy perfections, thy holy laws, thy holy ordinances, thy holy Gospel, thy holy day, and thy holy people.

We confess that we are unholy and polluted. We are unclean; we are altogether unclean. O that we felt the humility, and penitence, and self-abasement which Isaiah felt, when he said, Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Gracious Spirit, give us those discoveries of Christ's glory and holiness and excellence which will teach us to form correct and humbling views of our own vileness, impurity, and unworthiness.

We present our prayers in behalf of all thy ministers in every part of the earth. Graciously do to them what thou didst to thy servant the prophet. Take as it were a live coal from the heavenly altar, and touch their hearts, that they may burn with increasing zeal for the glory of God; and touch their lips, that with increasing earnestness and love they may proclaim the unsearchable riches of Christ. For the sake of thy glory, for the honour of Jesus, for the extension of thy Church, and for the downfall of Satan's kingdom, do thou raise up and prepare more zealous, more holy, more devoted, and more successful labourers for thy vineyard, the Church, than any who have filled the ministerial office in the days that are past. While thou art saying, in thy providence, Whom shall I send, and who will go for us, to proclaim salvation through our Saviour's blood to the blinded and miserable inhabitants of the earth? O that many may reply, in the language of Isaiah, Here am I; send me.

Have mercy on our dear children and domestics, and suffer them not to be hardened under the means of grace. O may they see with their eyes, and hear with their ears, and understand with their hearts; and may they be converted, and be healed.

Lord, we seek pardon and purity for ourselves and all our beloved relatives. O say unto us, Your iniquity is taken away, and your sin is purged. Accept of thanks for the mercies of the night, and assist in all the duties of the day, for the sake of our dear Redeemer, the Lamb who died for us. Amen.

THE PILGRIM'S PROSPECTS.

Mottingham. Orden Walk. Broadmead. P. M.

1 HOW happy is the pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

2 Though I no foot of land possess,
Nor cottage in this wilderness,
A poor wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain. C. WESLEY.

HEBREWS XI.

Triumphs of Faith.

BY faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

REFLECTIONS UPON HEB. XI.—The life of a believer is a life of prayer. It is his exercise, habit, and delight, all his journey through. It accompanies him in all his trials, and it attends him on his dying bed. He spends his last breath in accents of prayer, immediately before he enters his celestial home, where prayer on earth is exchanged for eternal praises in heaven. How interesting to think of Jacob blessing his sons at the close of a life which was accompanied with wonders! but how peculiarly interesting to think of Jesus blessing his disciples on the summit of the Mount of Olives, immediately before he entered his cloudy chariot, and ascended through the sky to the heaven of heavens, to receive his mediatorial reward!

PRAYER.

BLESSED are they, O Lord our God, who dwell in thy house, and blessed is that abode where thou dost take up thy residence. O that our dwelling may be thy residence! In the devotional services of the closet, and in surrounding the family altar, may we often have reason to exclaim, from the sweet enjoyment of thy fellowship, and from the gracious communications of thy Spirit, It is none other than the house of God, it is the gate of heaven!

Lord, we desire to seek thy face, and to wait upon thee at this time in the duties of sacred worship. To whom should we draw near in religious and adoring services but to thyself? Thou art the Father of all mercies, and thou art our Father. Thou art the fountain of all goodness, and we have been drinking of the streams of thy goodness from our birth to the present hour. O what encouragement we have to come! for thou art not only able, but willing to do for us, above all that we are able to ask or think.

We thank a gracious providence for the mercies we have received and enjoyed during the past day. May thy daily goodness lead us to daily repentance, and to daily thankfulness. We desire, in the exercise of faith, to commend ourselves to the care and protection of a gracious and almighty providence this night. Even when we are fast asleep, may our hearts be awake, and may our souls lie open to the influence of thy holy Spirit. As a family may thy blessings never cease to shower down upon our heads, and may the voice of joy and praise be ever heard in our dwelling. May our abode be an house of prayer, and every member of the family a temple of the living God.

Bless to us what we have now read of the illustrations of the grace of faith. Give us, O Lord, that faith which comforted Jacob through life, and which strengthened him upon the bed of approaching dissolution. Like him, may we honour thee in life, and may we worship thee in death. As Joseph exercised an assured faith that the Church should be conducted safely and triumphantly to the promised Canaan, O may we exercise in Jesus our Saviour an assured confidence, that we shall be led in triumph through this wilderness-state, and when our mortal journey terminates, that we shall be admitted into the celestial Canaan. Blessed Saviour, may we see in Moses a type of thyself. Thou, O Jesus, in thine infancy, wast presented to the Church as a *proper child*, as the child born and the son given.

May our children resemble thee, and furnish evidence to all around, that Jesus, who was the babe of Bethlehem, is the Saviour of their souls. O Lord, hear this our prayer.

Lord, teach us to prefer poverty with Christ, to wealth without Christ; and teach us rather to cleave to Jesus and reproach, than choose the honours and distinctions of time, alienated from Christ and his salvation. Support us by faith, O Lord, under all the afflictions of life, and may we endure as seeing him who is invisible.

Lord, hear, accept, answer, and forgive, for Jesus' sake, who is worthy of all our love, adoration, and praise. Amen.

PRAISING GOD.

Bethel. Chester New. Cookham. Steel. P. M.

1 I WILL praise thee every day,
Now thine anger's turned away!
Comfortable thoughts arise
From the bleeding sacrifice.

2 Here, in the fair gospel-field,
Wells of free salvation yield
Streams of life, a plenteous store,
And my soul shall thirst no more.

3 Jesus is become at length
My salvation and my strength;
And his praises shall prolong,
While I live, my pleasant song. COWPER.

ISAIAH XI.

Christ's peaceable Kingdom.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

ISAIAH XII.

Praising God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

REFLECTIONS UPON ISAIAH XI., XII.—The truth of God shines with peculiar lustre in the fulfilment of the promise which he gave to David, that the fruit of his loins should fill his throne for ever. What a mystery—Christ in his Divinity is David's root, and in his humanity he is David's offspring! The reign of Solomon was a reign of peace. When Christ's reign on earth shall be universal, O what peace shall overspread and bless the kingdoms of the world! Men, more ferocious than wild beasts, shall become meek and gentle as the lamb and the dove. Then the inhabitants of the earth shall constitute a holy family of brotherhood and love. Sweet are the songs of Zion; and they are especially sweet, melodious, and rapturous, when God withdraws the marks of his displeasure, and manifests the bright shining of his smiles, complacency, and grace. What precious wells of living water are God's word, promises, precepts, and ordinances! Do we value these sacred fountains? Do we daily visit these wells, to be refreshed with those streams which flow out so abundantly, for the consolation and peace of the Church of God?

PRAYER.

WITH humility and love we would bow, O Lord our God, before thy throne. In the name of Jesus we would present our morning prayer; and in dependance upon the Holy Spirit we would offer up our supplications. O that we could take up the language of the Church of old, and thus address thee: Behold, God is our salvation; we will trust and not be afraid: for the Lord Jehovah is our strength and our song: he also is become our salvation. O what reason have we to praise thee, when we consider the great, the merciful, and the excellent things thou hast done! Thou art the Holy One of Israel; the Saviour, the deliverer, and the comforter of thy people. O that the whole earth were acquainted with thy mercy and grace, and that the nations were taught by the influence of the Gospel, universally preached and universally felt, to cry out and shout, because of the greatness of the God of salvation in the midst of his Church!

O Lord, be in the midst of us as a nation; then we shall find thee our almighty defence from the malevolence and assaults of all our enemies. Be in the midst of us as a neighbourhood; then the voice of melody and praise shall be heard in all our habitations. Be in the midst of us as a congregation; then shall thy word have free course and be glorified. O be in the midst of us as a family; then we shall be members of Christ's mystical body, and living stones of that spiritual temple of which Christ is the glory and defence.

We praise and adore thee, O Jesus, because of the blessed excellences which belong to thee as Mediator. We adore thee in that spirit of wisdom, and understanding, and counsel, and might, and knowledge, which thou didst so remarkably display in the days of thy humbled humanity, and which thou dost still gloriously manifest as the King of Zion. With righteousness thou dost judge the poor, and reprove with equity the meek of the earth. Lord Jesus, we acknowledge thee in thy mediatorial and essential dominion, and pray that we may enjoy the benefit of thy gracious authority.

We would mourn over the sad effects and consequences of sin, so extensively manifested by our fallen race. We lament that men have even exceeded wolves and leopards and lions, in the ferocity and cruelty of their nature; that the venom of the asp and the voracity of the crocodile are exceeded by the enmity of the heart of man. O let that blessed day soon arrive when a change as wonderful shall take place in the nature and dispositions of men, as if the wolf dwelt with the lamb, and the leopard lay down in harmony with the kid. We long for the period when the knowledge of the Lord shall cover the earth as the waters cover the sea.

Teach our dear children and servants to look on thine ordinances as sacred wells; and enable them with joy to draw water out of these wells of salvation.

Lord, accept our thanks for the mercies of the night, and with the Church we would sing, The Lord Jehovah is our strength and our song; he also is become our salvation. Give us grace to spend this day in thy fear.

Mercifully hear the prayers of thine humble supplicants, for Jesus our Mediator's sake. Amen.

CHRIST'S PRIESTHOOD.

Suffolk New. Samaria. Horsley. Weymouth New. L. M.

1 BLOOD has a voice to pierce the skies,
Revenge, the blood of Abel cries!
But the dear stream when Christ was slain
Speaks peace as loud from every vein.

2 Pardon and peace from God on high,
Behold, he lays his vengeance by,
And rebels that deserved his sword
Become the favourites of the Lord.

3 To Jesus let our praises rise,
Who gave his life a sacrifice;
Now he appears before his God,
And for our pardon pleads his blood.

WATTS, 118, *B. II.*

HEBREWS XII.

Chastisement.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

REFLECTIONS UPON HEB. XII.—We should carefully study, admire, and imitate the example of those saints, whose histories are recorded upon the sacred page; but more especially the holy, lovely, and perfect pattern Jesus has left, that we should follow his steps. The believer has a most honourable race in which to run: it is his privilege to look to Jesus as his guide, his example, and his almighty defence. At the conclusion of the race, he shall receive a glorious prize: an unfading crown shall be placed upon his head, by the gracious hand of the Captain of his salvation. Let us so run, with humility, perseverance, zeal, and holy dependance, that we may at last obtain this blessed prize, and hear our Saviour utter the following welcome, "Well done, good and faithful servants, enter ye into the joy of your Lord."

PRAYER.

O LORD of hosts and Father of mercies, we desire, at the conclusion of another week, as a family enriched by thy goodness, to encompass the domestic altar, and call on thy name. We would say with thy Church, Let us lift up our heart with our hands to God in the heavens. O that we could approach thee, and give utterance to our prayers, under the influence of penitential humility, and under a determination to forsake all iniquity in the strength of grace Divine. May our minds be deeply impressed with the importance of the counsel and the promise delivered to ancient Israel: If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.

We desire, O Lord, to acknowledge and adore thee as our Father. Thou art a loving Father, and thou dost manifest thy love in chastising thy children. O enable us to consider the afflictions of life as evidences of love and not of wrath. By faith may we look upon our afflictions as coming from the hand of a loving Father, and not from an angry judge. God forbid that we should despise the chastening of the Lord, or faint when we are rebuked of him. Lord, give us strength to bear all our afflictions, and grace to improve them. Though at present they are not joyous but grievous, may they afterwards produce the peaceable fruits of righteousness. Lord, give us the blessedness of connecting present suffering with future glory; and may we sing, in the triumphant language of an apostle, The sufferings of the present time are not worthy to be compared with the glory that shall be revealed.

We thank thee, most gracious God, for the cloud of witnesses whose names are recorded in the Holy Scriptures, and who have left behind them a blessed example of running the Christian race. Like them, may we in reality lay aside every weight, every corruption, every favourite lust, every besetting sin, and run with patience the race set before us. Above all, may we fix our eyes on Jesus, the author and finisher of our faith. We praise thee, blessed Saviour, that the shame and agonies of the cross did not discourage thee from pursuing thy mediatorial course. O enable us to rejoice in those honours to which thou art exalted as a triumphant Saviour. O give us thy grace, give us saving interest in thy righteousness; then shall we rejoice in joining the ransomed myriads before thy throne, who are for ever engaged in proclaiming thy praise.

Fill the hearts of our dear children with a spiritual love of heaven. May they long to enter heaven, not only because it is happy, but because it is holy.

We affectionately pray for all our relatives and friends. May they and we be admitted at last into the heavenly Jerusalem, to mingle with an innumerable company of angels, and to form a part of the general assembly and Church of the first-born, which are written in heaven. O let these prospects be ours; and, when our pilgrimage on earth is finished, may we enter upon a life of glory endless as the throne of God.

Accept of the humble tribute of our thanksgiving for the mercies of the past day; spare us to enter upon another day of the Son of man; and all we ask is for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

PROFESSIONS OF SINCERITY.

New York. Lydia. C. M.

1 THOU art my portion, O my God;
Soon as I know thy way,
My heart makes haste to obey thy word,
And suffers no delay.

2 I chose the path of heavenly truth,
And glory in my choice:
Not all the riches of the earth
Could make me so rejoice.

3 The testimonies of thy grace
I set before my eyes;
Thence I derive my daily strength,
And there my comfort lies.

4 If once I wander from thy path,
I think upon my ways,
Then turn my feet to thy commands,
And trust thy pardoning grace.

WATTS, *Ps.* 119, *p. III.*

PSALM CXIX.

GIMEL, PART III.

Great Love to God's Word.

DEAL bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* my counsellors.

DALETH, PART IV.

Earnest Prayers.

MY soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts; so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me.*

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

REFLECTIONS UPON PSALM CXIX., PARTS III. AND IV.—The servants of God esteem the favour of Christ as the chief enjoyment of their existence, and the grace of God as the only security for their obedience. They long for an increase of spiritual light, that they may become increasingly acquainted with glories in the Word of life, far more wonderful than all that can be witnessed in the visible creation, with its multitudes of suns and myriads of stars. Believers look on this world as a strange land, and on heaven as the delightful abode where they shall for ever enjoy the fellowship of their Father and God. While the lofty and the proud are cursed, the humble saint exercises the assured hope, that he shall finally reach the peaceful realms of heavenly joy, where he shall be for ever removed beyond the persecution of princes, and the malevolent reproaches of cruel foes. Carnal men cleave to the dust, to the world, and its perishing objects and empty pleasures; the believer cleaves to Christ in his person, his attributes, his offices, and his Word. Have we given our hearts to Christ?

PRAYER.

O LORD our God, our creating, preserving, and redeeming God, thou alone art worthy to be praised, and to receive the homage of religious adoration. Praise to thy great and gracious name, for preserving us during the past night, and for enabling us, in such circumstances of comfort, to encompass the family altar, and to draw near to the throne of grace on the morning of thy holy, thy hallowed day. As a family, we would encourage each other, and say, in the language of the Psalmist, O come, let us worship and bow down; let us kneel before the Lord our Maker: for thou art our God, and we are the people of thy pasture, and the sheep of thine hand.

Holy Spirit, graciously make us, and the congregation with which we are connected, increasingly and feelingly sensible of the absolute necessity of thy Divine aid, to enable us, and all thy worshippers, to present the supplications of the heart, in the exercise of repentance, humility, faith, and love. Holy Spirit, condescend to breathe upon us thy blessed influences. May we ever experience thy sacred and Divine power upon our hearts, bearing witness with our spirits that we are the children of God. O give us thy grace, and may it blossom and bring forth a rich harvest of fruit, good and acceptable.

We thank our God for the blessed truths we have now read. As our ears have been honoured in being permitted to hear them, may our hearts be still more honoured by feeling their quickening and sanctifying power.

What reason have we, O Lord, to adore thee in the displays of thy bounty. Thou hast been to us bountiful in providence. Goodness and mercy, streams flowing from thy bounty, have followed us all the days of our life. O bless each one of us with thy gracious, saving bounty. In the language and spirit of thy servant we desire to pray: Deal bountifully with us as a family and as individuals; then shall we live and keep thy Word. If thou hast opened the eyes of the understanding of any now before thee, we give thee glory and praise; and we earnestly pray for increasing light, that we may behold wondrous things out of thy law. If any in thy presence are blinded by the god of this world, O may the eyes of their understanding be opened, and may they see the excellence of thy Word, the value of the soul, and the glory and the suitableness of Christ.

For the honour of thy name, for the advancement of thy kingdom, for the edification of thy saints, and for the salvation of those who are ready to perish, do thou powerfully assist thy ministering servants of every name and denomination, that they may display the wonders of Divine revelation, exhibit the glory of Jesus, and make known the unsearchable riches of Christ. O that every sanctuary may be found this day to be indeed the house of God and the gate of heaven.

Lord, enable our dear children to choose the way of truth, and to run in the way of thy commandments. May our servants be in reality thy servants, and may they live spiritually and keep thy Word.

Hear our prayers, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

DELIGHT IN GOD'S WORD.

Bedford. Newbury. C. M.

1 O HOW I love thy holy law!
'Tis daily my delight;
And thence my meditations draw
Divine advice by night.

2 My waking eyes prevent the day
To meditate thy word:
My soul with longing melts away
To hear thy gospel, Lord.

3 How doth thy word my heart engage!
How well employ my tongue!
And, in my tiresome pilgrimage,
Yields me a heavenly song.

4 When nature sinks, and spirits droop,
Thy promises of grace
Are pillars to support my hope,
And there I write thy praise.

WATTS, *Ps.* 119, *p.* V.

PSALM CXIX.

HE, PART V.

Prayer for Grace.

TEACH me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU, PART VI.

Holy Resolutions.

LET thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

REFLECTIONS UPON PSALM CXIX., PARTS V. AND VI.—A saving knowledge of God's Word is infinitely more valuable than all the learning which can be derived from the wells of human intelligence. The believer is a scholar in the school of Christ, and there he wishes to make constant progress in the sublime mysteries of salvation; while he is comforted with the hope of being at last introduced into the heavenly world, where he shall no longer see God through a glass darkly, but where he shall behold him face to face. Love to God's laws, running in the way of his commandments, having the heart raised above the vanities of this world, and having earnest desires to be adorned with the graces of the Spirit, are all assured evidences of an interest in Christ, and a title to heaven. How comely is the grace of zeal, which enables the believer, if opportunities occur, to proclaim the testimonies of God in the presence of the rulers of the earth! Of this, St. Paul was a most illustrious example. As to worldly men, their delight is in their corn, their wine, their oil, in their gold and silver, or in their rank, influence, and power. God the Father, Son, and Holy Ghost, one Jehovah, is the delight of the saints. The men of the world say, What shall we eat, what shall we drink, and wherewithal shall we be clothed? The followers of the Lamb say, "The Lord is the strength of our hearts, and our portion for ever."

PRAYER.

FATHER of mercies, thou art he alone whom we ought to love, praise, and adore. What are we, that we should be the recipients of so many blessings! This day thou hast crowned us with thy loving-kindness, thou hast permitted us to engage in the secret, the domestic, and the public ordinances of our holy faith; though worms of the dust, we have been allowed to enjoy fellowship with thyself, whose presence and smiles constitute the joy and glory of the celestial mansions. Bless the Lord, O our soul, and forget not all his benefits!

We pray that thy Word may be sanctified to us, and to all who heard it. Accompany the sowing of the sacred seed with the influences of the Holy Spirit; then there will be a rich harvest of sacred and immortal fruit, which will be gathered unto eternal life. We adore thee for the accomplishment of thy promise to the Church, which has continued in its fulfilment uninterrupted until the present day: The Lord hath chosen Zion; I will clothe her priests with salvation, and her saints shall shout aloud for joy. May thy ministers be more impressed than ever with the honourable and important nature of their sacred office. Amid all the discouragements arising from their own infirmities, the opposition of Satan, and the obstinacy and unbelief of men, may their hearts be cheered and comforted by that sublime and animating promise, They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. May they ever remember their high calling, and that they are not sent a warfare upon their own charges, but that their sufficiency is of God, and their strength is an arm of almighty power.

We humbly seek the blessing of the Holy Spirit upon the ordinance in which we are now engaged; and in particular on the Word we have now read. May all the petitions we have read be in reality the desires of our hearts. Holy Spirit, be our instructor; then we shall know the will of God, and, unto the end of our days, shall adhere to thy Word, thy statutes, and thine ordinances. We mourn over the ignorance of our minds; and where can we go, O Jesus, but to thyself, that the eyes of our understanding may be opened? O give us understanding. Thou who givest grace to saints and wisdom to angels, mercifully give understanding to us thy humble petitioners; then we will yield sincere and constant obedience to thy laws.

Incline the heart of our children unto thy testimonies, and give them an unfeigned delight in thy Word. Make thy Word their daily counsellor and daily comforter.

As a family, let thy mercies come unto us, O Lord; even thy salvation, according to thy Word. We surrender our souls and bodies to thy care this night; and may our prayers be heard, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

SAFETY OF THE CHURCH.
Carr's Lane. Zion's Church. Sweet. C. M.

1 HOW honourable is the place,
Where we adoring stand!
Zion, the glory of the earth,
And beauty of the land!

2 Bulwarks of mighty grace defend
The city where we dwell;
The walls, of strong salvation made,
Defy the assaults of hell.

3 Lift up the everlasting gates,
The doors wide open fling,
Enter, ye nations that obey
The statutes of our King.

4 Here shall you taste unmingled joys,
And live in perfect peace,
You that have known Jehovah's name,
And ventured on his grace.

WATTS, 6, B. I.

ISAIAH XXVI.

Confidence in God.

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength.

5 For he bringeth down them that dwell on high: the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live: *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy *dew is as* the dew of herbs, and the earth shall cast out the dead.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

REFLECTIONS UPON ISAIAH XXVI.—The Gospel-day is a joyful day, and it brings the foretaste of the joys of heaven. The Church of Christ is a city remarkable for its wealth, its privileges, its glory, its strength, and its duration: Jesus is its architect, he is a wall of fire around it, and the glory in the midst of it; his person, righteousness, and intercession, constitute the foundation on which it is built. Can the gates of hell prevail against it? Impossible—impossible; it cannot be. What reason for thanksgiving and praise!—the gates of this noble city are open night and day for people of all nations and tongues; they shall continue open till all the objects of Jehovah's love have entered, until the number of his redeemed family is complete. O what myriads shall pass through the gates of this city in the bright days of millennial blessedness! they shall resemble the stars of the sky, and the sand by the sea-shore for multitude—even a multitude which cannot be numbered. Are we the citizens of that illustrious city? Are we among the righteous nation who keep the truth and enter in?

PRAYER.

WE bow before thee, O Lord, and acknowledge and adore thee as the King eternal, immortal, and invisible. Thou art Zion's God, and thou hast surrounded her with salvation for walls and bulwarks. We desire to acknowledge thee as the Lord our God. As a family may we enjoy thy special protection; and O may the salvation of our God surround us as walls and bulwarks.

O Lord, have mercy on our nation, and make it a righteous nation. Deliver us from national pride and national lukewarmness and national profanity. O that all the inhabitants of our land may be admitted within the gates of thy Church, even Zion, thy sacred city, against which thou wilt never permit the gates of hell to prevail. Have pity on all the nations of the earth, and deliver them from the dominion of the god of this world. Jesus, thou great Immanuel, appear in thy majesty and grace; take to thyself thy great power, and reign; and soon may the blinded, pagan myriads of our fallen race enjoy the benefits of thy mediatorial government.

We thank God for giving us the truth as it is contained in the Word of life. Enlighten our understandings, that we may know the truth: and impart unto us saving grace, that we may keep the truth. Lord, deliver us from evil hearts of unbelief, and in thy mercy bestow upon us that faith by which our minds shall be stayed on the Lord our God. Suffer us not, most gracious God, to make man our confidence, but may we trust in the Lord for ever; for in the Lord Jehovah there is everlasting strength. O Jesus, teach us to trust in thy righteousness for acceptance with God, whose justice we have offended, and to whose wrath we have exposed ourselves by our sins. Deliver us from a legal confidence in our own supposed righteousness, which is only a collection of rags polluted and vile. We would now, O Jesus, forsake every other refuge but thyself. To thee we would look alone, as the only refuge from the wind, and the only covert from the storms of Divine wrath; and may we ever be prevented from fleeing to refuges of lies.

Bless our dear children with saving grace. Preserve them from the sin of pride, and give them humility. Deliver them from the sin of hardness of heart, and give them the grace of evangelical repentance.

Teach us, and all our relatives, to wait on God. May we wait upon thee in all thine ordinances, and wait on thee in all the dispensations of thy providence. Let the desire of our soul be to thee and to the remembrance of thy name. And on the morning of the resurrection may we awake out of the dust, and unite with angels and saints in songs of praise.

We thank God for the mercies of the night, and implore the Divine blessing during this day. We seek the answer of our prayers, only for our dear Redeemer's sake. Amen.

CHRIST'S ETERNITY.

Dunrobin. Hindon. Wareham. L. M.

1 IT is the Lord our Saviour's hand
Weakens our strength amidst the race,
Disease and death at his command
Arrest us, and cut short our days.

2 Spare us, O Lord, aloud we pray,
Nor let our sun go down at noon;
Thy years are one eternal day,
And must thy children die so soon?

3 Yet in the midst of death and grief
This thought our sorrow shall assuage,
Our Father and our Saviour live;
Christ is the same through every age.

WATTS, *Ps.* 102, *p.* 111.

HEBREWS XIII.

Divers Admonitions.

REMEMBER them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

REFLECTIONS UPON HEB. XIII.—Genuine piety shows itself in love to the ministers of Christ, for their Master's sake and for the truth's sake. How sublime, how animating, how encouraging, are the great subjects which constitute the glory and richness of gospel-preaching—namely, Jesus in his person, in the boundless merit of his righteousness, in the all-prevailing efficacy of his intercession, and in the immutability of his love! May these subjects, so blessed and Divine, be the objects of our love, and the overflowing fountains of our joy! What a blessing it is to be preserved from the pestilential winds of erroneous doctrines, and to enjoy Divine protection in the impregnable tower of Divine truth. Ancient Levitical altars, which gave a ceremonial value to the victims offered upon them, were typical of the Divinity of Christ, which imparts an infinite value to the sacrifice of his humanity. Levitical priests fed upon the sacrifices which were presented upon their altars; and believers feed on the glorious sacrifice of his humanity, which Christ presented upon the altar of his Divinity. May we by faith feed on Christ, the Bread of life!

PRAYER.

GOD of our salvation, we desire, at the close of another day, to draw near thy throne, and seek the light of thy countenance. With grateful hearts we would acknowledge the unmerited mercies of the past day, and we would take encouragement to seek renewed mercies for this night.

O Lord, thou art the God of peace; give us that peace which passeth all understanding. Thou art the God of peace, graciously preserve us this night in safety and peace, and encompass us with the arms of thy Divine protection.

We adore thee, O Lord, as having exercised thy Divine power, agreeably to the conditions of the covenant of grace, in bringing again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. O give us the unspeakable benefits of the covenant of grace, purchased by Christ's death, and secured by his resurrection. Make us perfect in every good work, to do the will of thee our God and Father, working in us that which is well-pleasing in thy sight, through Jesus Christ. We thank thee, most merciful God, for the seasonable and sacred instructions we have now read. We pray for a disposition to follow them, and for grace to obey them. Praise to thy name for the ordinances of thy house, and for the ministers of the sanctuary. Give us thy spirit, that we may conscientiously observe thine ordinances, and affectionately remember and follow and obey thy ministers. Glory to our God that thou hast in all ages raised up and qualified and appointed *men* to be the heralds of salvation. And praise to thy name that the Gospel they preach is made mighty by God, to the pulling down of strongholds of iniquity, and of levelling with the dust everything that is at variance with the will of God. Increase in the minds of thy people, and throughout all the churches, love and veneration for the ambassadors of eternal truth; and make thy people readily to submit themselves to the sacred counsels of their instructors, seeing they watch for the souls of men, as they who must give an account, that they may do it with joy, and not with grief.

Graciously deliver thy Church from those men who profess to be the ministers of Christ, but who are neither sent by God nor are they blessings to men. O introduce into thy Church those who are clothed with thy spirit, and who esteem the salvation of souls a greater object than the conquest of empires.

Make our children members of the Church of Christ, establish them in the faith, and may they never be carried about with divers winds of human doctrines and opinions.

As the time will come when death will dissolve us as a family, may we remember daily that here we have no continuing city, but may we constantly seek one which is to come, even a city which hath foundations, whose builder and maker is God. Hear our feeble prayers, for Jesus' sake, who is the same yesterday and to-day and for ever; to whom be glory, for ever and ever. Amen.

CHRIST THE REFUGE.

Bethlehem. Hadstock. Tottenham Court. P. M.

1 BY me, O my Saviour, stand
In every trying hour;
Guard me with thy outstretched hand,
And hold me by thy power;
Mindful of thy faithful word,
Thine all-sufficient grace bestow;
Keep me, keep me, dearest Lord,
And never let me go.

2 Never let me go, till I,
Upborne on wings of love,
Gain the regions of the sky,
And take my seat above:
Thou hast passed thy gracious word,
That thou wilt bring me safely through:
Thou wilt, therefore, keep me, Lord,
Nor ever let me go.

ANON.

ISAIAH XXXII.

Blessings of the Church.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

REFLECTIONS UPON ISAIAH XXXII.—The good kings of Judah in their graces and government were typical of Jesus, who infinitely surpasses the best kings that ever lived or shall live, who is by way of eminence the King of kings, and of whom it is said, "Righteousness is the girdle of his loins, and faithfulness the girdle of his reins." Let us think with humility on that to which sin exposes us, and let us think with thankfulness on Jesus as our protector, defender, and deliverer. Sin exposes us to the stormy tempest of Divine wrath: Jesus comes and hides us in his righteousness. Sin exposes us to the fiery darts of the wicked one: Jesus comes and spreads over us the shield of his omnipotence. Sin exposes us to temptations furious and fierce: Jesus comes and hides us in the secret of his pavillion. Sin has struck the soul with blindness: Jesus comes with his regenerating spirit, and opens the eyes of the understanding. Sin has made the soul earthly, covetous, and selfish: Jesus comes and raises the soul above earthly things, and makes it generous, merciful, and kind. Blessed Jesus!

PRAYER.

ADORABLE Mediator, we acknowledge thee in thy royal and Divine glories, perfections, and prerogatives. Though thou didst appear on earth clothed with human flesh, thou art God as well as man, being in nature and essence the same and equal with the Father and Spirit. We acknowledge thee as the great King of Zion, who dost reign in righteousness. Justice and judgment are the habitation of thy throne, mercy and truth go before thy face. Thou art, O Jesus, as the Mediator between God and man, the only hiding-place from the winds of Divine wrath, and the only covert from the violent tempests of Divine vengeance. We come to thee this morning to seek defence and protection under the covert of thy righteousness. Teach us by thy spirit to view this world as a dry place, furnishing no streams of consolation, peace, or hope to the souls of men. Preserve us from an unhallowed love of this world, and may we never fall into the sin of expecting to find it a paradise of delight and enjoyment, while it is only a dry place, and can never furnish the verdure of heavenly bliss.

We pray that Christ's fame as a Saviour and a refuge may spread speedily over the whole earth; and may the kingdoms of the world soon rejoice in the benefits of the reign of Jesus as the Prince of peace. And wherever the Gospel is preached may the eyes of the dim be made clearly to see Divine things, may the ears of the deaf be enabled to hearken to the voice of mercy and the proclamations of love. Under the preaching of the Gospel may the foolish understand knowledge, and the tongue of the dumb be made to sing the praises of God. We have reason, O Lord, to lament over our ignorance in the midst of such invaluable opportunities of having our minds enriched with an extensive knowledge of Divine things. Deliver us from a covetous, avaricious, worldly-minded spirit. Preserve thy Church from worldly-minded men, who are governed by worldly policy, and not the principles of the Gospel, and whose affections are captivated by earthly objects, and not placed on the realities of heaven.

Suffer not our dear children, and domestics, to be carried away by the allurements of this world. Preserve them from the lust of the flesh, the lust of the eye, and the pride of life.

We supplicate in behalf of our family and all the families with which we are acquainted, in behalf of our congregation and all the congregations of thy people, the descent of the Holy Ghost. O let the Spirit be poured out from on high; then the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest; then judgment shall dwell in the wilderness, and righteousness shall remain in the fruitful field. Let Divine peace prevail through all the churches, and hasten those days of millennial glory when thy people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places.

Accept our praises for the mercies of the night, and assist in the duties of the day, for Jesus' sake, our Advocate and Saviour. Amen.

COMPLAINING OF INCONSTANCY.

Drayton. Athlone. Virginia. L. M.

1 THE wandering star, and fleeting wind,
Both represent the unstable mind;
The morning cloud and early dew
Bring our inconstancy to view.

2 But cloud and wind, and dew and star,
Faint and imperfect emblems are;
Nor can there aught in nature be
So fickle and so false as we.

3 We sin forsake, to sin return;
Are hot, are cold; now freeze, now burn;
In deep distress, then raptures feel;
We soar to heaven, then sink to hell.

BEDDOME.

JAMES I.

Enduring Affliction.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

REFLECTIONS UPON JAMES I.—A deep concern for the spiritual prosperity of the Church of Christ, and love to his saints, are satisfying evidences of unfeigned piety. Support under affliction, the beneficial effects of sanctified affliction, the connection betwixt sanctified affliction, and the glories of immortality, are to believers sources of joy and matter of thanksgiving. Wisdom is a pearl of great price: let us earnestly pray that we may receive this goodly pearl. Is this valuable jewel to be obtained by prayer? let our prayers be earnest, believing, and constant; then we shall receive that wisdom, which shall prove a diadem of unfading glory. Men may be placed by Providence in the lowest temporal rank, and by grace enjoy a lofty spiritual degree. While ambitious men are seeking earthly honours, which, however beautiful and alluring to the carnal eye, are only a fading flower, or a fleeting shadow, which must soon pass away, may we seek after the distinctions of grace, the glory of which shall endure for ever.

PRAYER.

WE bow before thee, O Lord, as our Governor and our Lord. Too long we have been the servants of Satan, of the world, and of our own corruptions. We are thine, and therefore we would feel our obligation to love and serve thee. While we acknowledge the duty, we would humbly rejoice in the privilege. Thy ways, O Lord, are ways of pleasantness, and in keeping thy commandments there is great reward. Like James, the Apostle, may each member of our family be a servant of God, and of the Lord Jesus Christ.

O teach our dear children to surrender their youthful hearts to Christ, and now to commence that course of obedience to his wholesome laws which will testify their love to his person, and their faith in his righteousness.

We acknowledge, holy Father, the corruption of our heart, and the sinfulness of our lives. We confess our unbelief, and that many of our prayers have not been presented in faith. We have wavered in our hearts, when we have approached thy throne. We have resembled the waves of the sea, which are driven with the wind and tossed. If thou hadst dealt with us as our unbelieving prayers deserved, thou wouldest never have answered one of our petitions.

We adore thee, O Lord, as just, and wise, and good, in all the temptations and afflictions which have befallen us in this wilderness state. We pray that our afflictions may be sanctified. If we have no saving faith in Christ, may the trials of life show the necessity of this invaluable grace. If we have faith, O may our affliction be instrumental in strengthening our faith and increasing our patience. May patience have her perfect work, that we may be perfect and entire, wanting nothing.

We adore thee, gracious Saviour, as the only wise God. Thou art the fountain of all wisdom. Thou art the merciful and condescending instructor of the ignorant and foolish. O Jesus, we come to thee as ignorant and foolish. We lack wisdom. We praise thee for the encouragement given us to seek this blessing: for God giveth to all men liberally, and upbraideth not; and thou hast promised it shall be given them.

We pray for the poor and needy. Mercifully supply their wants out of the inexhaustible treasury of thy providence. Though thou hast denied them earthly riches, give them a spiritual inheritance; make them rich in faith, and heirs of thy kingdom.

We pray for those who are exalted to the enjoyment of temporal wealth and earthly honours. Give them thy grace, which will make them humble disciples at Jesus' feet. O Lord, grant that we and all our relatives may be heirs of a crown of life, which God has promised to them that love him.

Bless the duties and engagements of the day. May our acknowledgments for thy mercies be accepted. Graciously bless and protect us this night. Forgive our sins and hear our prayers, through the merits of our Lord and Saviour, Jesus Christ. Amen.

THE WAY TO HEAVEN.

West Ham. Essex. Union Cottage. Price's. S. M.

1 NOW let our voices join
To form a sacred song:
Ye pilgrims in Jehovah's ways,
With music pass along.

2 How straight the path appears,
How open and how fair!
No lurking gins to entrap our feet,
No fierce destroyer there.

3 But flowers of paradise
In rich profusion spring;
The sun of glory gilds the path,
And dear companions sing

4 See Salem's golden spires
In beauteous prospect rise;
And brighter crowns than mortals wear,
Which sparkle through the skies.

5 All honour to his name,
Who marks the shining way!
To him who leads the wanderers on
To realms of endless day!

DODDRIDGE.

ISAIAH XXXV.

Future Glory of the Church.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

REFLECTIONS UPON ISAIAH XXXV.—How great and how wonderful are the effects produced upon the minds and circumstances of men by the Gospel, when accompanied by the effectual power of the Holy Spirit! Spiritual barrenness is changed into fertility, sorrow into joy, and the dark night of ignorance into the bright day of saving wisdom and intelligence. No blossoms with all their fragrance, no flowers with all their loveliness, no trees with all their luxuriant fruitfulness, can be compared with the spiritual loveliness and sacred fragrance of grace, or with the glory of the righteousness of Christ, in which the saints of God are arrayed. How infinitely adapted to our fallen race is the Gospel with its blessings! Are we weak? the Gospel furnishes spiritual strength. Are we overwhelmed with fear? the Gospel furnishes the assured conviction of an interest in redeeming love, and the assured hopes of a glorious immortality beyond the grave. Are we exposed to the craft, enmity, and cruelty of spiritual enemies? the Gospel leads us to Jesus, the almighty and merciful Deliverer. Are we in a vale of tears? the Gospel reveals heaven and its blessedness as our eternal home! Hallelujah!

PRAYER.

GLORY to thy gracious name, O Lord our God, that thou hast mercifully preserved us during the past night, and that we are now honoured by enjoying another blessed opportunity of bowing down before thy throne of grace. We thank a kind providence for sleep, and for awakening us from our slumbers, and permitting us to see the return of the morning's light. On the morning of the resurrection, may we awake to behold the gracious smiles of Jesus, our Saviour and our Judge.

Blessed God, we acknowledge—and would do it with grief—the sad and ruined state of our world, by the sin and apostasy of man. The soul, which was originally a garden of beauty, is now a wilderness of deformity. We rejoice that thou hast not forsaken and abandoned our sinful world. In thy gracious wisdom thou hast contrived a plan by which the depravity of sin may give place to the beauty of holiness. We adore thee in the display of thine Almighty power, by which, in instances innumerable, the wilderness has been changed into the fruitful field. O continue and increase the displays of thy gracious power. Look down on pagan nations, and on myriads of human beings, which present the sad spectacle of a moral wilderness, where grow nothing but the thorns of corruptions, and where the devouring dragons of lusts and hideous passions so alarmingly prevail. Look down on this dreary and extensive moral desert. O make the wilderness and the solitary place to rejoice under the Gospel sound. Cause the desert to be glad under the fertilizing influence of Gospel ordinances, and to blossom as the rose. May Jesus, the true rose of Sharon, be planted in every land, that all nations may be captivated with his beauty and refreshed by his fragrance.

We pray for those that are fearful; may they be strong and fear not: may they rejoice that God the Saviour is come, and has worked out a glorious salvation for a lost and ruined world. Have mercy upon those who are spiritually blind, and open their eyes to see their sinfulness and misery by the fall of Adam. Open their eyes to see the blessed recovery from guilt and ruin, by Christ the second Adam. Persuade men to hear the Gospel; and, when they hear it, O give them grace to believe it.

Lord, comfort aged saints with the promises of thy Word. May their weak hands be strengthened, and their feeble knees confirmed. May their hearts be filled with great joy by the prospect of joining the company of the ransomed of the Lord when this mortal life shall cease, and of dwelling in that land where sorrow and sighing are unknown, and where joy and gladness reign for ever.

Bless our family. Let it not be a moral desert, but make it a spiritual garden of thy grace. May all of us be trees of righteousness.

Take our dear children and domestics out of the desert of a natural state, and O plant them in the lovely garden of thy Church.

We praise thee for the heavenly world, where the ransomed of the Lord for ever praise thee, and where there is nothing to hurt or destroy. Give us grace to glorify thee this day. Preserve us from every snare. Forgive our sins and hear our prayers, for Jesus our Redeemer's sake. Amen.

CHRISTIAN LOVE.

Magdalene. Pure. L. M.

BLESSED Redeemer! how Divine,
How righteous is this law of thine,—
"Never to deal with others worse
Than we would have them deal with us!"

2 This golden lesson, short and plain,
Gives not the mind nor memory pain;
And every conscience must approve
The law of universal love.

3 'Tis written in each mortal breast,
Where all our tenderest wishes rest.
We draw it from our inmost veins,
Where love to self resides and reigns.

4 Jesus, forgive us, that we keep
Thy sacred law of love asleep,
And take our envy, wrath, and pride,
Those savage passions, for our guide.

WATTS.

JAMES III.

Sins of the Tongue.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

REFLECTIONS UPON JAMES III.—Those who are filled with carnal ambition, are in constant danger; they who are clothed with Christian humility, are in a tower of impregnable strength, where they are protected from every danger, and safe from every foe. Here, believers have reason to mourn that they have many spots and blemishes; in heaven, they shall be without spot or wrinkle, or any such thing. True personal piety teaches true self-government; and where there is no government of the tongue there is no evidence of the beneficial influence and reign of grace. The tongue in its dimensions is small, but in its influence is great, for good or for evil. How necessary then are the restraints and the guidance of grace! How humiliating to think of the tongue set on fire of hell; but how comforting to think of the tongue set on fire with love from heaven! May God preserve us from the first; may the Holy Spirit, in his abundant mercy, graciously bestow upon us the second. May our speech be ever consecrated to God's service and praise! Amen.

PRAYER.

O LORD our God, thou art arrayed in robes of glorious and uncreated majesty. Thy throne, O Jesus, is infinitely more exalted than the thrones of the mightiest of earthly kings; yea, infinitely more exalted than the lofty thrones of archangels, those principalities and powers which are in the heavenly places.

Great and glorious Saviour, we desire to feel humbled in thy presence. Deliver us from the pride of our own hearts. Prevent that we should think of ourselves more highly than we ought to think; but may we think soberly. Suffer us not to manifest to others the pride of our hearts, or ever to seek to obtain over them an undue superiority. Restrain the pride of haughty rulers; disappoint their plans, and set at liberty those who are oppressed or afflicted by their tyrannical influence. Strike cruel and tyrannical rulers with thy terrors, and convince them that a great condemnation awaits their crimes, if they are not speedily abandoned with unfeigned repentance.

We confess the number and aggravation of our sins. We would not, we dare not stand before thee with a self-righteous spirit. In many things we offend, in all things we offend. While we have reason, with emotions of thankfulness, to praise thee for the gift of speech, we ought to be humbled in the dust for our abuse of this great, this distinguished gift. If thou shouldst enter into judgment with us for the profane, the irreverent, the false, the idle, the angry, and the rash words which have fallen from our lips, we could not stand in thy presence, holy and righteous Jehovah. We acknowledge our sins of *omission*, in connection with the faculty of speech. Thou didst give us this faculty to praise thee: alas! how little we have proclaimed thy praise! Thou didst confer upon us this faculty, that we might speak to the honour of Christ, and make known in our respective stations, however humble, the riches of his grace: but, alas! how little we have said in honour of his renowned fame! Lord, forgive this our sin. O Jesus, blot it out by the merit of thy righteousness, and let it be remembered no more. By thy good spirit may we be preserved from offending God with our lips, and by thy good providence may we be preserved from the corrupted tongues of others.

Take our children under thy management and care. Let them not fall into the temptation of uttering profane, vile, or lying words.

Give all of us grace to glorify thee with our speech, by praying to and praising thee. We seek not for ourselves earthly treasures, but O give us graciously that wisdom which is from above, which is full of mercy and good fruits, without partiality and without hypocrisy.

Receive our humble acknowledgments for the mercies of the day, and be our defender this night. Accept of this our evening sacrifice, for our blessed Saviour's sake. Amen.

PRAISE FOR DELIVERANCE FROM DEATH.
Buckingham. Roxton. Salem. C. M.

1 LORD, thou hast heard thy servant cry,
And rescued from the grave;
Now shall he live: (and none can die,
If God resolve to save.)

2 Thy praise, more constant than before,
Shall fill his daily breath;
Thy hand, that hath chastised him sore,
Defends him still from death.

3 Open the gates of Zion now,
For we shall worship there,
The house where all the righteous go,
Thy mercy to declare.

WATTS, *Ps.* 118, *p.* 11.

ISAIAH XXXVIII.

Hezekiah's Song.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

REFLECTIONS UPON ISAIAH XXXVIII.—Kings must die like other men, and lay their honour in the dust; Jesus, our glorious and exalted King, lives for ever as the fountain of life; and all who believe in him as the resurrection and the life shall have everlasting life. How interesting, but, alas! how rare, are pious, praying kings! Jesus is not only our King, but our Advocate, who ever lives to plead before his Father's throne in behalf of those for whom he bled and died. A holy life is inseparable from a renewed heart. On a dying bed, the remembrance of a life devoted to the glory of God and the interests of his Church, is comforting to the believer's soul. He can look to this as an evidence of grace, but will not look to it as the foundation of his hope. There is one foundation, one sure foundation laid in Zion, and that foundation is CHRIST. May we, like holy Hezekiah, enjoy the consolation that our prayers are heard, accepted, and answered by our God, and by our fathers' God!

PRAYER.

IN approaching thy blessed throne, thou merciful hearer of prayer, we desire to thank our God that our lives, our forfeited lives, have been mercifully preserved during another night, and that thou art still continuing with us the day of grace and the season of hope.

We adore thee, O Lord, as the living God, and as the disposer of life. It is in thy sovereignty thou dost confer life, and in thy sovereignty thou wilt take it away. Lord, impress us with the thought that the time will come, and may come soon, when thou wilt call upon us, by a command that cannot be resisted, to lay aside our mortal life, to appear before thy tribunal, and to give an account of the deeds done in the body, whether they be good or whether they be evil. Holy Spirit, grant that the prospect of such events may fill us with earnest desires to be prepared to meet our God. Teach us not only to set our house in order, to arrange our temporal concerns, but, above all, may we be enabled to set our souls in order, by committing them to the care of Jesus, our Lord and Saviour. Seeing we never can be prepared for the solemnities of eternity without an interest in Christ, O graciously bestow upon us now faith in Jesus as our atoning high-priest; then shall we be ready to obey the call of our heavenly Father when he will say to us, Thou shalt die, and not live; for then we shall die to live for ever.

O Lord, affect us deeply with the vanity, the shortness, and the uncertainty of the present life. Affect us with the thought that the grave cannot praise thee, that death cannot celebrate thee; and that they who go down to the pit cannot hope for thy truth. O therefore teach us, the living, to praise thee this day; and may the fathers to the children make known thy truth.

Most deeply impress our beloved children with the certainty of their own dissolution. O give them early piety, which alone can prepare them for early death, if providence should soon remove them to the world of spirits.

As in the presence of God and in the prospect of the eternal state, give us thy Holy Spirit, that we may walk before thee in truth and with a perfect heart, and that we may constantly do that which is good in thy sight. Lord, enable us to do what is well-pleasing in thy sight, not from slavish fear, but from filial love. Glory to thy name, that thou art ever ready to save; and, like Hezekiah, may we praise thee in the house of the Lord all the days of our life.

Hear our prayers, O Lord God, and assist us, thine unworthy servants, in every duty, for Jesus' sake, our merciful High-priest. Amen.

UNSEARCHABLE RICHES OF CHRIST.

Brookham. Goshen New. Uxbridge. P. M.

1 HOW shall I my Saviour set forth?
How shall I his beauties declare?
O how shall I speak of his worth,
Or what his chief dignities are?

2 His angels can never express,
Nor saints who sit nearest his throne,
How rich are his treasures of grace;
No! this is a mystery unknown.

3 In him all the fulness of God
For ever transcendently shines;
Though once like a mortal he stood
To finish his gracious designs. MAXWELL.

JAMES V.

Wicked rich Men warned of God.

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

JAMES V.—Riches can do much, but they cannot remove the pollution of the heart; they cannot dry up the fountains of sorrow; they cannot prevent the punishment of sin. O may it be our privilege to possess the sure mercies of David, the blessings of salvation! This inheritance secures unfading blessedness and eternal life. The pleasures of the wicked are for a time, a time; the pleasures of the righteous are even great on earth, but they are inexpressible and eternal in heaven. Rich and cruel tyrants may kill the bodies of the saints, and meet with no resistance: a day will come when these rulers, cruel and unjust, shall be summoned to appear before the judgment-seat of the Saviour of believers, when all resistance will be in vain. The cruelty of the enemies of the people of God is followed by the miseries of Tophet; but the patience and sufferings of the saints of God are followed by the joys of heaven, the fellowship of the Father, Son, and Spirit, and by the reception of a crown, "which God, the righteous Judge, will give unto them on that day."

PRAYER.

MOST glorious and exalted Lord God, we adore thee as the omniscient witness, whose eye is invariably fixed on all the persons and thoughts and actions of the children of men. Thou who formedst the eye, shalt thou not see? Thou Lord art judge. Impress on all our minds the solemn truth, that thou the judge standest at the door, and that the coming of thee, the Divine and almighty judge, draweth nigh. Alas, O Lord, because of the forgetfulness of our minds, and that our hearts and lives should be so little impressed and influenced by the solemn truth, that our God is our witness, and that our God, who searches the heart, will be our judge!

We adore thee, O Lord, as the sovereign disposer of riches, honour, and power. We adore thee in thy sovereignty, so often displayed in giving wealth and honour to the unjust, the profane, and the cruel; while many of the most distinguished objects of thy regard are sunk in poverty and tried by want. Even so, Father, for so it seemeth good in thy sight. May thy children who are thus tried be comforted with a delightful prospect of dwelling for ever with God and the Lamb; in whose presence is fulness of Divine joy, and at whose right hand are pleasures the most refined and transcendent, which will continue without interruption through the endless ages of eternity.

Lord, preserve us from the sinful love of earthly riches. Teach us to see the vanity of this world as a portion, when we think of the inconceivable misery of the greater number of the rich and the mighty in a future state. Have mercy on thy people who may now be suffering by the severity, cruelty, and pride of the ungodly rich. Give them patience to endure their sufferings; and may they look forward with solemn interest to the arrival of that day when they shall be placed on the right hand of the Judge, and when all the enemies of Christ and his people shall be humbled in the dust before them.

Gracious God, preserve the minds of our dear children from the love of the world. May we see them now laying up treasures in heaven, and seeking an inheritance lasting as thy throne.

Grant, O Lord, that all of us now kneeling before thee may belong to the number of thy people. Make us just, and may our path be that of spiritual light, shining more and more unto the perfect day. We supplicate patience from God, amid all the unavoidable sufferings and trials of our journeying state. Give us grace to remember the patience of Job, and to rejoice that the Lord is very pitiful, and of tender mercy.

We pray that God would communicate all the consolations of his grace to the aged and afflicted. Enable them to believe that they are not forgotten of God, and may their minds be soothed by the conviction that the Lord is very pitiful, and of tender mercy.

Accept our thanks for the mercies of another day. Bless our religious service in approaching thy throne, and refresh us with sleep this night. Forgive our sins and hear our prayers, for Jesus' sake, the Divine Surety, and the blessed and only potentate. Amen.

STRENGTH FROM HEAVEN.
Bower's. Craven Chapel. Stephen's. C. M.

1 WHENCE do our mournful thoughts arise?
And where's our courage fled?
Has restless sin and raging hell
Struck all our comforts dead?

2 Have we forgot the Almighty name
That formed the earth and sea?
And can an all-creating arm
Grow weary and decay?

3 Treasures of everlasting might
In our Jehovah dwell:
He gives the conquest to the weak,
And treads their foes to hell. WATTS, 52, *B. I.*

ISAIAH XL.

Consolations of the Church.

COMFORT ye, comfort ye my people, saith your God.
2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

REFLECTIONS UPON ISAIAH XL.—The religion of Jesus is a religion of light, of purity, and of joy; and all who feel its power should carefully study to be comforters of each other in seasons of suffering, bereavement, and sorrow. It is only the citizens of Zion who drink of the streams of consolation which flow from the rock Christ; and they must be joyful in Christ their Saviour, when they think of the victories which he has gained over the enemies of his Church; when they remember that they are pardoned and accepted in Jesus, and that they have received an inheritance from the hand of God, more valuable and satisfying than all the wealth, and honour, and pleasure which this world can bestow. Wonderful, sublime, and peculiar, were the commission, office, and ministry of John, the forerunner of our Lord. Many hundreds of years before, ancient prophets held up this extraordinary and infinitely honoured messenger before the eyes of the Old Testament Church. Nothing can prevent the accomplishment of the predictions of eternal truth, which we find fulfilled to the very letter in the history of John, the humble and honoured messenger of the Lord of hosts.

PRAYER.

WE desire with reverence and thankfulness to appear before thee our God to present our morning sacrifice. We thank thee for the mercies of the night, for our rest, our sleep, our protection; and that we are neither prevented by mental affliction nor bodily pain from assembling at this time around the domestic altar. Lord, give us thy grace, that we may engage in all our temporal employments, as those who are longing and expecting to engage in better employments in another and in a more blessed world. And may we enter this day, and every day, on our spiritual employments, as those who esteem a day in thy service infinitely better than years successfully employed in seeking after and obtaining earthly gain.

Bless to us, Holy Spirit, the sublime and consolatory truths we have now read. In all ages they have been the consolation of myriads of those who love thee. O make them the joy of our hearts. Let the hearts of all thy people be comforted, when they remember that thou hast expressly appointed thy ministering servants to be the comforters of thy people. Give thy ministers grace to be faithful to their commission; and make them, in preaching the Gospel, the comforters of thy children. Jesus, thou captain of salvation, we praise thee that thou hast accomplished the warfare of thy Church, by subduing all her enemies and frustrating all their designs.

We adore thee, O Jesus, as the shepherd of thy spiritual flock. Thou didst die for thy sheep, and thou art still the almighty defender of thy flock. Praise to thy name, that thou gatherest the lambs with thine arm, that thou dost carry them in thy bosom, and that thou dost gently lead those that are with young.

We fervently and affectionately pray that our children may be lambs in thy flock. O gather them with thine arms, and carry them in the bosom of thy love.

Deeply impress our minds with a sense of thine omnipotence, majesty, and glory. Thou didst measure the waters of the ocean in the hollow of thine hand, and thou hast meted out the heavens with a span. How inconceivable thy greatness! Thou dost comprehend the dust of the earth in a measure, thou weighest the mountains in scales, and the hills in a balance. How inconceivable thy greatness! All nations before thee are as nothing, and they are counted unto thee less than nothing, and vanity. O how inconceivable is thy greatness!

Lord, comfort thine afflicted and thine aged people by the remembrance of thy gracious power and blessed promise. As thou hast said, O give power to the faint, and increase strength to them that have no might; enable thy people to wait upon thee, then their strength will be renewed; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

Hear our prayers, O Lord, for Jesus' sake, to whom be glory, both now and ever. Amen.

REDEMPTION IN CHRIST ALONE.
Old England. St. Lawrence Jewry. Winchester. L. M.

1 ENSLAVED by sin, and bound in chains,
Beneath its dreadful tyrant sway,
And doomed to everlasting pains,
We wretched, guilty captives lay.

2 Nor gold nor gems could buy our peace;
Nor the whole world's collected store
Suffice to purchase our release;
A thousand worlds were all too poor.

3 Jesus, the Lord, the mighty God,
An all-sufficient ransom paid:
Invalued price! his precious blood,
For vile rebellious traitors shed. STEELE.

1 PETER I.

Comfort to spiritual Strangers.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

REFLECTIONS UPON 1 PETER I.—All believers know and feel that they are pilgrims and strangers on earth, as all their fathers were. Do we belong to the honourable company of spiritual strangers? Can we say, "Here we have no continuing city nor place of abode, but we are looking assuredly and joyfully for a city that hath foundations, whose builder and maker is God?" Do we possess the pleasing evidence that we are chosen of God? If holiness is our delight, and the object of our sanctified ambition, if we are taught by Divine grace to look to Jesus as our only Saviour, then we may rest assured that we are the chosen of God, and that our names are inscribed upon the shining pages of the Lamb's Book of life, from which they shall never be erased. Are we born again? Have we obtained a place in the family of God, and among the sons of God? O what joy and thankfulness should inspire our heart, and what melodious praises should ascend from our lips to him who loved us, and washed us from our sins in his blood, who hath put us, even us, among the children, and "who hath made us kings and priests to God and our Father."

PRAYER.

GRACIOUSLY solemnize our minds, Divine Spirit, our sanctifier and guide, while we endeavour humbly and joyfully to approach the presence of a prayer-hearing God.

We look up unto thee, O Lord, for the pardon of all our sins, and for the pardon of the sins of the past day. O say to us as individuals and as a family, Your iniquity is pardoned. We thank God for the blessings of thy providence and of thy grace, which we have this day received. May our religious duties and our temporal engagements be followed by thy blessing. Convince us of the vanity of expecting true success or enjoyment in any temporal undertaking or spiritual duty, without the blessing of our God. Impress on our minds thine own declaration, Except the Lord build the house, they labour in vain that build it.

Give us the rest and sleep of thy beloved this night. O have mercy on those for whom sleepless nights are appointed. Give them sweet and profitable meditation on Divine things, and lift up their thoughts and hopes to that heavenly state of which it is said, There shall be no night there.

We thank our God and Father for the abundant consolation provided for thy children here below, while they are pilgrims and strangers on earth. Suffer them not to be overwhelmed by the sufferings of the present state. Enable them, and enable us, in the exercise of a lively faith, thus to praise the name of the Lord our God: Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Christ from the dead. As a family we pray, not that we may be distinguished among the families of the earth for wealth and dignity and power, but we pray that we may be rich in faith, and that we may be kept by the power of God unto salvation ready to be revealed in the last time.

O give our children and domestics the imperishable riches of grace, and may they flourish for ever amid the glories of the heavenly state.

Give us, O Lord, an abundance of the grace of faith; and as gold is tried by fire, may all our afflictions be instrumental in the improvement of our faith, that it may be found unto praise and honour and glory, at the appearing of Jesus Christ. O Jesus, fill our hearts with an increasing admiration of thy personal glory and excellence.

O Lord, hear our prayers, for the sake of Jesus, the spotless Lamb of God. And may the grace of our Lord Jesus Christ be with us all. Amen.

THE INCREASE OF THE CHURCH PROMISED.
Our's Lord. Israel. Missionary. C. M.

1 FATHER, is not thy promise pledged
To thine exalted Son,
That through the nations of the earth
Thy Word of life shall run?

2 Ask, and I'll give the heathen lands
For thine inheritance,
And to the world's remotest shores
Thine empire shall advance.

3 Hast thou not said, the blinded Jews
Shall their Redeemer own;
While Gentiles to his standard crowd,
And bow before his throne? GIBBONS.

ISAIAH XLI.

Encouraging Promises.

FEAR thou not; for I *am* with thee: be not dismayed, for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

ISAIAH XLII.

BEHOLD my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

REFLECTIONS UPON ISAIAH XLI., XLII.—Is Jesus our God and Saviour? Is he our strength, our help, our confidence, and the foundation of all our hopes? then we may look on all our enemies and say, "Of whom shall we be afraid?" The enemies of God and his Church are engaged in a most hopeless contest. May they hear the voice of mercy, and, "Kiss the Son, lest he be angry, and they perish from the way, when his wrath is kindled but a little." Glorious prospect—when the days of millennial blessedness arrive, the enemies of the Church shall be sought, and shall not be found! "There shall be nothing to hurt nor destroy in God's holy mountain, for the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." Wonderfully great were the natural gifts of sagacity, wisdom, and bravery conferred on Cyrus: a greater than Cyrus is here. The Holy Spirit in his influences was poured out on the humanity of the Son of God, by which he was qualified for his mediatorial work, and which will render him a blessing to all the nations of the earth.

PRAYER.

WE thank thee, O thou God of providence and of grace, that thou hast kindly comforted and protected us during the past night, and that we are brought in safety and peace to see the morning of the last day of another week. Affect us with the thought, that the time is drawing nigh when we shall enter on the morning of the last day of our mortal lives. We humbly supplicate God's blessing to attend us in all the duties and engagements of the day; and may Divine grace be to us as sacred armour, to defend us from the snares and temptations which may be presented before us by the enemies of our soul.

We thank thee, O God of truth, for the encouraging promises we have now read; in the day of affliction may we fear not, believing that thou art with us; may we not be dismayed, believing that thou art our God. When we are brought into the deep waters of affliction, fulfil in our experience that promise, I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness. Preserve us, O Lord, from our spiritual enemies, and also from all the designs of wicked men to wound our character, to injure our usefulness, or to hurt our interest. Awaken convictions in the mind of such of our relatives and connections in life as are living in a state of hostility to thy laws. Open their eyes to see the alarming and inevitable consequences of living and dying in a state of enmity against God, seeing that all thine enemies shall be as nothing, and that they who strive with thee shall perish. Say unto us, I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. We praise thee for all thy gracious interpositions in behalf of thy Church. Though, considered in itself, it is only a worm, yet, we bless thee, thou hast enabled thy Church, a contemptible worm in the eyes of men, to thresh the mountains, to beat them small, and to make the hills as chaff.

Have mercy on our children and servants, and preserve them from the assaults of those powerful temptations which may oppose them in the journey of life. By thy grace may they thresh the mountains of temptation and beat them small.

Manifest thyself graciously, O Lord, to the poor and needy of thy people. When, spiritually considered, they seek the waters of Divine consolation, and there is none, and when their tongue faileth for thirst, hear them, O Lord, and do not forsake them.

Look down with great mercy on a pagan world, and in thy due time accomplish that gracious promise, I will open rivers in the high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

O Hearer of prayer, accept this our morning sacrifice, for Jesus' sake, our only Saviour. Amen.

SUBMISSION, OR FOLLOWING CHRIST'S EXAMPLE.

Colesham. Carey's. Hoxton. P. M.

1 COME, O my soul, the call obey,
Take up the burthen of the Lord!
His practice is thy living way,
Thy guide his pure unerring word:
The lovely, perfect pattern read,
And haste in all his steps to tread.

2 Here, then, my calling I discern,
('Tis written in affliction's book)
My first and latest lesson learn,
For nothing here but sufferings look:
I bow me to the will Divine,
To suffer with my Lord be mine. C. WESLEY.

1 PETER II.

Christ precious.

UNTO you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

REFLECTIONS UPON 1 PETER II.—May we be preserved from unbelief, which sees no beauty in Christ; and may we be enriched with faith, by which we shall see him to be more precious than rubies, by which we shall acknowledge, under the influence of superlative love and admiration, that he is "the chiefest among ten thousands, and altogether lovely." How dangerous is unbelief! if we die under its power, Jesus becomes a stone to destroy; but if we believe, we shall find him willing and able to the very uttermost to save. O let us earnestly seek after this grace, this precious grace! In every respect believers occupy a rank unspeakably superior to that of earthly princes—they belong to the household of faith, they are God's servants, they are God's sons. Amazing the difference which grace produces in the state and circumstances of those who are saved!—formerly they were aliens from God, now they are sons; formerly they were at enmity with the people of God, now they are fellow-citizens with the saints; formerly they were spiritual slaves, now they are made free; formerly they were children of wrath, now they are heirs of heaven.

PRAYER.

HOLY and gracious Spirit, in humble dependance on thy promised aid, we desire, at the close of the day and the close of the week, to approach the mercy-seat of the Lord our God. We present our thanks for the family and personal blessings we have received this day; and for all the protection from sin, direction in perplexity, consolation in suffering, and assistance in duty, we have enjoyed through the past week. Thou hast crowned us with loving-kindness and tender mercies. We deserved for our sins a cup of cursing, and in thy rich mercy we have received a cup of blessing. O enable each one of us to take the cup of salvation, and to call upon the name of the Lord.

We thank our gracious God for the rich repast of Divine truth which has now been presented before us in the reading of the Holy Scriptures. May we find thy Word sweet to our taste, and more valuable in our estimation than fine gold.

Exalted Jesus, we adore thee as infinitely precious. Thou art precious in thy Divine person, in thy blessed offices, and in all thine endearing relations. O be precious to each member of our family. Give us a lively faith in Christ, that we may see his beauty, his suitableness and his worth. May Jesus be precious to all our relatives, and increasingly precious to all our aged friends. May the near prospect of seeing the King in his beauty, and seated on his throne of glory, fill them with unspeakable joy.

Blessed Jesus, captivate the minds and affections of our children, and fill them with thy love. Take their heart from lying vanities, and O place it on thyself alone.

We acknowledge thee, O Jesus, as the corner-stone of the Church. Though disallowed of men, thou art the ancient choice of thy Father, and infinitely precious and glorious. In all ages thou hast been the corner-stone of Zion, her defence, and her ornament. We pray that we, and all in whom we are interested, may be lively stones in the edifice of the Church; that we may be built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God. Lord, we acknowledge that we are by nature allied to Satan; by grace may we be allied to thee, and receive from thy spirit the blessed evidence that we are a chosen generation, an holy nation, and a peculiar people. May we testify our interest in Christ, by showing forth the praises of him who hath called us out of darkness into his marvellous light. May we often remember our original state, that we were not a people; now may we be the people of the living God. By nature we were without mercy; now may we obtain mercy. O Jesus, who bare our sins in thine own body on the tree, on thee alone we place our hopes of pardon and immortality.

O Lord, watch over us this night, forgive our sins, and hear our prayers, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

GOD THE BELIEVER'S PORTION.

Radcoh. Ledbury. Oxford. Rythorn. C. M.

1 LORD, I have made thy word my choice,
My lasting heritage;
There shall my noblest powers rejoice,
My warmest thoughts engage.

2 I'll read the histories of thy love,
And keep thy laws in sight,
While through the promises I rove
With ever fresh delight.

3 'Tis a broad land of wealth unknown,
Where springs of life arise,
Seeds of immortal bliss are sown,
And hidden glory lies.

4 The best relief that mourners have,
It makes our sorrows blest;
Our fairest hope beyond the grave,
And our eternal rest.

WATTS, *Ps. 9, p. VIII.*

PSALM CXIX.

ZAIN, PART VII.

Great Comfort in God's Word.

REMEMBER the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH, PART VIII.

Cleaving to God. Holy Resolutions.

THOU art my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

REFLECTIONS UPON PSALM CXIX., PARTS VII. AND VIII.—How blessed is the hope of the believer above that of the worldling, having immortality for its object, and God's Word for its security! This hope is the cup of consolation which he drinks in the day of affliction, and which makes the heaviest burden feel light. The saints can well bear the malevolence of the proud, knowing that they are interested in Jehovah's love, and arrayed in the garment of a Saviour's righteousness. Remembrance of past mercies is an abundant source of comfort to the children of God, and confirms their faith in the reception of future blessings. Mourning over the sins of others, and grief for prevailing iniquity, are undoubted evidences of true grace. The pilgrimage of believers is enlivened by songs of praise. These travellers have joys to which the men of the world are strangers; they return to Zion with songs, and everlasting joy upon their heads.—Christ's name is as ointment poured forth; and the believing remembrance of it dispels the gloom of night, and gives a foretaste of the joys of heaven. Faith in Christ, and obedience to his laws, are invariably connected with the most exalted enjoyments.

PRAYER.

GLORY to thee, O gracious God, that thou hast watched over us during another night, and that we are led in safety and comfort by the hand of a kind Providence to the domestic altar, where we now prostrate ourselves as a worshipping family before the throne of grace, in Jesus' name. We thank God for the gift of reason, and the continuance of its exercise. O that each one of us may possess, in addition, the gift of grace, and enjoy its lively exercise till the close of life.

Lord, enable us by thy good Spirit to enter on the solemnities of this day with suitable feelings of reverence and love. With the Psalmist may we say, in the language of unfeigned sincerity, Our heart saith unto thee, Thy face, Lord, will we seek. Our flesh and our heart cry out for the living God.

We present our prayers for all the congregations of thy people. Fulfil thy promise, and be in the midst of them. Teach all thy people to plead the promise, In all places where I record my name, I will come unto thee, and I will bless thee. We thank our God for this exceedingly great and precious promise; and we would accept it at thy hand, as our encouragement and joy, in the future observance of all thine ordinances, till the close of life. God of ordinances, assist all thy ministers, of every name and denomination. Deliver them from the fear of man, and strengthen them with a lively, vigorous confidence in God. Make them faithful in exhibiting the whole counsel of God, and in proclaiming the unsearchable riches of Christ. When they sound the trumpet of the Gospel in the hearing of captive souls, may such feel their chains, and cry aloud for deliverance. May many wretched captives of sin and Satan be set at liberty; and, before this hallowed day comes to a close, may multitudes receive the blessed liberty of the sons of God.

Give us grace, O Lord, to hope in thy Word, and mercifully fulfil in our experience thy gracious Word. We thank thee that thou hast provided for us a comforting Word in our affliction: O may the bright beams of thy Word shine upon the dark sky of our afflictions. Bring to our grateful remembrance past mercies, and thus we shall be comforted by the evidences of thy love. Lord, affect us deeply with the sins of others. May we mourn over the prevailing sins of our neighbourhood and of our country, and lament that by far the greater majority are living in contempt of thy laws, and without God and without hope in the world. O Lord, turn the hearts of the people to thyself, and make the inhabitants of our land a nation of righteousness.

Bless our children and domestics with delight in thy Word. May thy statutes be their songs in the house of their pilgrimage.

O may thy promises this day be the songs of all thine afflicted people. Lord, hear our prayers for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

DIVINE KNOWLEDGE.

Gudeon.

——— thy waiting servant, Lord,
Devoted to thy fear;
Remember and confirm thy word,
For all my hopes are there.

2 Hast thou not writ salvation down,
And promised quickening grace?
Doth not my heart address thy throne?
And yet thy love delays.

3 Mine eyes for thy salvation fail;
O bear thy servant up;
Lor let the scoffing lips prevail.

Didst thou not raise my faith, O Lord?
Then let thy truth appear:
Saints shall rejoice in my reward,
And trust as well as fear.

WATTS *Ps.* 119, *p.* X.

CXIX.

TETH, PART IX.

of Affliction.

hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that *I* might learn thy statutes.

72 The law of thy mouth *is* better unto me than thousands of gold and silver.

JOD, PART X.

Great longing for spiritual Blessings.

THY hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

UPON PSALM CXIX., PARTS IX. AND X.—God is ever faithful to his word, even in the darkest dispensations; and believers, looking back on all the sufferings they have endured, will readily justify the providence of God, and say, He hath done all things well. Faith in God's word is a most active principle, and fills the believer with earnest desires for advancement in Divine knowledge and every other spiritual attainment. His sacred education is begun on earth, and will be perfected in heaven. It is in the corrupted nature even of believers to go astray; but as the shepherd's dog brings back the wandering sheep, so afflictions are sent by Christ the good shepherd to bring back his wandering saints. How infinitely honoured believers are, in having God for their instructor, wl in himself, and who is constantly performing acts comfort and blessedness of those who value and

Happy are we when even the malevolence of the wicked summonses us to a greater watchfulness over ourselves, and to greater diligence in God's service.

PRAYER.

O THOU God of ordinances, and only object of religious worship, we bow ourselves before thy throne of grace, and we desire that, in the exercise of prayer, we may enjoy fellowship with the Father, Son, and Holy Ghost, as the Lord our God.

We adore thee as our Creator. Thy hands have made us and fashioned us. Thou hast placed within us the lamp of reason, and hast made us intelligent beings, giving us in some measure an alliance to angels. O place within us the Divine light of saving wisdom, and kindle in our hearts the love of Christ; then we shall be allied to thee as thy children, and be adorned with the comeliness of thine image.

We adore thee, O Lord, as a God of mercy. Thy mercy exceeds the height of the stars, and the blessings of thy mercy are countless, like the leaves of the forest. We deserve thy wrath, and not thy mercy; yet, through Jesus, the Son of thy love, we would pray, Let thy tender mercies come unto us, that we may live.

We present before thee, O Lord, the tribute of our thanksgiving for all the goodness which thou hast made to pass before thy people in public and private, throughout all the churches. We thank thee that the joyful accents of the Gospel trumpet have fallen upon the ears of thousands, and gladdened the hearts of many. Praise to God for the descent of the Spirit, and for the accomplishment of that promise, He shall come like rain upon the mown grass, and like showers that water the earth. We thank thee for any measure in which the kingdom of Satan has fallen as lightning from heaven, and for any blessed accessions which have been added to the kingdom of our exalted Immanuel.

Heavenly Father, may we retire to rest this night under a sweet impression of the truths to which we have listened this day. We ask the care of our God, and may our lives be spared to see the return of the morning's light.

Give to our children a veneration for thine ordinances, a love to thy name, and a warm attachment to a preached Gospel. While we live, and when our heads are laid in the darksome tomb, may our children never forsake the sanctuary of God, never abandon the assemblies of thy saints. Teach our servants judgment and knowledge, that they may believe thy commandments.

O Lord, we desire to acknowledge all the kindness thou hast made to pass before us. Thou hast dealt well with us thy servants, O Lord, according to thy Word. O be to us our Divine instructor, and let our minds be filled with saving and heavenly light. We adore thee in all the afflictions which have befallen us, and for all the benefit we have derived from thy gracious and necessary discipline. We naturally go astray from thee. Alas, we have wandered much and far from God. Grant that our afflictions may bring us back to God, and lead us to the feet of mercy, to implore redemption through our Saviour's blood. God forbid that we should be hardened under our afflictions, but may we unfeignedly love the hand that corrects. Mercifully hear our prayers, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOD'S TENDER CARE OF THE CHURCH.
Whitefield. Salisbury Plain. Gainsborough. C. M.

1 NOW shall my inward joys arise
And burst into a song,
Almighty love inspires my heart,
And pleasure tunes my tongue.

2 God on his thirsty Zion-hill
Some mercy-drops has thrown,
And solemn oaths have bound his love
To shower salvation down.

3 Why do we then indulge our fears,
Suspicions and complaints?
Is he a God, and shall his grace
Grow weary of his saints?

WATTS, 39, *B. I.*

ISAIAH XLIX.

Christ's Commission.

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God.

5 And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

REFLECTIONS UPON ISAIAH XLIX.—The call of Christ to his mediatorial work concerns all the nations of the earth, and all the islands of the sea. Do we feel an interest in this wonderful call? Have we entered into covenant with Christ, by which we shall be secured in all the blessings of our Saviour's purchase? How infinitely qualified was Jesus for the great work in which he was engaged! This he has demonstrated by the triumphs of his cross, and by the myriads who are now the subjects of his grace. Was Christ in his humiliation the Father's servant? How wonderful the service he rendered his Father by the boundless revenue of glory he brought to all the Divine perfections! How unkindly our dear Saviour was received in his public ministry on earth! His doctrines were looked upon as falsehoods, and he himself was treated as an impostor! "He came to his own, and his own received him not." This was part of his suffering: and it was necessary that he should thus be made perfect through suffering? But these sufferings have produced glorious fruit. Already our Lord has seen of the travail of his soul, and is satisfied.

PRAYER.

O LORD our God, thy mercies are new unto us every morning: how great is thy faithfulness!

We are now, in thy kind providence, assembled before thy throne of grace: O give to us thy Holy Spirit, that we may present believing and acceptable supplications. We are about to enter upon the secular duties and engagements of another week. O may the Word to which we have listened on the past Sabbath prove a heavenly guide to lead us in those paths which are agreeable to thy will, and may it prove a guard to defend us from those temptations which may be laid in our way by the enemies of the soul. May a sense of the Divine presence, and a deep impression that we shall appear before the judgment-seat of Christ, accompany us in all the engagements of the week.

We thank our God for the kindness yesterday manifested to all thy ministering servants, and in particular to thy servant our pastor. O that our congregation may ever prove a spiritual garden of luxuriance and beauty, and that all who worship with us may be trees of righteousness in the garden of the Church, that God may be glorified.

We thank God for what we have now read of Christ's mediatorial commission, and of the success with which his Gospel shall be attended among Gentile nations. We praise thee, O Lord, that the isles have listened unto thee, and that the people of distant lands have heard salvation's joyful sound.

Blessed Jesus, may our minds be filled with thankfulness and love, when we remember that as a Mediator thou didst become the Father's servant, that thou mightest lift thy people from the degradation of Satan's servitude, to the dignity and blessedness of being the children of God. We rejoice, Divine Redeemer, because of thine infinite fitness for the mediatorial work, and that thy humanity was filled with that abundance of grace necessary for the unparalleled engagements of the covenant of grace. O communicate richly of thy grace to all thy ministering servants, that they may labour with wisdom, zeal, and success in thy cause. O let the success of the Gospel constantly increase, and let none of thy servants have reason to mourn and complain, We have laboured in vain; we have spent our strength for nought, and in vain. O say to Satan's prisoners, Go forth.

Let not our dear children, or servants, remain any longer the prisoners of the destroyer of souls. If they are his captives, say to them, Go forth.

We thank thee that it is said for the comfort of thine afflicted people, Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. O enable all of us to believe that our names are engraven on the palms of thy hands. Graciously hear our prayers and forgive our sins, for our Redeemer's sake. Amen.

WONDERS OF REDEMPTION.
Warwick. Ozenden. Scotch Church. C. M.

1 AND did the holy and the just,
The Sovereign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise?

2 Yes! the Redeemer left his throne,
His radiant throne on high,
(Surprising mercy! love unknown!)
To suffer, bleed, and die.

3 He took the dying traitor's place,
And suffered in his stead;
For man, (O miracle of grace!)
For man the Saviour bled! STEELE.

1 PETER III.

Mutual Duties.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye;* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

REFLECTIONS UPON 1 PETER III.—When true piety is grafted on genuine affection, the duties of our mutual relationship are performed with the greatest fidelity and delight, and also accompanied with the special blessing of heaven. God has often employed holy example as a powerful mean in accomplishing the conversion of graceless relatives. Truly a Christian, meek, and pious example, reflects the loveliness of the Divine likeness; it is encompassed with heavenly and refreshing fragrance, and we see written upon it, in the brightness of burnished gold, the inscription, "Wisdom is more precious than rubies, and all the things thou canst desire are not to be compared unto it." Holy gentleness, meekness, and courtesy, are fruits which grow upon the tree of genuine piety; while the strength, prosperity, and happiness of the Christian Church, depend on unity and love. How different the maxims of the world are from the maxims of the Gospel! The former are founded in pride, and envy, and revenge; the latter are founded in humility, kindness, and love. If we wish to lead lives of usefulness and happiness here below, we must seek grace to subdue sinful passions, to govern our tongue, and endeavour to abound in acts of benevolence, disinterestedness, and mercy.

PRAYER.

O LORD, our God and Father in Christ, we adore thee in thy special providence, and in the exercise of thy special providence toward us this day. We thank thee for all the streams of thy goodness which we have been allowed to taste; but, above all, for the wells of salvation, from which we have been allowed to draw water with joy. Continue thy kindness with us, and all our relatives and friends, during the night on which we are entering. As we feel the frailty of nature requiring the refreshing and invigorating influence of sleep, O teach us to place all our confidence in thee for the supply of the wants of the dying body, and our faith in thee for the supply of all the wants of our immortal souls. O Lord, we would now attempt to cast ourselves wholly on thy care for time and eternity; and we would now solemnly commit our souls into the hand of Jesus, our Divine Mediator; that, arrayed in his righteousness and animated by his spirit, we may be fitted for glorifying our God on earth, and prepared for eternally enjoying and praising our God in heaven.

We bless thee, our heavenly Father, for what we have now read. O accompany the gracious words with gracious influence from above. Glory to thy great name for the unspeakable encouragement now held out for the consolation of thy people. Thou hast said by the mouth of thine inspired servant, The eyes of the Lord are over the righteous, and his ears are open unto their prayers. May this consolatory truth ever uphold thy people in the midst of the unavoidable sufferings and trials of the present life. May every affliction appear light when compared with an interest in the love and the increasing care of their heavenly Father. May they be filled with amazement and delight when they consider that, on all occasions, the ear of God is open, and in a state of readiness to hear their prayers.

Lord, deliver our beloved children from that thoughtlessness and folly so peculiar to the rising race. Impress on their youthful minds that alarming truth, The face of the Lord is against them that do wickedly.

Gracious God, we humbly pray that the practical influence of the Gospel may be more extensively felt in all the relations of life. Teach wives and husbands by thy spirit to follow the wholesome counsels of unerring wisdom. May graceless husbands be converted by the means of the example of pious wives, and may graceless wives be converted by means of the holy example of pious husbands.

Lord, enable all of us to love one another as Christ loved us. May we be courteous, and pitiful, and compassionate. Give us grace to restrain our tongue from evil, and our lips from speaking guile. Lord, sanctify us wholly, in soul, body, and spirit. Forgive the sins of thine unworthy petitioners, and hear our prayers, for Jesus' sake, who is infinitely worthy of all honour and praise. Amen.

INSUFFICIENCY OF OUR RIGHTEOUSNESS.
Penitents. Contrition. Babylon Streams. L. M.

1 WHERE are the mourners, saith the Lord,
That wait and tremble at my word,
That walk in darkness all the day?
Come, make my name your trust and stay.

2 No works nor duties of your own
Can for the smallest sin atone;
The robes that nature may provide
Will not your least pollutions hide.

WATTS, 154, *B. II.*

ISAIAH XLIX.

Promises to the Gentiles.

FOR thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

ISAIAH L.

Christ the Saviour.

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

REFLECTIONS UPON ISAIAH XLIX., L.—We hail the illustrious day when cities which are now desolate shall be rebuilt with great splendour; and when they shall be filled, not with the luxurious and proud, but with the faithful followers and the sincere worshippers of Immanuel. There is a day fixed by heaven's decree, when the family of God shall exhibit a most astonishing increase; when towns, and cities, and provinces, and kingdoms shall be filled, not with the mercenary and ambitious, but with the humble, crucified, and redeemed children of the Most High. When that day arrives, the Church will compare her past circumstances with those which shall then be present, her former destitution with her present prosperity. Then her heart will be filled with holy amazement, and her mouth with accents of joyful praise. Are we by nature and practice alienated from God? Have we by our sins become debtors to the justice of God—a creditor whom we shall never be able to repay? Let us rejoice in the boundless mercy of Jesus, who is willing to clothe us with his righteousness, to cancel our enormous debt, and to restore us to that union with God which shall never be dissolved.

PRAYER.

BLESSED Jesus, thou art an almighty Saviour, and we acknowledge that, if thou hadst not been God as well as man, thou never couldst have been the Redeemer of men. We would rejoice in the testimonies we have now read of thy power, thy love, and thy conquests. Glory to thy name, that when thou sawest our helpless, hopeless state, thou didst come to our relief. Surely thine hand is not shortened, that it cannot redeem. Thou hast power to deliver. At thy rebuke thou dost dry up the sea, and thou dost make the world a wilderness. When thou seest meet, thou dost clothe the heavens with blackness; and thou makest sackcloth their covering. O Jesus, thou art the mighty God, the everlasting Father, the Prince of peace.

In thy mediatorial capacity thou didst most wonderfully manifest the tongue of the learned, in speaking words in season to the weary. O give wisdom to all thy ministering servants of every name; and teach them to speak words in season to all thy people, according to their various circumstances, trials, and temptations. And enable them to deliver words in season to those who are far from God, that they may be aroused to think of their guilt and danger, and see the necessity of an immediate application to Jesus, who alone can deliver them from the wrath of an offended God.

When words in season are delivered to our dear children, either by us their parents, or by thy ministers, may they feel their lost estate by the first Adam, and may they long and pray for redemption by Christ, the second Adam.

We bless the Lord our God that thou hast planted a church on earth, and we thank the God of truth for the rich and animating promises which respect the future increase and glory of the kingdom of Christ. O hasten those days, those happy days, when the Church, astonished at the rapid and extraordinary increase of her members, shall exclaim, The place is too strait for me: give place to me that I may dwell. O Lord, fulfil thy gracious promise, and lift up thy hand among the Gentile nations where the light of salvation has not yet shone; and may the inhabitants of these lands bring thy sons in their arms, and may thy daughters be carried upon their shoulders. May kings be nursing fathers to thy Church, and may queens be nursing mothers.

Adored be thy name, O Jesus, that, to save thy Church, thou didst give thy back to the smiters, and thy cheeks to those that plucked off the hair. May all those among thy people who are in darkness remember thy love and thy sufferings; and may all their darkness be dispelled.

We thank thee for the mercies of another night, and we seek thy grace to rest upon us this day. O hear, answer, and forgive, for Jesus' sake, our Advocate and Saviour. Amen.

LORD, SAVE ME.

Jordan New. Mount Zion. Chatham. P. M.

1 WHEN all thy waves and storms are past
Shall I, shall I be saved at last?
Then let my Lord conceal his face,
Withhold the knowledge of his grace,
Leave me in doubts, in darkness leave;
But at my latest hour forgive.

2 Deliver from the wrath to come,
And scourge me, Saviour, to the tomb,
I to thy righteous will submit,
And weep unanswered at thy feet;
But when my dying head I bow,
Assure me then, thou heard'st me now!

C. WESLEY.

1 PETER IV.

Comfort in Affliction.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busy-body in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and *if it* first *begin* at us, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

REFLECTIONS UPON 1 PETER IV.—What effect have the sufferings of Christ, and the manner in which he suffered, produced on our heart and lives? We have reason to rejoice if they have been instrumental in making us seek more resemblance to Christ, and with more earnestness to follow after holiness, without which no man can see the Lord. They who live to their lusts and corruptions are dead while they live. They who live to God's glory are blessed while they live, and a life of imperishable blessedness awaits them beyond the sky. A life of sin is a lost life; yea, it is worse than lost, for it is accompanied with the displeasure of the Most High, and it is preparatory to a life of endless misery beyond the grave. O that the ungodly, the impious, and the profane would think of their guilt and their danger, and seek Divine grace to flee from sin, which, if not repented of, must issue in everlasting perdition! May the prospect of the end of our mortal lives fill our minds with holy seriousness, and thus lead us to ask, Have we received the righteousness of Christ, by which we shall be prepared to meet our God?

PRAYER.

O LORD our God, we approach thee at the close of another day, and before retiring to the seclusion and silence of sleep, to acknowledge our obligations to thee as our Saviour and Lord, and earnestly and humbly to seek the light of thy countenance and the blessings of thy grace. Thou art a faithful Creator, and we praise thee that we are encouraged to place all our confidence in thee as a faithful and affectionate Father, ever faithful to thy people, and faithful to thy promise. Holy Spirit, in thy grace and condescension, enable us to commit our souls for time and eternity in well-doing into the hand of our God, as unto a faithful Creator.

We thank thee for the goodness and mercy which have attended us this day. How gracious art thou, O Lord, that the continuance of our provocations has not prevented the continuance of thy mercies! We commit our souls and bodies and property to thy providential care this night. When awake, may our thoughts be engaged in the contemplation of God and Christ and heaven; and when asleep, let not our minds be under the influence of a corrupted, wandering imagination.

We thank God that, in reading the Scriptures, we are so often reminded of the sufferings of Christ. Eternal praises to thy name, O Jesus, that thou hast suffered for us in thy flesh, and that so much has been accomplished by thy sufferings.

May the hearts of our beloved children and domestics be melted into love, when they think of the sufferings which Christ endured for the salvation of a ruined world.

Lord, impress our mind with the great end of the sufferings of Christ—to finish transgression and make an end of sin. Fixing our eyes upon a suffering Saviour, and relying on the Holy Spirit, may we no longer live in the flesh to the lusts of men, but to the will of God. We would mourn that so much of our time has been lost to God, to the Church, to the soul, and to eternity. Have mercy upon us, and enable us to devote the period of our life that remains to the service and honour of God. Lord, extend thy saving grace to such of our relatives as are living under the dominion of the flesh. Open their eyes to see that the time past of their lives should suffice to have wrought the will of the Gentiles: O may they walk no longer in lusts and lasciviousness.

Solemnize all our minds with the prospect of the day when we shall stand, each one of us, at the judgment-seat of Christ. O that we may be prepared to give an account to him who shall judge the quick and the dead. In the prospect of that day, may we be sober, and watch unto prayer; and, above all things, have fervent love among ourselves. Whatever grace or gift we may have received from thy hand, may we minister the same one to another, as good stewards of the manifold grace of God.

Hear our feeble prayer, and forgive our sins, for Jesus' sake, to whom be praise and dominion, for ever and ever. Amen.

PRAISE FOR THE GOSPEL.
Bethel New. Poland. Sydenham. C. M.

1 TO our Almighty Maker, God,
New honours be addressed;
His great salvation shines abroad,
And makes the nations blessed.

2 He spake the word to Abraham first;
His truth fulfils the grace;
The Gentiles make his name their trust,
And learn his righteousness.

3 Let the whole earth his love proclaim
With all her different tongues;
And spread the honours of his name
In melody and songs. WATTS, *Ps.* 98, *p. I.*

ISAIAH LII.

The Church roused and comforted.

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

REFLECTIONS UPON ISAIAH LII.—We should watch and pray, that we may be preserved from spiritual slothfulness; that we may be strong in Christ's strength; that our graces may be vigorous and active; that we may be comely with Christ's comeliness; and that our persons, our families, and churches, may be adorned with the beauties of holiness.—Believers were once spiritual slaves: what a change, what a blessed change!—they are now free! Once they were sold for nought: now they are redeemed by the precious blood of Christ. How welcome to the exiles in Babylon, was the proclamation of their liberty from Chaldean captivity! but unspeakably more welcome to the convinced sinner, is the Gospel-message of salvation. Do we hail the ministers of Christ as the heralds of mercy? And have the messages which they deliver brought peace and comfort to our souls? Then we have reason to sing, "Bless the Lord, O our souls!"

PRAYER.

MOST merciful Lord God, we draw near thy throne this morning in our great Redeemer's name, that we may worship and glorify thy name as Zion's king, Zion's glory, and Zion's deliverer. When thou dost punish the enemies of thy Church, when thou dost turn their counsels headlong, then shall thy people know thy name; therefore they shall know in that day that it is thou alone that dost speak. Fill our hearts with joy, that thou the Lord not only reignest in the world, and in the universe, but that thou dost reign especially in thy Church; not merely to govern thy people with thy laws, but to defend them by thy power from all their foes. Lord, teach us and all our relatives to exclaim with faith and exultation, in the language of a prophet of old, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

We humbly pray that the Church in all places may be visited with the quickening influences of the spirit of God. May she awake out of her lethargy, and be preserved from all her fears; may she put on strength; may she lay aside her raiment of sorrow, and put on her beautiful garments, when she thinks that God will frustrate all the plans of her enemies, and accomplish all the promises of his truth. Glory to thee, O God, that thou hast given to the Church a rich inheritance of promises, and that not one of these promises shall fail in their accomplishment. Graciously fulfil this promise: Thy watchmen shall lift up the voice; with the voice together shall they sing. In preaching the everlasting Gospel, may all thy ministers lift up their voice like a trumpet; and may the fear of man never be allowed to deter them from faithfully and boldly proclaiming the whole truth. O impart unto them a holy uniformity in their views of Divine truth, and holy seal in promoting the same scriptural plans for advancing the prosperity of thy kingdom.

Mercifully deliver an enslaved world from the tyranny of Satan. O make bare thine arm in the sight of all nations, and soon cause all the ends of the earth to see the salvation of our God.

Open the eyes of our beloved children to see their absolute need of salvation. Open their eyes to see that the salvation they need is only to be found in Jesus. Open their hearts to receive it.

Divine Spirit, bless to us what we have now read, and may we rely by faith on the promises which have now engaged our thoughts. Holy Spirit, mercifully fill our souls with a holy, believing admiration of Christ. Make us astonished at the prudence which he manifested in his humbled humanity. May the remembrance of his sufferings, and of his visage more marred than any man, fill us, and fill many with astonishment. May we live this day under the impression of Divine truth, and may we go from this service surrounded with a holy atmosphere of grace. We thank God for the refreshing rest and the gracious protection afforded during the past night. Hear our prayers and forgive our sins, for Jesus' sake. Amen.

A PRAYER FOR HUMILITY.

Humility. Sion's Hill. Alcester. P. M.

1 LORD, if thou thy grace impart,—
Poor in spirit, meek in heart,
I shall as my Master be,
Rooted in humility;

2 Simple, teachable, and mild,
Changed into a little child;
Pleased with all the Lord provides,
Weaned from all the world besides.

3 Father, fix my soul on thee;
Every evil let me flee;
Nothing want, beneath, above,—
Happy in thy precious love.

4 O that all may seek and find
Every good in Jesus joined!
Him let Israel still adore,
Trust him, praise him evermore.

AMON.

1 PETER V.

Seasonable Counsels.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you* saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

REFLECTIONS UPON 1 PETER V.—Even saints of great age and experience need counsel; and men of the greatest piety and wisdom most readily and thankfully welcome it and receive it. Parents and teachers, but especially ministers, require great degrees of compassion and faithfulness, in watching over and promoting the spiritual interests of those precious and immortal souls committed to their care. Is Christ's Church a flock? O how dear is that flock to Christ, the Divine shepherd! For this flock he shed his blood; for this flock he laid down his life. Is this flock so dear to Jesus? O may it be dear to our hearts; and, by every mean within our reach, may we zealously and lovingly endeavour to promote its interests.—Great honour is reserved for the humble saints of God. Here they walk in the vale of humility; but lofty thrones await them in heaven. Here they may be despised of men; hereafter they shall occupy a place at their Saviour's right hand. Now their Saviour says to them, in kind and loving accents, "In this world ye must have tribulation; but fear not, little flock, it is your Father's good pleasure to give you the kingdom."

PRAYER.

WE come before thee, O Lord our God, as the Shepherd who leadeth Joseph like a flock. Give us faith to acknowledge thee in the language of David, The Lord is our Shepherd, we shall not want. He leadeth us in green pastures, beside the still waters.

Blessed Jesus, we acknowledge thee as the good Shepherd. Thou didst lay down thy life for the sheep, and thus preserve them from the storms of Divine wrath, which otherwise would have scattered and consumed them. Thou art the chief Shepherd, who shall appear at the last day, to own thy people before an assembled universe, and to bestow on all thy faithful ministers a crown of glory which fadeth not away.

Merciful God, we ask forgiveness of all the sins of the day. Wherein we have been guilty of worldly-mindedness, or excessive anxiety and care about worldly objects, or forgetfulness of God and the eternal world—for these sins we ask forgiveness, through the merit of a Saviour's death. We present our thanks for all the smiles and blessings of thy providence; whether those smiles respect the body, that shall die, or the soul, that shall live for ever. We commit ourselves, our relatives, and all our concerns, into thy hand and care this night. O that we could retire to rest under the believing conviction that we are the children of God and the heirs of heaven.

May the influences of the Spirit render the Word we have now read savingly profitable to all our souls. We thank God for appointing men of like passions with ourselves to feed the flock of Christ, and to take the spiritual oversight of thy sheep. Give them grace to feed them with the wholesome food of eternal life. Ever may they engage willingly, and not by constraint, in thy blessed cause. May they never be influenced by the unhallowed love of earthly gain, but by the earnest wish of glorifying God, edifying his Church, and turning sinners from the error of their ways. When they are called to submit to privations, or to endure actual sufferings in the great cause, may the prospect of receiving from the hand of Christ a crown of glory make all their present discouragements appear less than nothing, and vanity.

Give our dear children grace to be sober and vigilant, knowing that their adversary the devil goeth about like a roaring lion, seeking whom he may devour. Lord, enable them to resist him steadfast in the faith.

We would earnestly pray that all of us may be delivered from the sin of pride, and that we may be blessed with the grace of humility. May we ever remember that God resisteth the proud, but that he giveth grace unto the humble. O teach us by thy spirit to humble ourselves under the mighty hand of God, believing that we shall be exalted in due time.

Lord, deliver us from sinful and excessive care. O preserve us from unhallowed anxiety about any temporal object; and instruct us in the blessed lesson of casting all our cares on Jesus, who careth for us. Ever may our chief anxiety be about the soul, and the important objects of an eternal world. Into thy hands, O Jesus, we commend our spirits.

Mercifully hear our prayers, for the sake of Jesus Christ our Lord; to whom, with the Father and Holy Spirit, be glory and dominion, for ever and ever. Amen.

CHRIST'S SUFFERINGS.

Serenity. Greville. Ann's. C. M.

1 HOW few receive with cordial faith
The tidings which we bring!
How few have seen the arm revealed
Of heaven's eternal King!

2 The Saviour comes! no outward pomp
Bespeaks his presence nigh;
No earthly beauty shines in him,
To draw the carnal eye.

3 Fair as a beauteous, tender flower
Amidst the desert grows,
So, slighted by a rebel race,
The heavenly Saviour rose.

4 He died to bear the guilt of men,
That sin might be forgiven;
He lives to bless them and defend,
And plead their cause in heaven.

ROBERTSON.

ISAIAH LIII.

Christ's Sufferings.

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

REFLECTIONS UPON ISAIAH LIII.—Ministers need not wonder that the Gospel-message proclaimed by them should be rejected, but should remember that even when the incarnate God of truth preached to mankind, his message was rejected as falsehood, and himself despised as an impostor. In Christ we have an assemblage of mysteries: in him we see the personal union of two natures infinitely different, and infinitely distant. We see the creature and the Creator; the weakness of a feeble babe, and the power of omnipotence; humanity of recent date, and Divinity from everlasting; humanity which expired on a cross, and Divinity the source of life, and giving life to all the countless myriads of animated beings. May we never be left to despise infinite love, to hate infinite loveliness, or to look with aversion on infinite benevolence; all of which shone forth in Christ, in the midst of his sufferings and sorrows, with infinitely greater brightness than the sun shines forth in the firmament of the heavens. Let us rejoice, that our Saviour who suffered for us has now received his glorious reward, and is enjoying the delicious fruit of his sufferings and death.

PRAYER.

WE desire, O Lord our God, to approach thy throne under a deep impression of thy justice, holiness, and grace, still believing that through Jesus we are welcome. Thou art infinitely holy, and therefore must hate sin with the greatest detestation and abhorrence. Thou art infinitely and necessarily just, and therefore canst not pardon sin without satisfaction. Thou art infinitely gracious, and delightest to extend mercy to sinners, even the chief. We adore thee that, in thy wisdom, thou didst find out a plan by which thou couldst justify and save the ungodly, and yet thine offended justice receive all its claims. We praise thee that, in the salvation of guilty man, mercy and truth have met together, righteousness and peace have embraced each other.

We present our united thanksgiving for the mercies of the past night, and praise thee that we are permitted to begin the engagements of another day in the enjoyment of fellowship with thyself. We humbly seek thy guidance this day, in preserving us from sin, and in assisting us in the discharge of our various duties.

We thank thee, O Lord, for the blessed Gospel, which proclaims salvation through our Saviour's blood. We have been long privileged to hear that Divine report. Give us, and all in whom we are interested, grace to believe the Gospel report. Suffer not, we pray, our minister to have reason to say respecting the people of his charge, Who hath believed our report, and to whom is the arm of the Lord revealed?

Lord, give our children and servants the attentive ear to hear the Gospel report, give them a retentive memory to remember the Gospel report, and give them a loving heart to believe the Gospel report.

O reveal the arm of thy grace in the midst of us as a family; and may all of us receive faith to believe the Gospel as thy message, and faith to believe in Jesus as our Saviour. Glory to thy name, O Jesus, that for our salvation thou didst become a tender plant, and as a root out of a dry ground For us, O Jesus, thou didst consent to be despised of men that we might be accepted of God. For this instance of thy condescending love we praise thy glorious name. We seek faith to believe in Jesus as our surety. Holy Spirit, when we think of our sinfulness and our guilt, when we see what sin deserves, and to what sin exposes, O may our consciences be purified, and may our hearts be comforted by the believing conviction, that Christ hath borne our griefs and carried our sorrows; that he was wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace was upon him, and that by his stripes we are healed. We confess that we have gone astray like lost sheep, and that we have followed the corrupt dictates of our depraved hearts, by turning to our own way. Praise to our God, that the guilt of our iniquity was laid on Christ, that we wretched wanderers might be brought back to thyself, and become thy sons and daughters.

Gracious Father, hear our feeble and imperfect prayers, for Jesus' sake, our Mediator and Redeemer. Amen.

THIRSTING AFTER GOD.
Brook Street. Abbot's. Maidstone. C. M.

1 HOW sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

2 It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

3 Dear name! the rock on which I build,
My shield and hiding-place;
My never-failing treasury, filled
With boundless stores of grace. NEWTON.

2 PETER I.

Christian Graces.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

REFLECTIONS UPON 2 PETER I.—How infinitely precious is the righteousness of Christ! Have we received that precious faith which lays hold of this precious righteousness, and will not let it go? While the men of the world long for the increase of earthly wealth which perisheth, may it be our earnest prayer, that we may be enriched with an increase of imperishable grace. How boundless is the fulness of the God of salvation, from whose inexhaustible stores of benevolence flow all those blessings, which are necessary for the life which now is, and for that which is to come. Have our eyes been opened to see the value and the suitableness of Divine promises? Have our hearts been opened to receive them? Never did casket contain such jewels, as those inestimably precious jewels of Gospel blessings contained in the casket of the promises of God. The graces of the Spirit are remarkable for their loveliness, their excellence, their usefulness. May we possess grace, and grow in grace, that we may be fitted to glorify God on earth, and at last to enjoy him in heaven. Amen.

PRAYER.

THOU Hearer of prayer and Father of mercies, we adore thee as the self-existent God. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting thou art God. O with what humility and reverence we should approach thy throne! We look to thee, Holy Spirit, for assistance; and to thy righteousness alone, O Jesus, we look for acceptance. Thou art the beloved Son of the Father. Thou didst receive from the Father honour and glory, when there came such a voice to thee from the excellent glory, This is my beloved Son, in whom I am well pleased.

Lord, we come before thee in the capacity of sinners. We lament that the actions of every day lengthen the catalogue of our sins. We are laden with iniquity. If thou wert to visit us in thy justice for a small part of our offences, or even for the offences of the past day, we could not stand before thee. We therefore pray that we may be baptized with the blood of the Lamb, and then our guilt shall disappear as a cloud from the sky.

We thank thee for thy watchful care over us during another day. Lord of life and salvation, keep us as a family this night. May we and all our relatives sleep in peace and awake in safety.

We thank God for all the interesting, animating, and comforting truths we have now read. Lord, give us precious faith. Convince us of the necessity of faith, and may we give ourselves no rest till we obtain it. Give us the eye of faith, by which we shall see the King in his beauty, and even obtain a glimpse of the glories of heaven. We pray that all our friends, and those who worship with us in thy sanctuary, may obtain like precious faith. May grace and peace be multiplied unto them and us, through the knowledge of God and of our Saviour Jesus Christ.

O give our children repentance to see their sin and ruin, and give them faith to look to Jesus, the only deliverer from guilt and woe.

We thank our God that we have heard of the rich treasury of grace laid up in Christ. To thee, O Jesus, we apply this evening, that we may receive from thee, and grace for grace. We come, that we may add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. Grant, most merciful Father, that we may not only receive these graces, but may we abound in them; then we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus.

Lord, prepare us for laying down the tabernacle of our mortal flesh. O that we were able to look on death with composure, joy, and confidence similar to the Apostle, when he said, I must put off this tabernacle, even as our Lord Jesus hath showed me.

Hear our imperfect prayers, and accept our evening sacrifice, for the sake of our dear Redeemer, Jesus Christ. Amen.

HERITAGE OF GOD'S SERVANTS.

New Zion. Picton's. Broughton. L. M.

1 ONCE more, O Lord, thy children meet
To bow before thy mercy-seat;
But we unite with lessened joy,
While former days our minds employ

2 Ah! how we hastened to thy house;
Mingled our joys, our tears, our vows!
We thronged to hear, and pray, and praise,
On Sabbath and on weekly days.

3 Alas! those happy days are past,
Our smiling skies are overcast;
But shall we now despairing mourn?
No!—for we hear thee say, Return! ANON.

ISAIAH LIV.

Prosperity of the Church.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

REFLECTIONS UPON ISAIAH LIV.—The Church of Christ shall not always have reason to mourn over the very limited number of her members. There is a time fixed by heaven's immutable decree, when she shall increase like the stars of the sky for multitude. Hitherto a very narrow space has been sufficient for the residence of her children; but the day, the joyful day shall arrive, when they shall fill nations, and kingdoms, and islands, and continents; yea, the day shall come, when they shall inherit the earth. Already the whole earth is consecrated to be their future abode, when the beams of intellectual, moral, social, and spiritual prosperity shall shed abundantly their animating lustre upon all nations. Most intimate and endearing is the relation subsisting betwixt Christ and his Church; more endearing than the relation betwixt husband and wife, or betwixt parents and children.

PRAYER.

ALMIGHTY God and merciful Father, thou art the maker of heaven and earth. Glory to thy great and wondrous name, that thou hast said to the Church, for her encouragement, Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. We approach thee in the all-prevailing name of Jesus.

We adore thee in all the events of thy providence, connected with thy Church, in all past periods of her history. Though thou couldst have prevented all the storms which have assailed her, yet thou hast been more glorified by permitting them than by preventing them. And we praise thee for promises of the future glory of thy Church, which shall most assuredly be accomplished. Glory to God in the highest, that the day is approaching, and hath in part arrived, when thy Church shall enlarge the place of her tent, and when the curtains of her habitation shall be stretched forth; when her cords shall be lengthened, and her stakes strengthened; when she shall break forth on the right hand and on the left; when her seed shall inherit the Gentiles, and when all the desolate cities shall be inhabited by the genuine followers of the Lamb of God.

We pray that our children and household may be made living members of Christ's Church, and living branches in Christ the true vine. May we live to see them the living ornaments of the Gospel, and practical examples of the power of Divine grace.

Comfort all thine afflicted people. Convince them that, though the storm may be severe, it shall be followed by a calm; that, though the night be dark, it shall be followed by a day of eternal glory. Teach them more and more to look upon the afflictions of life, not as evidences of judicial wrath, but as tokens of fatherly love.

We thank thee that thou hast declared in language so strong and comforting, the immutable nature and the eternal duration of thy love. Enable each one of us now, and through all our days, to take the comfort of thy promise: The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

We thank our God for the refreshing repose of the past night, that our lives are preserved, and that we are surrounded this morning by so many blessings of thy providence and grace. As we are beginning this day before thy throne, may we spend the day in thy fear, and may our time and services be devoted to thy glory. May all our future days be devoted to thee; and when our days and nights on earth shall come to a close, may we enter upon a cloudless, holy, happy, and eternal day in heaven. Mercifully listen to the voice of our feeble supplications, for Jesus' sake, our exalted High-priest. Amen.

ANGELS PUNISHED AND MEN SAVED.

Foundry. Ratton (Canada). Alle Street. L. M.

1 FROM heaven the sinning angels fell,
And wrath and darkness chained them down;
But man, vile man, forsook his bliss,
And mercy lifts him to a crown.

2 Amazing work of sovereign grace,
That could distinguish rebels so!
Our guilty treasons called aloud
For everlasting fetters too.

3 To thee, to thee, almighty love,
Our souls, ourselves, our all we pay;
Millions of tongues shall sound thy praise
On the bright hills of heavenly day.

WATTS, 97, *B. II.*

2 PETER II.

Fall of Angels and Wickedness of Men.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in condemnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their condemnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

REFLECTIONS UPON 2 PETER II.—Spiritual errors are a destroying pestilence, more dangerous to the precious soul than pestilence and famine to the perishing body. They who kill the body incur great guilt, and are liable to heavy punishment; erroneous teachers incur more enormous guilt, and expose themselves to the heaviest punishment, because they are cruel murderers of the souls of men! It is astonishing the infatuating influence of sin, and the deluding influence of erroneous opinions. And these considerations are rendered the more distressing by the ruinous consequences with which such infatuation and delusion are followed in time, and more especially followed in eternity! May it be our happy, blessed privilege, to be firmly rooted and grounded in the truth, and then we shall not be driven about by every wind of doctrine. Then we shall remain sure, like the cedar of Lebanon, and able to withstand the fury of the raging storm.

PRAYER.

O LORD our God, thou art infinitely holy, and for ever blessed. Thou art the inexhaustible fountain of wisdom, holiness, and felicity. Thou art Jehovah, possessed of every perfection, glorious in every attribute, and worthy of the homage, love, and praises of all thine intelligent subjects. We rejoice, that through Jesus, we can approach thy throne, and with acceptance present our prayers.

We desire as a family, and with sincerity of heart, to acknowledge that it is our duty and our privilege to worship before thy throne of grace. Holy Spirit, grant that it may be ever our delight. While the ungodly and profane wander far from thy ways, may we pursue them with holy avidity and joy; and may we ever acknowledge, with thankfulness and praise, Thy ways are ways of pleasantness, and all thy paths are peace.

Accept the tribute of our thankfulness for thy kind and paternal care of us during the past day. Thou hast clothed and fed and sustained us. All the days of our lives, thy mercies towards us have been innumerable and unceasing. The stream of thy providential supplies has never ceased. Every moment of our lives is a witness of thy goodness. With the Psalmist we would exclaim, Open thou our lips, and our mouth shall show forth thy praise. Grant, O Lord, that each member of our family, and that the families with which we are connected, may be in thy holy keeping this night. While we are asleep, may all danger sleep around us; and kindly spare us to see the light of another day. O that the remaining portion of our days may be spent in the love of God, and in the exercise of a lively faith in Christ; then we shall have the pleasing evidence that our mortal life shall be followed by a life of blessedness and immortality beyond the grave.

We pray, O Lord, for the prosperity of thy Church. Deliver it from false, heretical, and seducing teachers. Bring thy terrors home to the minds of such men, and convince them that without repentance they must endure the special indignation of heaven.

We adore thee, O Lord, in the sovereignty thou hast displayed in connection with fallen angels. Thou didst provide no Saviour for them; while thou didst send the Son of thy love into our fallen world, and proclaim the joyful tidings, that whosoever believeth in him shall not perish, but have everlasting life.

O suffer not our dear children to reject the offers of Christ and his salvation. Convince them, that if they die rejecting Jesus, salvation will be for ever hopeless.

We seek the grace of the Holy Spirit, that we may be preserved from the sin of backsliding. Affect us with the alarming truth, that it is better not to have known the way of righteousness, than, after it is known, to turn from the holy commandment which has been delivered unto us.

Heavenly Father, hear our prayers and forgive our sins, for Jesus' sake. Amen.

INVITATIONS OF MERCY.

Auburn. Leipsic. Broomgrove. C. M.

1 HO! ye that thirst, approach the spring
Where living waters flow:
Free, to that sacred fountain all
Without a price may go.

2 How long to streams of false delight
Will ye in crowds repair?
How long your strength and substance waste
On trifles, light as air?

3 My stores afford those rich supplies
That health and pleasure give:
Incline your ear, and come to me;
The soul that hears shall live.

4 With you a covenant I will make,
That ever shall endure;
The hope which gladdened David's hope,
My mercy hath made sure.

SCOTCH PARAPHRASE, 26.

ISAIAH LV.

Invitations and Promises.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the Lord while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

REFLECTIONS UPON ISAIAH LV.—Do we know and believe that in the Gospel, Jesus has provided a feast for perishing sinners, for perishing sinners of all nations? We are by nature spiritually hungry; in this feast we find the bread of life. We are by nature spiritually thirsty; in this feast we find the water of life, clear as crystal, to refresh and revive our thirsty souls. Have we experienced the spiritual hunger, and partaken of the heavenly manna? Have we experienced the spiritual thirst, and partaken of the waters of salvation proceeding from the throne of God and of the Lamb? The world has never imparted true joy, or communicated permanent delight. It cannot! Have we received the joys of religion secured by the covenant of grace? Then we have entered into covenant with Christ, and shall inherit for ever the sure mercies of David.

PRAYER.

GRACIOUS and merciful Lord God, whom we approach through Jesus, thou art infinitely exalted above angels and men in thy nature, thine excellences, thy thoughts, and thy works. Thy thoughts are not as our thoughts, nor thy ways as our ways. For as the heavens are higher than the earth, so are thy ways higher than our ways, and thy thoughts than our thoughts. The pillars of heaven tremble, and are astonished at thy reproof. Thou dividest the sea by thy power, and by thine understanding thou smitest through the proud. By thy spirit thou hast garnished the heavens, and thy hand hath formed the crooked serpent. Lo, these are parts of thy ways, but how little a portion is heard of them! And the thunder of thy power who can tell?

We thank our God for the present opportunity of enjoying fellowship with thyself in reading the Word of eternal life, and in observing the ordinance of prayer. We thank thee that we have been refreshed with sleep, and that we have entered upon another day crowned with mercies. In all the engagements of the day may we be preserved in thy fear, may we be directed in the path of duty, and may we prosper in all our lawful undertakings. Whether we eat or drink, or whatever we do, may we do all to thy glory.

Bless to us, Holy Spirit, the encouraging promises and invitations we have been privileged to read. We have reason to confess with shame, that we have long thirsted after sinful, earthly, and carnal enjoyments. O give us a distaste for those corrupting and perishing delights, and enable us to hunger after righteousness. We praise thee for the waters of salvation: may we drink of these waters now, and live for ever. Glory to thy great name for the abundance, the richness, and the freeness of the blessings of salvation. May all these blessings be ours.

O teach and persuade our dear children and domestics to buy of thee the wine and milk of salvation, without money and without price.

Have mercy on the multitudes who hear the Gospel, but who have never heard it with interest, who have never heard it with faith. By the power of thy spirit may they incline their ears and come unto thee. O may they hear with humility and faith; then shall their souls live for ever. Make with us and all our relatives an everlasting covenant, even the sure mercies of David. Show compassion to our graceless connections. We would mourn over their sin, their danger, and their impenitence. O persuade them to forsake their ways of sin, and may they return unto thee the Lord, who will have mercy upon them, and who will abundantly pardon. In all our places of worship may the efficacy of the Gospel be extensively felt. Instead of the thorn, cause the fir-tree to appear; and instead of the brier, O cause the myrtle-tree to spring up; and let it be for an everlasting sign, that shall not be cut off.

We humbly seek the pardon of our sins and the answer of our prayers, for the sake of Jesus Christ our Lord. Amen.

THE END OF THE WORLD.

Salisbury Plain. Kennington. Tunbridge. C. M.

1 WHY should this earth delight us so?
Why should we fix our eyes
On these low grounds where sorrows grow,
And every pleasure dies?

2 While Time his sharpest teeth prepares
Our comforts to devour,
There is a land above the stars
And joys above his power.

3 Nature shall be dissolved and die,
The sun must end his race,
The earth and sea for ever fly
Before my Saviour's face. WATTS, 164, *B. II.*

2 PETER III.

Christ's Appearance at Judgment.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.

16 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

REFLECTIONS UPON 2 PETER III.—The very best Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, the more wicked is it to corrupt them.—How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own Divine inspiration! But, notwithstanding all the scoffs of its adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent, and embrace his salvation. And delay of years is quite insignificant, when compared with his absolute eternity.—In the most tremendous manner Jesus will come at last! The heavens shall perish before him; the elements melt away; and the earth, with all that is therein, be burnt up. How terrible for carnal men! when that world which they have chosen for their portion, universally kindling into flames, shall give them a final adieu, and a fearful introduction into the abodes of the lost! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious ought we to be! Fully should we be weaned from the world, be steadfast in our profession and practice, fervent in prayer for necessary supplies, and earnest to grow in grace and in the knowledge of Christ our Lord.

PRAYER.

WE come before thee, O Lord our God, relying for acceptance on the righteousness of Christ, to pay thee homage, and to render unto thee deserved praise, as the self-existent and the infinitely blessed Jehovah. We adore thee in the eternity and immutability of thy being. With thee one day is as a thousand years, and a thousand years as one day. The past, the present, and the future, are equally present with thee. Thou art a God of inviolable truth. Great, unspeakably great, is the encouragement thou hast given to thy people to rely on the promises. Sooner shall the earth be removed out of its place, than the stability of thy promises be shaken. Thou art not slack concerning thy promise, as some men count slackness; but thou art long-suffering to us-ward, not willing that any should perish, but that all should come to the knowledge of the truth.

Glory to thee, our God, for the blessed manifestations thou hast given of thine infinite willingness to save. God forbid that any of us or our beloved relatives should resist the invitations of mercy. Affect them and us with the solemn thought that, if we despise the offers of thy mercy, we must endure the vengeance of thy justice. O Divine mercy, save us, and stretch forth thy gracious arms, and place us on Jesus, the true corner-stone; then shall we be secure against the attacks of all our enemies, and be preserved in safety for thy heavenly kingdom.

Grant that our dear children, may be delivered from the bewildering errors and the fascinating delusions of sin; and may they be brought to the knowledge of the truth in the golden period of their days.

We lament that, as there were in the days of the apostles, so there are in ours, scoffers walking after their own lusts, and endeavouring to prove the fallacy of Divine revelation, Divine predictions, and Divine promises. We pray for the conversion of such daring enemies of Christ and the Word of life. We know that thy grace is fully sufficient to regenerate and soften their hearts, though powerfully subdued by enmity and unbelief. Lord Jesus, save them, and make them more zealous as thy friends than they have ever been as thy foes.

Prepare all of us, gracious God, for the coming of Christ the judge. O may we be found of Christ in peace, without spot, and blameless: and may we grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

We present our thanks for the blessings of the day and the mercies of the week. We commit ourselves to thy gracious care this night. May we awake in peace on the morning of thy day; and may it prove a blessed day to us and all the churches, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

BREATHING FOR COMFORT AND DELIVERANCE.

Waterham. Highbury College. Walsall. C. M.

1 MY God, consider my distress,
Let mercy plead my cause;
Though I have sinned against thy grace,
I can't forget thy laws.

2 Forbid, forbid the sharp reproach
Which I so justly fear;
Uphold my life, uphold my hopes,
Nor let my shame appear.

3 Be thou a surety, Lord, for me,
Nor let the proud oppress;
But make thy waiting servant see
The shinings of thy face.

4 Look down upon my sorrows, Lord,
And show thy grace the same
As thou art ever wont to afford
To those that love thy name.

WATTS, *Ps.* 119, *p. XII.*

PSALM CXIX.

Prayer for divine Consolation and Help.

CAPH, PART XI.

MY soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED, PART XII.

FOR ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

REFLECTIONS UPON PSALM CXIX., PARTS XI. AND XII.—No objects are so desirable to a believer as Christ and salvation. On these his affections are placed; and, in his estimation, pearls and rubies, gold and silver, when compared with them, are less than nothing, and lighter than vanity. While ungodly men apply directly to perishing creatures as the sources of their comfort, believers apply directly to the great Creator, the God of salvation, with whom is the boundless fountain of all blessedness and joy. An interest in God's love does not exempt from affliction and suffering on earth; but it removes the curse of affliction, and gives a title to that heavenly world where no cloud of sorrow is ever seen, and where no tear of sorrow is ever shed. Though God may delay the punishment of the enemies of his people, yet the day will come when the proud opposers of the truth shall endure the weight of Divine vengeance. The cruelty and persecution of the wicked do not discourage believers in the service of Christ, but rather stir them up to greater activity in promoting his glory.

PRAYER.

MOST merciful Lord God, in the name of the great Intercessor, we present to thee the tribute of humble thankfulness and praise, that we have been preserved in safety by the gracious hand of thy merciful providence during the past night, and that we are honoured and privileged by being permitted to enter on another Sabbath-day, another day of sacred rest. Give us grace more and more to love that day, whose dawning rays first beheld our triumphant Saviour leave the dark abode of the grave, and rise the conqueror of death.

We thank thee, O God of ordinances, for all the institutions of religion, but more especially for the Sabbath-day. We pray that we, and the congregation with which we hope to worship thy great name, may be in the spirit on the Lord's day, and engage in all the duties of religion with ardour, humility, love, and joy. As Jesus was raised on the morning of this day by the power and glory of his Father, may all of us now before thee be raised by Divine grace from a death of sin to a life of holiness. O cause thy spirit to descend on the heart and lips of all the heralds of salvation. We ask great things for all the churches; and let thy goings, the goings of thy majesty and grace, O God, be seen in every worshipping assembly: and to thousands may thy sanctuary be the house of God and the gate of heaven.

Bless a preached Gospel to all our rulers. Under its blessed sound, may they see the vanity of earthly greatness and power; and that nothing will avail them in the day of death but an interest in the righteousness of Christ, by whom kings reign and princes decree justice. O that all in our land who are raised up to administer justice were the subjects of grace.

We adore thee, O Lord, in the security of thy throne, and in the stability of thy Word. Thy Word is settled in heaven. Thou art a faithful God, and thy faithfulness remaineth to all generations.

O teach our dear children to flee to Jesus as to a faithful Redeemer. Allure them by these words: I love them that love me, and they that seek me early shall find me. When we shall be separated from them by death, may they rejoice and confide in thee as an unchanging friend. Enable our servants to take delight in thy Son and in thy testimonies; then they shall be comforted in all their afflictions.

O Lord, make all now before thee the subjects of thy salvation. Convince the unconvinced among us of the great and urgent necessity of salvation through the death of Christ, and may they long for it with most earnest desires.

Have pity on the aged and the afflicted, the widow and the fatherless. May they apply for comfort to no other fountain but Christ, and may they drink of the waters of consolation which are found in thy Word, as one of the blessed wells of salvation. May they sing with the Psalmist, Unless thy law had been my delight, I should then have perished in mine affliction.

Lord, forgive our sins and accept our services, for Jesus' sake, our glorious Mediator. Amen.

Our Father which art in heaven, &c.

TENDERNESS OF CONSCIENCE.

Chadwell. Swanwick. Brighthelmstone. C. M.

1 WITH my whole heart I've sought thy face,
O let me never stray
From thy commands, O God of grace,
Nor tread the sinner's way

2 Thy word I've hid within my heart
To keep my conscience clean,
And be an everlasting guard
From every rising sin.

3 I'm a companion of the saints,
Who fear and love the Lord;
My sorrows rise, my nature faints,
When men transgress thy word.

4 While sinners do thy Gospel wrong,
My spirit stands in awe;
My soul abhors a lying tongue,
But loves thy righteous law.

WATTS, *Ps.* 119, *p. XIII.*

PSALM CXIX.

Influence of God's Word.

MEM, PART XIII.

O HOW love I thy law! it *is* my meditation all the day.
98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN, PART XIV.

THY word *is* a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the free-will offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes alway, *even unto* the end.

REFLECTIONS UPON PSALM CXIX., PARTS XIII. AND XIV.—The Word of God is the object of the believer's love; and he has abundant reason to admire it, for it is the revelation of God's mercy, and brings life and immortality to light. Whatever knowledge we possess, we nevertheless are fools if we are not savingly instructed out of the oracles of eternal truth. They who are taught of God, and interested in the unerring wisdom of Christ, shall never be destroyed by the craft, or overcome by the power of their spiritual adversaries O how infinitely blessed are they who have the God of Jacob for their refuge! Such is the Divine influence of the Gospel, that they who are enlightened by its wisdom are placed in circumstances far more exalted and honourable than those possessed by the sages of antiquity or the philosophers of modern days, whose wisdom proceeds no farther than the instruction of men. It is vain to imagine we are the subjects of grace, if our actions are habitually at variance with God's laws; while they who endeavour to lead a holy life, show they have a renewed heart. Divine teaching forms the foundation of holy actions. Happy are they who have a real delight in God's Word; for on all occasions it furnishes enjoyment which the rich delicacies of a royal feast can never afford.

PRAYER.

GOD the Father, Son, and Holy Ghost, the eternal and self-existent Jehovah, we adore thee as the God of all wisdom, knowledge, and light. Glory to thy gracious name, that the light of thy salvation shines in the midst of thy Church militant on earth, and that multitudes have this day seen thy light, and have rejoiced under the beams of thy saving grace. Eternal praises to our God and Father in Christ for the Holy Scriptures, on the pages of which the light of Divine wisdom and love shines with rays of peculiar glory. Illuminate our minds, Holy Spirit, by means of thy Word read, and by means of thy Gospel preached; then we shall be able to say, in the language of the inspired Psalmist, Thy Word is a light unto our feet, and a lamp unto our paths.

O may thy Word prove to us as a sun, as a heavenly and unerring light, to guide us all the days of our earthly pilgrimage; and as a lamp to lead us in safety through every dark night of affliction, and at last through the darkness of the valley of the shadow of death.

We desire, O Lord, thankfully to recall to our remembrance the mercies of the past Sabbath. We thank thee for the sounding of the Gospel-trumpet, and for all the benefit which has been received under a preached Gospel. We thank thee for the assistance graciously afforded to thy servant who brake among us the bread of life, and who dispensed the oracles of Divine truth. Enable him to take these instances of thy kindness as a token for good; and as an evidence that thou hast sent him into the sacred office, and that thou wilt give to his labours the broad seal of thy blessing. We commit ourselves to the care of our heavenly Father this night. O preserve us from the terrors of the night, and from the pestilence that walketh in darkness. When we lie down, and when we rise up, may we enjoy thy presence and care. When the night of death shall arrive, may all now before thee, and all our beloved relatives, fall asleep in Jesus; and, on the morning of the resurrection, may our bodies awake amid the songs of seraphim, and our souls and bodies united enter into the house not made with hands eternal in the heavens.

Bless to us as a family the services of the day. We earnestly pray that our lives and conversation may furnish a plain and evident proof that we are improving under the means of grace. May we have spiritual delight in thy law and in thy Word; may we enjoy comforting meditations on thy Gospel; may we find thy words sweeter to our taste than honey; may we find ourselves growing in holiness and heavenly-mindedness; and may we feel within an increasing admiration of Christ; then we shall have reason to conclude that the ordinances of thy house are accompanied with a saving influence from above.

Lord, give our children grace, that they may refrain their feet from every evil way, and be preserved from every snare which may be laid before them to endanger their salvation.

What are we, that we are allowed to present these petitions? O Lord our God, answer them in thy mercy, for Jesus' sake, who loved us and died for us. Amen.

Our Father which art in heaven, &c.

COMFORT TO BEREAVED PARENTS.
Brooks. Funeral Thought. Crowle. C. M.

YE mourning saints, whose streaming tears
Flow o'er your children dead,
Say not, in transports of despair,
That all your hopes are fled.

2 While cleaving to the darling dust,
In fond distress ye lie,
Rise, and with joy and reverence view
A heavenly parent nigh.

DODDRIDGE.

ISAIAH LVI.

Blessedness of pleasing God.

THUS saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

9 All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

ISAIAH LVII.

Righteous and Wicked.

THE righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*.

2 He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD: and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

REFLECTIONS UPON ISAIAH LVI., LVII.—"Salvation! O the joyful sound!" It is brought near to us in the Word of God, and in the sanctuary of God. It is brought near our eye. Have we admired its beauties? It is brought near our ear. Have we received it into our hearts? The robe of righteousness has been placed before us in all its richness, loveliness, freeness, and merit. Have we received Jesus as the Lord our righteousness? Valuable to his family, to society, and to the Church of Christ, is the life of a righteous man. We should rejoice in the continuance of such men on earth, we should earnestly plead for their preservation; and when holy men are removed by death, we should fervently supplicate the God of salvation to raise up others in their stead.

PRAYER.

WE bless thee, Father of mercies, for what we have now read of the Word of eternal truth; for the wholesome counsels, the salutary warnings, and the encouraging promises which have now been presented before us. In reading the Bible, may we believe that God actually speaks to *us* in his Word; and in hearing the Gospel, may we believe that *we* are actually addressed in the preaching of the Word. Lord, enable us with devotional solemnity to adore thee in the words of inspiration we have now read. Thou, O God of salvation, art the high and lofty One that inhabitest eternity, whose name is Holy. Thou dwellest in the high and holy place; with him also that is humble and of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Lord, give us the humility of unfeigned piety, and give us the contrition of unfeigned repentance; then shall we have the pleasing evidence, confirmed by thine own promise, that we are honoured by the Divine presence, and that our abode is the residence of the God of Jacob.

We bless thee, O Lord, for the sleep, refreshment, and protection of the past night. Continue with us this day the watchful care of thy providence. Suffer us not to discover a sinful desire for worldly objects; and, in all our dealings with mankind, may we ever manifest that rectitude which flows from the fear of God and love to Christ. Preserve us from every snare, and give us that degree of prosperity in our temporal calling which will tend to promote thy glory and our good.

Give us thy Spirit, that we may be enabled at all times to keep judgment and do justice. Thy salvation has visited our world, and has been proclaimed in our hearing. O let that salvation be ours, and let thy righteousness be savingly revealed to our souls.

Teach our dear children and servants to sanctify the Sabbath. O suffer no temptation to take them from thy sanctuary, or to alienate them from thine ordinances.

Have mercy on parents who are bereaved of children, and on those who are deprived of *all* their children. O give them the rich consolations of religion, and convince them that, if they keep thy Sabbath, and choose the things that please thee, and take hold of thy covenant, thou wilt most assuredly give to them in thine house and within thy walls in the new Jerusalem above, a place and a name better than of sons and of daughters, even an everlasting name, that shall never be cut off.

Sanctify the death of thy saints to surviving relatives. Raise up others in their room, to prove as great ornaments as they have been to thy Gospel, and as great blessings to thy cause.

Hear these our imperfect prayers, and forgive our sins, for Jesus our Mediator's sake. Amen.

COMMUNION WITH GOD AND CHRIST.

Banbfield. Sutton Coldfield. Harborough. Shirland. S. M.

1 OUR heavenly Father calls,
And Christ invites us near;
The Spirit makes our friendship sweet,
And our communion dear.

2 Jesus, our living head,
We bless thy faithful care;
Our advocate before the throne,
And our forerunner there.

3 The Spirit gives new life,
And prayer and praise inspires;
'Tis he who plucks the worthless brands
From the devouring fires.

DODDRIDGE.

1 JOHN I.

The Word of Life.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 JOHN II.

The Advocate.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

REFLECTIONS UPON 1 JOHN I., II.—We should ever think with adoring love of Jesus, who in his Divinity is from everlasting to ces everlasting God. They were blessed who saw him in his humanity and believed. And blessed are we, if we can say in faith, "Whom having not seen, we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Let us give ourselves no rest, till we can utter these precious expressions with unfeigned sincerity, thankfulness, and love—Jesus is the life! As God, "in him we live;" as Mediator, he is the author of life spiritual and eternal. O may he be to us the "resurrection and the life!" How infinitely is the Gospel adapted to our case! We are guilty: it presents Jesus as "the Lord our righteousness." We need an intercessor before heaven's throne: it reveals Jesus as the great Intercessor, and informs us that he is willing to plead our cause. May it be our happiness to say in faith, "We know in whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day."

PRAYER.

O GOD of heaven and of earth, the Father of mercies, thou art light, and in thee there is no darkness at all. Thou art the light of angels and of men. Thou art the light of the Church militant on earth, and the light of the Church triumphant in heaven. We adore thee as the author of that Divine light which shines upon the pages of inspiration, and that saving light which shines in the souls of all thy regenerated people.

We acknowledge the miserable state of spiritual ignorance, darkness, and folly in which we have been left by the fall and apostasy of Adam. If the eyes of our understanding have been opened to see the light of spiritual day, we praise and adore that sovereign grace which has bestowed on us a blessing so distinguished and precious. If no ray of saving light has yet entered into our souls, we humbly supplicate our God to open our blind eyes, and make us to see the light of the knowledge of the glory of God in the face of Jesus Christ. We pray that each one of our family may be enabled to say spiritually, in the language of the man whom our Saviour miraculously restored to sight, One thing I know: once I was blind, now I see.

Convince our beloved children that, spiritually considered, they are born blind. Suffer not Satan, who is the god of this world, any longer to keep them in this state. Holy Spirit, open their eyes, that the light of the glorious Gospel of God may shine unto them.

Merciful God, we supplicate the pardon of the sins of the past day, and of our past lives. Blessed be God, that a just God may perform an act of the greatest mercy in pardoning the guilty through the righteousness of the great advocate, Jesus Christ. Glory to the unmerited grace of God, that, if any man sin, we have an advocate with the Father, Jesus Christ, the righteous. O for that faith by which we shall be able to say with joy, He is the propitiation for our sins; and not for ours only, but for the sins of the whole world. We thank a gracious Providence for the mercies of the day. O thou who art the founder and the benefactor of families, bless our family. O thou God of Jacob, make this house a Bethel, and here may thou delight to dwell. And if any before thee shall be the heads of other families, may their families be blest of him by whom all the families of the earth alone can be blessed. May we lie down on our beds this night in tranquillity and peace. May we lie down at peace with God, and having our minds warmed with benevolence toward the whole human race. Protect us during the defenceless hours of sleep; and may we live to see the light of another day, rejoicing in the loving-kindness of God, and prepared to enter upon its duties with alacrity and zeal. Every day may our fellowship be with the Father, and with his Son Jesus Christ; and now may we have that life of grace which will be followed by a life of glory in the skies. All we ask is for the Mediator's sake, to whom be glory, both now and for ever. Amen.

UNSUCCESSFUL FASTS.
Mercy Seat. Ashlons. Leuton. L. M.

1 O WHERE is sovereign mercy gone?
Whither our nation's God withdrawn?
That through long years she should complain
She fasts, and mourns, and cries in vain?

2 Thine ear hath heard, thine eye hath seen,
But guilt hath spread a cloud between;
And, rising still before thy face,
Averts thy long entreated grace.

3 Dispel that cloud by rays Divine,
And cause thy cheering face to shine;
Our land shall shout from shore to shore,
And dread encroaching foes no more. DODDRIDGE.

ISAIAH LVIII.

Hypocrisy reproved.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

REFLECTIONS UPON ISAIAH LVIII.—Affection, faithfulness, and earnestness, are essentially necessary to qualify ministers for presenting before sinners a just account of their guilt, their danger, and the only method by which their natures may be renewed, their pollution washed away, their guilt removed, and the enjoyment of God's fellowship restored. The state of those professors is truly to be deplored who have a delight in the outward observance of ordinances, but who have no delight in the God of ordinances; who have a delight in the melody of praise, but who take no pleasure in the object of religious adoration. Corrupted in the extreme are the hearts of men who perform the outward rites of religion for the purpose merely of obtaining temporal advantage, and who have no regard for God's glory, the extension of the kingdom of Christ, or the spiritual interest of their never-dying souls. From such desecration of ordinances may God preserve us, and may our characters never be stained nor our souls injured by a sin of such enormity, and of so deep a dye. Mortification of the body, from sacred motives, greatly tends to subdue the corruptions and the pride of the soul. Otherwise, the greatest mortifications can only flow from pride and from a self-righteous spirit; and thus produce upon the heart the most pernicious and fatal effects.

PRAYER.

O LORD our God, we would draw near thy throne under deep and lively impressions of thy majesty and love. Enable us to address thee as our Father in heaven, with the loving confidence of children, looking up to thee for acceptance in the Beloved.

We adore thee as the Alpha and the Omega, the first and the last; as the blessed and only potentate, the King of kings, before whom the kings and princes of the earth are only as grasshoppers, their armies as chaff, and the nations over which they reign as the small dust of the balance. Thou knowest our thoughts and purposes afar off. Thou compassest our path, and our lying down, and art acquainted with all our ways. Thou art a heart-searching God. It is impossible for thee, O Lord, to be satisfied with services and sacrifices which are only outward, and not accompanied with devotion of the heart. The sin of formality and hypocrisy is peculiarly hateful in thy sight.

Enable thy ministers to be more and more faithful in showing the people of their charge their transgressions. Let them not be prevented or discouraged by the fear of man. By the operation of the fear of God may the fear of man be extinguished in the bosom. Lord, preserve us from the sin of formality and hypocrisy. When we confess sin with the lips, may we really mourn over sin with the heart. When we seek grace with our lips, may we hunger and thirst for it with our hearts. Lord, instruct us in spiritual fasting and humiliation. May we never imagine that they consist in bowing down the head like a bulrush, or in any other external acts of apparent grief. Convince rulers that they are strangers to true repentance unless they show evident signs of mercy and compassion, such as loosing the bands of wickedness, undoing heavy burdens, setting the oppressed at liberty, giving bread to the hungry, and clothing the naked, and not hiding themselves from their own flesh.

Lord, bestow evangelical repentance on each member of this family. Open our eyes to see that there is an infinite evil in sin, and that it is infinitely offensive to a holy and righteous God. Teach us to mourn over the sins of childhood, youth, and riper years. Affect us, O Jesus, with the evil of sin, when we think of the overwhelming and unparalleled sufferings thou didst endure to take away the sins of men.

Lord, teach our children the lesson of true repentance; O convince them that early repentance will prevent innumerable sins and innumerable sorrows; and may our servants fear thy name.

Lord, make us a holy family; then we shall have thy guidance continually, and we shall be like a watered garden, and like a spring of water whose waters fail not.

We praise thee for the comfortable rest of the past night. Assist us in all the duties incumbent upon us this day. Every day may we grow more fit to live and more prepared to die.

Lord, hear our prayers and forgive our sins, for Jesus' sake, who is our Prophet, Priest, and King. Amen.

THE WORLD'S THREE CHIEF TEMPTATIONS.
Oldham. Jordan's Banks. Grove House. C. 2.

1 WHEN in the light of faith Divine
We look on things below,
Honour, and gold, and sensual joy,
How vain and dangerous too.

2 Honour's a puff of noisy breath!
Yet men expose their blood,
And venture everlasting death,
To gain that airy good.

3 Whilst others starve the nobler mind,
And feed on shining dust,
They rob the serpent of his food,
To indulge a sordid lust.

WATTS, 101, *B. II.*

1 JOHN II.

Temptations of the World.

HE that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you through his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father, [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

REFLECTIONS UPON 1 JOHN II.—Divine love is ever accompanied by Divine light. That man enjoys the smiles of God whose understanding is enlightened by spiritual knowledge, and whose heart is warmed with Christian love. Enmity reigns in the souls of unregenerate men, and it is associated with the darkness of spiritual death. And if mercy prevent not, darkness now shall be followed by the gloom of endless despair. Happy, peculiarly happy, are the young, whose youthful hearts are the subjects of grace; and who have just reason, from their sanctified nature, to believe that their sins, through a Saviour's merit, are forgiven, blotted out, and remembered no more. Valuable in its place is the knowledge of various sciences, which regard God's wonderful works; but even this we should count loss when compared "with the excellency of the knowledge of Christ Jesus our Lord." The world in its wealth, pleasures, and honours, is an idol which tens of thousands worship, and by which tens of thousands have perished. May that idol never receive the homage and worship of our hearts, and may Jesus reign for ever upon the throne of our affections!

PRAYER.

OUR Father who art in heaven, and whose compassion and grace exceed all limits, thou art God over all, blessed for evermore. Who in the heavens can be compared unto thee! or who among the sons of the mighty can be likened unto thee! Thy goodness, O Lord, is boundless as immensity, and endless as eternity. We approach thee in our great Redeemer's name.

Thou art the HOLY ONE. So holy art thou, that the heavens are not clean in thy sight. How vile and abominable, then, must our fallen, corrupted natures appear before the eyes of thy spotless purity! Glory to thy name, that thou art willing to take our polluted hearts, overspread with the deformity of sin, and to adorn them with the beauty of holiness. By the righteousness of thy Son, may we be rendered comely in the eye of Divine justice; and by the communication of the graces of thy spirit may we be rendered comely in the eyes of thy holiness. Lord, give us an unction from the Holy One; then shall the corruptions of our heart begin to wither and die, and then shall the plants of heavenly disposition and affection spring up in sacred luxuriance, and bring forth the fruits of righteousness. O give us the unction from the Holy One; then shall we know all things necessary for life and godliness and immortality.

We thank thee, O Lord, for all the instances of thy providential goodness this day. Write the law of gratitude upon our hearts in lines deep and indelible. As every day is bringing us a day nearer eternity, may each day be bringing us a day nearer heaven. O teach us so to number our days, as to apply our hearts unto wisdom.

Bless to our souls the Word of Divine truth we have now read. By thy spirit may it shed heavenly light upon our understandings, and enkindle Divine love in our hearts. Convince us that our religion is vain, if we live in the indulgence of the passions of enmity and envy.

Lord, have mercy on little children; and, with their expanding faculties, may they receive the saving knowledge of God as the God of salvation; have mercy on fathers—on those who have reached the evening of their days, and may they savingly know Jesus, who is from the beginning, and who alone can comfort their hearts while bowing down to meet the grave. Have mercy on young men, and enable them to overcome the wicked one.

Bless our dear children, and carefully preserve them from the lust of the flesh, and the lust of the eye, and the pride of life. Make our servants holy.

May all of us be delivered from the love of the world, and may our souls be filled with the love of Christ, who is the chiefest among ten thousand, and the altogether lovely.

O hear and answer our prayers, for the Saviour's sake. Amen.

CHRIST'S COMMISSION.
Compassion. Rutland. Sutton. S. M.

1 RAISE your triumphant songs
To an immortal tune;
Let the wide earth resound the deeds
Celestial grace has done.

2 Sing how eternal love
Its chief beloved chose,
And bid him raise our wretched race
From their abyss of woes.

3 His hand no thunder bears,
Nor terror clothes his brow;
No bolts to drive our guilty souls
To fiercer flames below. WATTS, 104, *B. II.*

ISAIAH LIX.

The general Depravity.

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead *men.*

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it,* and it displeased him that *there was* no judgment.

16 And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

REFLECTIONS UPON ISAIAH LIX.—Difficulties, trials, sufferings, and contests, are connected with the believer's journey through the wilderness of this world; but he enjoys the unspeakable pleasure of having a Father's gracious and almighty arm on which to lean, and a Father's gracious ear into which he may pour his cries and supplications. May this privilege be ours! It should be our constant prayer to be preserved from the love and commission of sin, which separates from God's fellowship and smiles, and which exposes to his fatherly displeasure and frowns.—How affecting and melancholy it is to cast our eyes over the family of man, and see the universal alienation of our race from God, manifesting itself in ten thousand forms; but more especially in acts of cruelty, falsehood, profanity, and injustice! The great and the mighty, who should be examples of every virtue, are in many instances examples of every vice. May the purifying influence of the Gospel soon overspread the earth, then we shall see a holy, renovated world! Amen.

PRAYER.

MOST merciful Jehovah, after the enjoyment of the continued displays of thy providential goodness and care during another night, we desire, in humble dependence on thy Holy Spirit, and in the name of Jesus, to come before thee in the exercise of worship and of prayer, to acknowledge and adore thee as the Lord our God. Thou art glorious as the former of the universe, in its infinite variety of worlds and beings; but thy glory shines with peculiar splendour as the God of salvation. We thank thee for an opportunity of adoring thee in the language of the inspired prophet: Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

Blessed Spirit, enable us now to make a penitential acknowledgment of our *own* sins, and of the sins of our *nation.* Our iniquities have separated between us and our God; and our sins have hid thy face from us. If at any time our prayers have remained unanswered, we acknowledge it has been the merited punishment of our wilful and presumptuous transgressions. We confess, and we would do it with grief, that as a nation our sins are of a nature peculiarly aggravated in thy sight. The hands of multitudes are defiled with blood, and their fingers with iniquity; their lips have spoken lies, and their tongue hath uttered perverseness. How few, alas! are guided by justice! how few plead for truth! they trust in vanity and speak lies; they conceive mischief, and bring forth iniquity. We confess, O Lord, that, in lying against the Lord and departing from our God, by speaking oppression and uttering from the heart words of falsehood, our nation has offended thee, and provoked thy displeasure. Thou hast seen these things, O Lord, and it hath displeased thee that there is no judgment.

O gracious God, deal not with our nation as we deserve for these our numerous and grievous sins. We pray that the waters of salvation may overspread our land, and that all the inhabitants may drink and live for ever. Though the enemy has come in like a flood, and presumptuously displayed his banners over the breadth and the length of the land, may the spirit of the Lord, by the influence of a preached Gospel, lift up a standard against him.

Glory to thy name, O Jesus, that when there was none to help, and when thou sawest there was no intercessor, thou didst pity ruined man, and thine own arm brought salvation unto thee, and thy righteousness sustained thee.

Have mercy on our children, and make thy covenant with them. Give them thy spirit; then thy words shall not depart out of their mouth.

This day may we be directed by thy wisdom, in our thoughts, words, and actions. Assist us in all the lawful duties and business of life. Let it be our blessedness to do all to thy glory.

Forgive our sins and hear our prayers, for the Redeemer's sake. Amen.

ADOPTION.

Middleton. Repose. New Eagle Street. C. M.

1 BEHOLD, what wondrous grace
The Father has bestowed
On sinners of a mortal race,
To call them sons of God!

2 'Tis no surprising thing,
That we should be unknown;
The Jewish world knew not their king,
God's everlasting Son.

3 Nor doth it yet appear
How great we must be made;
But when we see our Saviour here,
We shall be like our head.

4 A hope so much Divine
May trials well endure,
May purge our souls from sense and sin,
As Christ the Lord is pure.

WATTS, 64, *B. 1*

1 JOHN III.

The Love of God to his People.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

REFLECTIONS UPON 1 JOHN III.—How infinitely great the happiness, and how sweet the songs of the redeemed in heaven! for the love of the Father, Son, and Spirit, is the constant subject of their praise. It hath not entered, and it cannot enter into the hearts of believers here below, what God hath prepared in heaven for his adopted children, the objects of his unchanging love. What they shall be as to mental enlargement, as to purity, as to wisdom and intelligence, as to blessedness and enjoyment, as to fellowship and employment, and as to dignity and glory, no imagination of man can possibly conceive. Do we stand to Christ in the relation of sons? Are our hopes of heaven the genuine creation of the Holy Spirit? The reality of our sonship, and the sincerity of our hope, will be manifested by the holiness of our lives. If we are travelling to a holy heaven, we show that we are heirs of the city that hath foundations, by loving, practising, and following after holiness, without which no man can see the Lord. May the love of God reign in our hearts, then holiness will shine in our lives!

PRAYER.

DIVINE Saviour, we adore and praise thee for thy boundless love. Thy love brought thee from heaven to earth. Thy love to lost and ruined men prevailed on thee to become a man of sorrows and acquainted with grief, that they might enjoy rivers of pleasures for evermore. Thy love led thee to Calvary's cross, where thou didst die, surrounded by the dark clouds of thy Father's wrath, that men might live for ever in the enjoyment of Jehovah's smiles. Hereby we perceive thy Divine, thy matchless love, because thou didst lay down thy life for us. May thine unmerited love to us teach us to love one another. As thou didst die for us, may we be willing to endure sufferings for the brethren. As thou didst become poor for us, O make us willing to communicate of our substance with the greatest readiness, that we may relieve the necessities of suffering saints.

Lord, touch the hearts of those professors who are enjoying an abundance of earthly things, but whose minds are insensible to emotions of compassion and pity. Convince them of their state, their sins, their danger. O let those solemn words most deeply and powerfully affect their hearts: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him! If there are any of us, or any of our dear relatives, bound fast by the chains of avarice, Lord, accomplish a saving change, and may the love of Christ soon expel this destroying and heart-withering passion from the soul.

We acknowledge that we are by nature the children of Satan; by grace may we be made the children of God. Teach us seriously to inquire, Are we the children of God? If we are not thy children by regeneration, O mercifully perform an act of distinguished grace, and admit us into thy family. Blessed, blessed shall we be, if we are enabled to sing with thine inspired servant, Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.

O make our children thy children. Give them and our servants the washing of regeneration; and let their lives and characters show that they are indeed born again.

Lord, comfort all thy people, and in particular thine aged, afflicted saints, with the prospect of that blessed change which awaits them in a future world. Enable them, with faith and holy melody, to sing that song, Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

We thank thee for the mercies of the past day, that we are still the monuments of mercy, and that we are still the prisoners of hope. Lord of life, keep us this night. May we sleep in peace and awake in safety.

Sanctify the observance of this domestic ordinance, hear our prayers, and forgive our sins, for Jesus Christ's sake. Amen.

GOD THE EVERLASTING LIGHT.

Camden Scotch Church. Harrington. Maidstone. C. M.

1 YE golden lamps of heaven, farewell,
With all your feeble light:
Farewell, thou ever-changing moon,
Pale empress of the night.

2 And thou, refulgent orb of day,
In brighter flames arrayed,
My soul, that springs beyond thy sphere,
No more demands thine aid.

3 Ye stars are but the shining dust
Of my divine abode,
The pavement of those heavenly courts,
Where I shall reign with God. DODDRIDGE.

ISAIAH LX.

God the Glory of the Church.

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty one of Jacob.

REFLECTIONS UPON ISAIAH LX.—It is only in the firmament of the Church where the light of salvation and of the glory of God in the face of Jesus shines. Paganism overspreads the nations with impenetrable darkness; the Gospel enlightens nations with the glorious brightness of Divine knowledge, holiness, and peace. Has that light shone into our hearts? Have we passed from the darkness of a natural state, and have we been introduced into the kingdom of light, of life, and of joy? Let us pity from our heart pagan nations sitting in the darkness of ignorance, idolatry, and death. And let us rejoice that this darkness shall be dispelled, and that the time shall come, fixed by heaven's merciful and immutable decree, that all nations shall see Christ's glory, when "the Sun of righteousness shall rise upon them with healing in his wings."

PRAYER.

O LORD, thou art the Saviour, the Redeemer, and the mighty one of Jacob. Be to us our Saviour and our Redeemer; and by our deliverance from our spiritual, numerous, and powerful enemies, may we savingly and experimentally know that thou art the mighty one of Jacob. Thou, O God of salvation, art the light of thy Church, and thou wilt conduct her in safety through this wilderness to thy heavenly kingdom, where thy people shall be for ever surrounded with the light of Divine and immortal blessedness.

We adore thee, O Jesus, as Zion's King. Thou art placed upon her throne, and thy reign will bring infinite glory to the Divine perfections, and infinite prosperity to thy Church. Let not thy Church be cast down amid outward discouragements.

Enable her to shake off her fears; to arise, and by the light of prophecy to see the glory which awaits her in future days. We adore thee, O Immanuel, for all that thou hast done for thy Church, and for the extension of thy spiritual kingdom in our day. We lament that spiritual and moral darkness still covers the larger proportion of the earth, and that gross darkness covers the people. Arise, O Sun of righteousness, on these dark and benighted regions, and let the glory of thy salvation and of thy grace be seen among them. Great Redeemer, cause the Gentile nations to come to thy light, and all their kings to come to the brightness of thy rising. May we as a family come to thy light, and behold the brightness of thy rising. O suffer not one individual among us to remain in the darkness of spiritual death.

Take our children, and unite them to thy spiritual kingdom. O bring them under thy mediatorial government, and let their minds be filled with the light of thy salvation.

Graciously fulfil the great and gracious promises thou hast made respecting the conversion of heathen lands. Let the abundance of the sea be converted unto Christ, and let the numerous forces of the Gentiles be added unto thy Church. Persuade multitudes to flee to the Gospel standard, as doves flee to their windows.

We rejoice that the gates of the Church are open continually day and night. O may the forces of the Gentiles be introduced through these gates, and may all their kings and rulers be brought to do homage to Zion's King.

Have mercy on thine aged and afflicted people. When they look on the dark clouds of affliction or old age, may they look onward to the brightness and glory of heaven, where their sun shall no more go down, where God shall be their everlasting light, and their God their glory.

We present our thanks for the repose and protection afforded during the past night, and that we are assembled in comfort around the domestic altar. May we live this day to thy glory, and in all we do remember the great end of our existence, the glory of God.

We humbly ask that our prayers may be answered and our sins pardoned, for Immanuel's sake. Amen.

LOVE AND CHARITY.

Auburn. Oldham. Hammond. C. M.

1 LET Pharisees of high esteem
Their faith and zeal declare,
All their religion is a dream,
If love be wanting there.

2 Love suffers long with patient eye,
Nor is provoked in haste;
She lets the present injury die,
And long forgets the past.

3 Malice and rage, those fires of hell,
She quenches with her tongue;
Hopes, and believes, and thinks no ill,
Though she endures the wrong.

4 Love is the grace that keeps her power
In all the realms above;
There faith and hope are known no more,
But saints for ever love.

WATTS, 133, *B. I.*

1 JOHN III.

Prayer and Faith.

MY little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 JOHN IV.

Trying the Spirits.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

REFLECTIONS UPON 1 JOHN III., IV.—It is easy to deceive men with goodly words, and conceal a deceitful heart; but "God cannot be mocked." O may we be impressed with that great and solemn truth: "God searcheth the hearts and trieth the reins of the children of men." "He cannot be mocked."—A holy life never can be the procuring cause of salvation; but it is a satisfying mark of an interest in Christ, and that he is "made of God unto us sanctification." They who habitually lead ungodly lives, their prayers are the expressions of presumption, and must be an abomination to a prayer-hearing God. If we wish our prayers to be accepted in the Beloved, and graciously answered, we must seek the Holy Spirit, that we may "walk in all the commandments and ordinances of the Lord blameless." While there are false spirits ever ready to entice, that they may lead to the abodes of woe, let us rejoice that we have the Holy Spirit ever willing to guide us into all truth, and to lead us to the abodes of bliss.

PRAYER.

ADORED and praised be the name of God, that another blessed opportunity is afforded us of enjoying fellowship with the God of our salvation, in the exercise of domestic worship. We have abundant reason to wonder at thy condescension, when we remember and feel that we are unworthy to appear in thy presence, or even to take thy holy, sacred name into our polluted lips. In thee, O Jesus, infinite worthiness is found; and we rejoice that through thy worthiness and merit we are now actually before the throne of grace, and enjoying fellowship with the Father, and with his Son Jesus Christ.

Lord, affect us with the solemn truth, that thou searchest all hearts, and that all the purposes and imaginations of the thoughts are clear and evident before the eye of thine omniscience.

We desire with feelings of humility and thankfulness to bless thee that we have been sustained during the past day, and all our wants abundantly supplied. Give us the protection of thine almighty and everlasting arms this night; and may we lie down to sleep under the comforting conviction that we are the sons and daughters of the Lord of angels and of the Saviour of men.

We thank our God for the Word we have now read. O grant us thy Spirit, that thy Word may be quick and powerful, sharper than any two-edged sword. O make it the blessed instrument of separating our corruptions from our souls, and adorning us with the resemblance of the Divine likeness. We pray, O Lord, that our hearts may be warmed with love to Jesus, and with love to one another. Enable us to love one another and all the saints, not in word or in tongue merely, but in deed and in truth. Convince us that, if we are without this love, we are without the truth, and that all our professions are vain, and nothing better than sounding brass or a tinkling cymbal. Lord, impart unto us genuine piety; then our heart will not condemn us; then shall we have confidence towards God.

Give our children love to Jesus. May they love thee, O Jesus, more than us their parents. May they love thee more than one another, more than all on earth.

O bestow upon us the spirit of prayer. Teach us, O Lord, to ask suitable blessings, and to ask them with earnestness, humility, and faith. Convince us that, if we keep thy commandments in love, it is the pleasing evidence that a prayer-hearing God is our God, and that our prayers will meet with his gracious acceptance.

Lord, give us, and preserve within us, clear and correct views of Divine truth. May we not be carried about with every wind of doctrine, but remain steadfast in the faith, grounded and settled in love.

We present these our imperfect petitions, together with ourselves, at mercy's feet, and seek an answer and acceptance, for Jesus' sake, the faithful and true witness, Amen.

SECURITY OF CHRIST'S SHEEP.
Leominster. Margate. Hopkins. Kibworth. S. M.

1 MY soul, with joy attend,
While Jesus silence breaks;
No angel's harp such music yields
As what my Shepherd speaks.

2 I know my sheep, he cries,
My soul approves them well:
Vain is the treacherous world's disguise,
And vain the rage of hell.

3 I freely feed them now
With tokens of my love;
But richer pastures I prepare,
And sweeter streams above

DODDRIDGE.

ISAIAH LX.

The Light of Heaven.

THE sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

ISAIAH LXI.

Christ's blessed Commission.

THE Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

REFLECTIONS UPON ISAIAH LX., LXI.—How glorious shall be the period of millennial blessedness! Then the light of Gospel-truth shall overspread the earth, and the Sun of righteousness shall shine upon his Church with peculiar splendour. The glory of those days will be figurative of the blessed state of the Church of Christ in heaven, when the whole family shall be collected into one immense multitude, and when the full brightness of the unveiled attributes of Jehovah shall shine on all the glorified saints for ever and ever. In those illustrious days, the Church shall appear as a tree of the greatest magnitude and fruitfulness. All nations, and islands, and continents, shall recline in peaceful security under those branches, which shall overspread the globe. And by whom shall this be accomplished? By the Great Mediator, in whom dwells all the fulness of the Godhead bodily, and whose Spirit shall be copiously poured out from on high.

PRAYER.

O LORD, our God and Father, who art in heaven, as a family we draw near thy throne of grace, to worship thee on earth. As a family may we assemble at last to worship thee in the beauties of perfect holiness, before thy throne of glory in heaven. Thou art the ever-blessed God, and the fountain of all that blessedness enjoyed by men on earth, and by angels and the spirits of just men made perfect in heaven. Thou art the Creator of the ends of the earth, and art infinitely worthy of the love and adoration of all thine intelligent subjects. May our hearts ever be filled with feelings of the liveliest thankfulness that there is a throne of grace, and that we are ever welcome, through the merit of our Saviour's death, to prostrate ourselves before this blessed throne, and pour out the supplications of our hearts. O instruct us in the important lesson of offering up believing prayers, which are always accompanied with the all-prevailing incense of Christ's intercession.

We have reason, O Lord, this morning, for erecting a fresh Ebenezer of thankfulness for the mercies of another night, that we have enjoyed the paternal care of our God, and that we are now before the throne of our God and Father in Christ. We bless thee that, in entering on another day, we are permitted, not only to seek thy counsel, but allowed to commit ourselves and our concerns into thy hand, and to place all at the disposal of our God, who has promised that all things shall work together for good to them who love God, and who are the called according to his purpose. Keep us in thy fear all the day; direct us in the path of duty with thine unerring wisdom; preserve us from the snares of the world, the temptations of Satan, and the corruptions of our own hearts.

We praise thee, O Jesus, for what we have now read of thy gracious commission. Glory to thy name, that thou hast most amply fulfilled thy commission, and that myriads in heaven are singing thy lofty praises, that thou hast delivered them from Satan's captivity, and advanced them to the glories of immortality.

If our dear children are the captives of sin and guilt, Divine Saviour, mercifully come and set them free. May we see our offspring delivered from the power of their spiritual enemies, and blessed with the liberty of thy children.

Show thy tender compassion to the afflicted, O Lord. Comfort all that mourn in Zion; give them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness.

Bless our religious exercise at this time, hear our prayers, and forgive our sins, for Jesus our Saviour's sake. Amen.

GOD IS LOVE.

Stroudley. Hanover Chapel. Liverpool. Stanphion. C. M.

1 AMID the splendours of thy state,
My God, thy love appears,
With the soft radiance of the moon
Among a thousand stars.

2 Nature, through all her ample round,
Thy boundless power proclaims,
And in melodious accents speaks
The goodness of thy names.

3 Thy justice, holiness, and truth,
Our solemn awe excite;
But the sweet charms of sovereign grace
O'erwhelm us with delight.

4 Sinai, in clouds and smoke and fire,
Thunders thy dreadful name;
But Sion sings in melting notes,
The honours of the Lamb.

5 In all thy doctrines and commands,
Thy counsels and designs—
In every work thy hands have framed
Thy love supremely shines.

ANON.

1 JOHN IV.

Loving one another.

BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

REFLECTIONS UPON 1 JOHN IV.—Does the fire of Divine love glow in our bosom? Are the saints of God the objects of our affectionate regard? Do we feel deeply interested in them, because they are the objects of Christ's love, because they are members of his family, and because they bear his image? If this love glows in our bosom, we are the objects of Christ's love. Delightful thought, exalted attainment, unspeakable privilege!—we bear a resemblance to God himself, in the most wonderful and glorious of his moral attributes, that is, his LOVE! Is God LOVE? Is LOVE God? How inconceivably glorious then is this attribute, which shines so pre-eminently among the perfections of Jehovah, and sheds its radiant lustre on them all! Lamentable is the state of those, in whom this precious plant of love does not grow; in whom this fire of love does not shine. "Holy Spirit, give us this love."

PRAYER.

ETERNAL praises to thy name, O Lord our God, that thou hast not only revealed thyself as a loving God, but as the God of love. We bless thee that in thy holy Word we have now read, GOD IS LOVE. If thou hadst dealt with us according to our sins, we should only have heard of thee as a God of wrath. Because thou delightest in mercy, we now hear of thee as a God of love. Through the merits of a loving Saviour we approach thy throne.

We have reason to lament that our minds have been and are still so little impressed with the tidings of thy love. May thy love manifested in Christ so powerfully affect our minds, that we shall rejoice more than they rejoice who divide the spoil; that we shall rejoice with joy unspeakable and full of glory. And may thy love so deeply affect our hearts, that we shall fervently love all who resemble the image of God, and feel within ourselves the affection of benevolence to the whole race of man.

Thy continued blessings, O Lord, call for the warmest gratitude and the sweetest praise. Thou great and Divine benefactor, we thank thee for the mercies of the past day. If we have received thine assistance in our religious exercises, and if we have enjoyed thy smiles in our temporal pursuits, we praise thee for thine unmerited kindness. We desire to be the affectionate witnesses of thy continued goodness and grace. We commend ourselves to thy care this night. May thine angels watch around our beds. May we awake on the morning of the approaching day impressed with holy resolutions to glorify thy name and keep thy laws.

We pray that all of us may obtain a saving knowledge of God; and may we be animated with that love to the brethren which will be the satisfying proof that we are born of God. We adore and praise thee, O Lord, for the manifestation of unparalleled love, in sending thine only-begotten Son into the world, that we might live through him. Often may we meditate on this manifestation of love, till we feel our hearts burn with admiration of the love and mercy of a redeeming God.

Enable our children to love one another. May we, their parents, enjoy their undiminished love, and may we witness the evident symptoms that Jesus is precious in their esteem.

We rejoice, exalted Saviour, that thou didst become a propitiation for us. We seek faith to believe that thou hast for ever satisfied the justice of God for our sins, by the propitiatory sacrifice of thyself. We pray that the wonderful display of Divine love to us, who deserved the continued infliction of God's wrath, may impress our minds with the greatness of the sin of hating one another, and the greatness of the duty of loving one another.

We seek a filial fear of God. Deliver us from that slavish fear which is incompatible with love. Above all things enable us to sing, We love Christ, because he first loved us. May we love Jesus for his matchless excellence and for his matchless love.

Graciously forgive our sins, and accept our evening sacrifice, for Jesus' sake, to whom, with the Father and Spirit, be all praise, both now and ever. Amen.

MINISTERS ENCOURAGED.

Hobbs. Westminster. Mount Ephraim. Lowell. S. M.

1 YE messengers of Christ,
His sovereign voice obey;
Arise! and follow where he leads,
And peace attend your way.

2 The Master whom you serve
Will needful strength bestow;
Depending on his promised aid,
With sacred courage go.

3 Mountains shall sink to plains,
And hell in vain oppose;
The cause is God's, and must prevail,
In spite of all our foes.

4 Go, spread a Saviour's fame;
And tell his matchless grace
To the most guilty and depraved
Of Adam's numerous race.

5 We wish you, in his name,
The most Divine success;
Assured that he who sends you forth
Will your endeavours bless. VOKE.

ISAIAH LXII.

God's Love to the Church.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Heph-zibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

REFLECTIONS UPON ISAIAH LXII.—It is characteristic of the saints, and of the faithful ministers of Christ, that the prosperity of the Church is near their heart and dear to their affections; her interests lead them to the throne of grace, where they pour out the most earnest supplications in her behalf, which God in his own time will most abundantly answer, far beyond what they can even ask or think. Delightful thought—the Hearer of prayer is infinitely more interested in the welfare of his redeemed Church, than even the saints who send up their earnest supplications for its prosperity, its extent, and its blessedness! In the most wonderful way Jesus manifests his love to his Church, and the boundless complacency and delight with which he looks upon her. His salvation shines in the midst of her like a glorious lamp, kindled with the fire of Divine love. He has given her a white stone, on which he has engraven a new name, in lines shining with brighter lustre than the splendour of the stars. Such is the beauty with which he has adorned her, that he calls her his royal diadem and crown of glory!

PRAYER.

GLORY to the Father, Son, and Holy Ghost, that, after the protection thou hast afforded us during the dark and helpless hours of night, we are now assembled, in the name of Jesus, before the mercy-seat, to present our morning sacrifice. Teach us, O Lord, highly, yea, increasingly to value these privileges and opportunities; and, by the assistance of thy Holy Spirit, may we improve them as the harbingers of heaven, and as a preparation for the employments of the heavenly state.

We adore thee, O Lord, as our Father in Christ. O that we could thus acknowledge thee, under the holy feeling of the love of children. As our Creator, thou art our Father. Hath not one God created us? As our preserving God, thou art our Father. We are fed and clothed by thy fatherly hand. Give us faith to adore thee as our redeeming Father. Make us thy children by regeneration and adoption; then shall we cry, Abba, Father; then shall we love thee and serve thee as children; and then shall our minds be animated with the assured hopes of joining the ransomed family above, and dwelling for ever in the presence and in the enjoyment of our Father who is in heaven.

We thank our God that we have been preserved from evil during the past night, and we pray that we may be preserved from the evil of sin this day. Preserve our bodies from the evils of disease and accidental injury, and preserve our souls from temptation. Give us day by day our daily bread—the constant and unmerited supply of all our temporal wants.

We bless God for the interesting and animating predictions and promises we have now read respecting the glory and prosperity of thy Church. We pray for the enlargement of thy Church. May the righteousness with which Zion is adorned go forth as brightness, and the salvation with which she is blessed go forth among the nations of the earth as a lamp that burneth, that all the inhabitants of the earth with their kings may see this righteousness, and be astonished at this glory; and thus be induced to join the city of Zion, and fall down before Jesus as their Saviour and Lord. Comfort thy people throughout the world, and in particular thine afflicted and thine aged people; and may they dwell with delight upon the thought, that they are the objects of Jehovah's love—that they are a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God.

Lord Jesus, have mercy on our dear children. Deeply impress their minds with the value of their souls, and the very great and absolute necessity of salvation through a Saviour's blood. O make them jewels in the Saviour's crown.

Hasten the day when the fame of Jesus shall overspread the world; and we pray that thou mayest give thyself no rest, till Jerusalem is made a praise on the earth.

Forgive our sins and hear our prayers, for Jesus' sake, thy Son and our Saviour. Amen.

FAITH CONQUERING.

Dartmouth New. Goslen New. Lambeth. New Jerusalem. P. M.

1 THE moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives—
Redemption in full through his blood:
Though thousands and thousands of foes
Against him in malice unite,
Their rage he through Christ can oppose—
Led forth by the Spirit to fight.

2 The faith that unites to the Lamb,
And brings such salvation as this,
Is more than mere notion or name,—
The work of God's spirit it is;
A principle, active and young,
That lives under pressure and load;
That makes out of weakness more strong,
And draws the soul upward to God. HART.

1 JOHN V.

Faith and eternal Life.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

REFLECTIONS UPON 1 JOHN V.—Are we enabled to exercise appropriating faith in Jesus as our anointed Saviour, believing that he obeyed the law for us, that he endured its penalty for us, that he atoned for us? If so, we possess an evidence on which we may depend that we are the sons of God, and washed with the washing of regeneration and renewing of the Holy Ghost, shed upon us abundantly by Jesus Christ our Lord. It is impossible to love God without loving the children of God, without loving and admiring the likeness of the Divine Father beaming in the countenance and lives of his redeemed children. Love in the heart is a fruitful tree, bringing forth the fruits of evangelical obedience, profitable to man and acceptable to God. How often the laws of men are unjust, grievous, and oppressive! God's laws breathe the goodness, wisdom, and mercy of their author. His laws tend as much to promote the happiness of his people, as his own glory. Perverted in the extreme are the minds of those who hate God's laws, and who refuse to obey them: they are as much opposed to their own interest and happiness, as they are hostile to God's authority.

PRAYER.

PRAISE to our God and Father in Christ, that no injury or disease has prevented us from appearing before the throne of grace, and around the domestic altar, at the close of another day and another week. May it be the unfeigned delight of our souls, all our lives, to begin and end our days with God, and to begin and end our weeks in thy service and in thy fellowship.

We seek the promised blessing of the Spirit on what we have now read; and we seek the aid of the promised Spirit to enable us to present humble, earnest, and believing prayers before the throne of grace.

We adore thee, O Divine Majesty, in all the deep and unfathomable mysteries of the Trinity. Truly there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Suffer us not to stumble at this blessed revelation thou hast condescendingly made of those mysteries of thy threefold personality, which never can be comprehended by the minds of men or angels.

O Lord, we thank thee for what we have now read of the great usefulness of faith. We are in a world where temptations surround us, which we have no native power of our own to resist; and we are exposed to enemies, which we have no native power of our own to subdue. Graciously give us faith, that lively, blessed grace; then shall we be able to withstand temptation, however violent, and to triumph over our enemies, however malignant, or however powerful. May we have reason on good grounds to say, We are born of God, and therefore have overcome the world, and this is the victory that overcometh the world, even our faith.

O Lord, may our children be born of God, and may they receive the faith of children; then they shall be able successfully to encounter the world, and to trample its temptations under their feet.

We thank a gracious Providence for the mercies of the day and of the week, and for the long catalogue of mercies we have received during our whole life. As there are past mercies to excite our thankfulness, may we remember there are past sins to excite our penitence and grief. Watch over us this night, cover us with the powerful wings of thy protection, and awake us on the morning of thy Sabbath-day, refreshed with sleep, and prepared by thy spirit for the solemn and the joyful engagements of thy house.

Hear, and answer, and forgive, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

HOLY RESOLUTIONS.

British. Sylvanus. Follett. C. M.

1 O THAT thy statutes every hour
Might dwell upon my mind!
Thence I derive a quickening power,
And daily peace I find.

2 To meditate thy precepts, Lord,
Shall be my sweet employ;
My soul shall no'er forget thy word,
Thy word is all my joy.

3 How would I run in thy commands,
If thou my heart discharge
From sin and Satan's hateful chains,
And set my feet at large.

4 My lips with courage shall declare
Thy statutes and thy name;
I'll speak thy word, though kings should hear,
Nor yield to sinful shame.

WATTS, *Ps.* 119, *p. XV.*

PSALM CXIX.

SAMECH, PART XV.

Misery of the Wicked and Confidence of the Just.

I HATE *vain* thoughts: but thy law do I love.
114 Thou *art* my hiding place and my shield: I hope in thy word.
115 Depart from me, ye evildoers: for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.
119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.
120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN, PART XVI.

Salvation more valuable than Gold.

I HAVE done judgment and justice: leave me not to mine oppressors.
122 Be surety for thy servant for good: let not the proud oppress me.
123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy, and teach me thy statutes.
125 I *am* thy servant; give me understanding, that I may know thy testimonies.
126 *It is* time for *thee,* LORD, to work: *for* they have made void thy law.
127 Therefore I love thy commandments above gold; yea, above fine gold.
128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

REFLECTIONS UPON PSALM CXIX., PARTS XV. AND XVI.—The existence of true grace conspicuously appears in keeping the heart with all diligence, and maintaining a constant watchfulness against vain thoughts. O that I were panting for holiness of soul, as the hart panteth after the water-brooks! The unregenerate are in a state of constant danger; they are under the dominion of their own hearts' lusts, and they are exposed to the wrath of offended justice. They who love God, and rely on the atonement of Jesus as the only ground of their hopes of pardon and acceptance, shall find the perfections of God to be the shield of their defence, and the hiding-place of their safety. Believers cannot endure the society of the wicked in time, and they shall be for ever delivered from their company in eternity. If we have no relish for the company of the redeemed on earth, we have no evidence that we shall be admitted to enjoy their fellowship in heaven. Awful state—to be confined in hell through eternity with the spirits of ungodly men! Blessed state—to enjoy for ever the society of angels, and the spirits of just men made perfect! but, above all, the fellowship of the Father, Son, and Holy Ghost! As a family we would comfort ourselves together with these words: "We shall be ever with the Lord."

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, thou art infinitely glorious in thyself, and infinitely gracious in thy Son. We thank thee for preserving us to see another Sabbath, and thus permitting us to enter on its sacred and its pleasant employments. We thank and praise thee for this blessed day of spiritual rest, when our minds may be relieved from earthly cares, and our souls comforted with the sweet enjoyment of spiritual tranquillity and peace.

We bless the Lord, whose love assigns so sweet a rest to wearied minds, in providing an antepast of heaven, and in giving this day the food of seven.

We would humbly and fervently seek the smiles and blessing of the God of ordinances to attend us this day, and also to animate and comfort all our dear relatives, and the congregation with which we hold sacred and heavenly counsel in thy earthly courts below. O preserve our minds all this day in an holy, spiritual frame! We acknowledge that our thoughts are soon and easily drawn aside, when we would wish them to be engaged with things heavenly and spiritual. Lord, give us thy good spirit, that our minds may be fixed with serious attention on Divine things; that we may hear the Gospel as the voice of God himself from the throne of mercy; that we may maintain a lively sense of the perfections of God glorified in Christ, and glorified in the salvation of men; and that our hearts may burn with a fervent and superlative admiration of Christ, as the Lamb of God, who taketh away the sins of the world.

Give to thine ambassadors all that grace they need to qualify them for the duties of an office which is the most solemn, important, and difficult which can be filled on earth. We praise thee that thy grace is more than sufficient to qualify thy faithful servants for encountering all the difficulties, and surmounting all the obstacles, which may be placed in their way by the enemy of souls.

Lord, sanctify the Word now read. Teach us to hate every description of vain thoughts, and give us love to thy law in its spirituality, holiness, and extent.

Preserve our children from making their own will and corrupt passions the rule of their conduct. Give them wisdom to receive thy Gospel as the foundation of their faith, and thy law as the unerring rule of their actions.

Be to us, O Lord, our hiding-place and our shield. Hide us from the malevolence of our enemies, and from the storms of Divine wrath; and shield us from the fiery darts of the wicked One. May multitudes under a preached Gospel see their danger, and be persuaded without delay to flee to Jesus, the only hiding-place from the wind, and the only covert from the tempest. O Jesus, suffer us not to flee to our own supposed merit, or good works, for refuge and defence. Now we come to thee, O Jesus: extend thy merciful hand, and save us. Lord, hear our prayer, and forgive our sins, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

PRAYER FOR QUICKENING GRACE.

Colchester. Marylebone. Irish. C. M.

1 MY soul lies cleaving to the dust;
Lord, give me life divine!
From vain desires and every lust
Turn off these eyes of mine.

2 I need the influence of thy grace
To speed me in thy way,
Lest I should loiter in my race,
Or turn my feet astray.

3 When sore afflictions press me down,
I need thy quickening powers,
Thy word that I have rested on
Shall help my heaviest hours.

4 Are not thy mercies sovereign still?
And thou a faithful God?
Wilt thou not grant me warmer zeal
To run the heavenly road?

WATTS, *Ps.* 119, *p. XVI.*

PSALM CXIX.

PE, PART XVII.

Earnest Prayers.

THY testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI, PART XVIII.

Comfort in God's Word.

RIGHTEOUS *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

REFLECTIONS UPON PSALM CXIX., PARTS XVII. AND XVIII.—Great wonders are seen in the book of creation; but far greater wonders are seen in the book of revelation. To see the wonders of creation, I must have the eye of intellectual observation; but to see and enjoy the wonders of revelation, I must have the eye of faith. Glorious is the light of the sun; but far more blessed the light of Divine truth, when it is communicated by the Holy Spirit. By the first I can behold the works of God; but by the second I can behold God as he is glorified in Christ. Blessed are they who pant after God. When they open the mouth of prayer and faith, God fills it abundantly with choice blessings from the fulness that is in Christ. They who do not open their mouths on earth in the exercise of believing prayer, shall never open their lips in the exercise of joyful praise in heaven. Believers value the favour and smiles of a God in Christ above the richest treasures that can be bestowed by earthly princes. O what a solace does the mercy of God afford to believers in the dark night of affliction, and when fighting the good fight of faith! The sources of earthly comfort are soon exhausted, but the fountain of spiritual consolation is the love of God, which is boundless as infinitude, and endless as eternity.

PRAYER.

WE desire, O Lord our God, with thankfulness, at the close of thy hallowed day, and at the conclusion of the sacred and public engagements of thy house, to approach thy throne, and present our evening sacrifice of adoration, gratitude, and praise. We have been permitted to hear thy Word, and we have been privileged to read thine inspired volume; and, from a conviction of the superlative excellence of the Gospel and of Divine revelation, we would say, in the language of the Psalmist, Thy testimonies are wonderful; therefore doth our soul keep them. We thank thee for all the wonderful things we have seen in thy Word. Praise to the God of grace, that we have there read of a wonderful Saviour, and of a wonderful salvation. Praise to thy name, that we have there read of wonderful mercy and wonderful love. O how wonderful are thy testimonies! Praise to thy name, that we have there read of a wonderful city, the city of Zion; and of a wonderful heaven, where the general assembly and church of the first-born shall for ever dwell in the enjoyment of perfect bliss. We praise thy name, that there we have heard of Jesus, the wonderful way by which we may be led in safety and triumph into the palace of the great King above. O how wonderful are thy testimonies!

We thank God for the unspeakable benefit derived from a preached Gospel, when applied by Divine power to the souls of men. The entrance of thy words giveth light: O may thy Word, to which thousands have listened this day, enter into the understanding, the conscience, and the heart of those who have heard it, and make it the instrument of filling their souls with that light of grace which will be followed by the light of a heavenly day beyond the grave.

Bless our efforts to introduce thy Word into the memories of our children; O make it the mean of conveying the light of salvation to their hearts.

We supplicate, O Lord, increasing manifestations of thy mercy. Multitudes of mercies we have received from thy hand. For all thy temporal mercies we desire to be unfeignedly thankful. But, heavenly Father, we would not be satisfied with temporal mercies—we seek saving mercies, the blessings of the covenant of grace, the sure mercies of David. Look upon us as a family, and be merciful unto us, as thou usest to do unto those that love thy name. Give us Divine direction in every part of our journey to the eternal world; let our steps be ordered in thy Word; and O let no iniquity have dominion over us. Though we deserve thy frowns, yet we pray that, through the merit of our Divine Redeemer, thou wouldst bless us with thy smiles, and cause thy face to shine upon us.

Comfort the afflicted and the aged who have been unable to attend thy public courts, and may they rejoice in their interest in the righteousness of Christ, which is an everlasting righteousness.

Watch over us this night, and hear the breathings of our soul, for Jesus' sake, our only Redeemer. Amen.

Our Father which art in heaven, &c.

CHRIST'S TRIUMPH OVER HIS ENEMIES.
Ebenezer New. Worship. Alton. America. C. M.

1 WHAT mighty man, or mighty God,
Comes travelling in state,
Along the Idumean road,
Away from Bozrah's gate?

2 The glory of his robes proclaim
'Tis some victorious king:
"'Tis I, the just, the Almighty One,
That your salvation bring."

3 "Why, mighty Lord," thy saints inquire,
"Why thine apparel red?
And all thy vesture stained like those
Who in the wine-press tread?"

4 "I by myself have trod the press,
And crushed my foes alone;
My wrath hath struck the rebels dead,
My fury stamped them down." WATTS, 28, *B. I.*

ISAIAH LXIII.

Christ's glorious Victories.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 I will mention the lovingkindness of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, our Redeemer; thy name *is* from everlasting.

REFLECTIONS UPON ISAIAH LXIII.—Jesus is infinitely glorious as the Captain of salvation, clothed with strength, righteousness, and victory. My soul! behold, admire, and adore the conquering Saviour. O what an object of wonder and delight is Jesus in the estimation of his Church, when they see him returning victorious from the field of conflict, and having his armour stained with the blood of his furious and malicious foes. This was work which none but Christ could have accomplished; and how completely has he confounded and subdued these powerful enemies, sin, Satan, death, and hell! having trampled upon their neck, and laid them prostrate in the dust. Delightful truth—Christ's heart is filled with love to his redeemed and believing people! Solemn truth—it is filled with vengeance against his rebellious and impenitent foes! May we hear and obey the warning voice: "Kiss ye the Son, lest he be angry." What reason then have Christ's enemies to tremble, and his friends to rejoice, love, and adore!

PRAYER.

O LORD our God, thou art he who seest the deepest recesses in the heart of man, and with the utmost ease thou dost penetrate through the thickest veil of hypocrisy. With humility and reverence we would fall down before thee, supplicating thy Holy Spirit, that we may be enabled to present the sacrifices of sincerity, love, and faith, in Jesus' name.

We thank thee for graciously preserving the lives and health and reason of thine unworthy petitioners through the past night, and during our past lives. What reason have we to praise thee, that we are now before thy mercy-seat, where we may readily obtain from thy hand, in answer to the prayer of faith, all the rich jewels of thy grace. We humbly seek wisdom from thee, O God, to guide us this day, and every day, until the glories of eternity shine on our souls, when we shall no longer be exposed to the perplexities of the desert, and when we shall be for ever irradiated by the glorious beams of unclouded intelligence. O preserve us from the temptations that may beset us this day. Teach us to reflect with astonishment on the victories Jesus gained over all the enemies of the Church. Following his example, and leaning on his almighty arm, O make us conquerors, and more than conquerors, through him that loved us.

Bless to us, O Lord, the animating account we have read of our Redeemer's success in accomplishing the salvation of the Church, and in trampling all his and our enemies under his feet. Truly, O Jesus, thou art glorious in thine apparel, glorious in the perfections of thy Divinity, and glorious in the excellences which adorn thy mediatorial character. Great is thy power. In obtaining victories over the enemies of thy kingdom, over sin, Satan, death, and hell, thou didst travel in the greatness of thy strength. O may the remembrance of thy love fill us with an ardent love to thee. When we think that thou didst tread the wine-press of thy Father's wrath *alone*, may we be led to exclaim, Behold how he loved us!

Lord Jesus, rescue our dear children from the power of sin, and from the captivity of Satan. O burst the bonds of their captivity asunder, and may they be for ever free from the yoke of such enemies. Give our servants spiritual liberty, and set them free from Satan's power.

Graciously bless us as a family, and may we have reason with the Church of old to sing, We will mention the lovingkindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us, and the great goodness toward our house, which thou hast bestowed according to the multitude of all thy loving-kindnesses.

Graciously hear our humble petition, and forgive our sins, for our Divine Redeemer's sake. Amen.

CHRISTIAN FELLOWSHIP.

Ebenezer. Hoxton College. Hotham. P. M.

1 JESUS! soft harmonious name,
Every faithful heart's desire!
See thy followers, Holy Lamb!
All at once to thee aspire:

2 Drawn by thy uniting grace,
After thee we swiftly run:
While we humbly seek thy face:
Come and perfect us in one!

3 Mollify our harsher will:
Each to each our tempers suit,
By thy modulating skill,
Heart to heart, as lute to lute.

4 Sweetly on our spirits move;
Gently touch the trembling strings:
Make the harmony of love
Music for the King of kings! C. WESLEY.

2 JOHN.

Walking in the Truth.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

REFLECTIONS UPON 2 JOHN.—If we have faith in Christ as our Surety, if we consider him the chiefest among ten thousand, and if we are bringing forth the fruits of righteousness in our lives, we are warranted to believe that our names are written in the Lamb's Book of life. We have the witness of the Spirit that we are the children of God. Let us rejoice that we can answer the question, "What is truth?" which question Pilate addressed to Jesus, when he appeared before his unjust tribunal. We know that Jesus is the "True God and everlasting life." We know that the Scriptures are the true testimony of God, inspired by the Holy Spirit of truth. We know that the doctrines of the Gospel of Christ are the only true revelation of the scheme of mercy, of the immortality of the soul, and of the glories of the life to come. Let us rejoice in the Divine equality of the Father and the Son, and in that rich river of supplies of grace, which flows equally from the Father and the Son. Have we seen our own emptiness, and the necessity of supplies from Christ? Have we applied, and are we daily applying for supplies of his fulness? Then we can say with thankfulness and love, "Out of his fulness have we all received, and grace for grace." Then our hearts are enlarged, and we shall fervently pray that others may be enriched from the same fulness of Divine grace.

PRAYER.

O LORD our God, thou art a God of boundless mercy and inconceivable love. Praise to our God, that we are not deterred by the flaming sword of thy justice from approaching thy throne, but that we are allured by the sweet invitations of thy love. O may the remembrance of thy love, and the contemplation of thy goodness, fill our minds with joy unspeakable. What reason have we to celebrate the love and mercy of our God and Father in Christ in songs of sweetest praise! Sweet is the memory of thy love, our God, our heavenly King; let age to age proclaim, in sounds of glory, thy righteousness and praise.

We supplicate the Holy Spirit graciously to bless the portion of the sacred volume we have now read. Give us thy grace, that we may see our names written in the Lamb's Book of life, and know that we were chosen in Christ before the foundation of the world. We seek that faith by which we shall receive Jesus in all his fulness; then shall we see that we are in reality elect, according to the will of God, and interested in that love which is ancient as eternity, and durable as the throne of God. Give us love to the brethren, one of the satisfying marks of a renewed nature. Teach us to love all those who have known the truth; and may this Christian esteem be in no way affected by the temporal circumstances of individuals. May we cherish the same spiritual esteem for the saint in poverty and rags, as we do for those whom providence has placed in situations of influence and wealth. We would now pray for all the saints, and that in the language of inspiration: Grace be with all thy people of every denomination and language, and mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love.

We pray for the young and rising race, that they may be taught and led by thy good spirit to walk in the truth.

Give us, as parents, the unspeakable joy of seeing our children loving the truth, and walking in the truth. Suffer them not to travel in the deluded path where destroyers go, and which leads to the mansions of everlasting despair. O Lord, preserve them.

We pray, gracious Father, for the increase of Christian love. We profess a religion of love, a religion which most wonderfully makes known the boundless love of God to men; and yet, alas, how little love is really manifested by thy professing people! May we be examples of the exercise of Christian love, so that all around us, beholding our conversation, may see that we are walking in love. Deliver us from all descriptions of antichrist; and may we see that there is no antichrist more opposed to Jesus than the want of Christian love. Teach us carefully to examine ourselves, and to take heed to ourselves, that we come not short of the joys of heaven. Preserve us from the corrupt society of those who abide not in the doctrine of Christ.

Watch over us this night, and accept our thanks for the blessings of the day. Forgive our sins, and hear our prayers, for Jesus our Mediator's sake. Amen.

RENDING THE HEAVENS AND COMING DOWN.
Serenity. Zebulun. Bedford. C. M.

1 O THAT thou wouldst the heavens rent,
In majesty come down;
Stretch out thine arm omnipotent
And seize me for thy own.

2 Descend, and let thy lightning burn
The stubble of thy foe;
My sins o'erturn, o'erturn, o'erturn,
And make the mountains flow.

3 Thou my impetuous spirit guide,
And curb my headstrong will;
Thou only canst drive back the tide,
And bid the sun stand still.

WESLEY, 136, p. J.

ISAIAH LXIV.

Churches' prayers.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation

ISAIAH LXV.

Gentiles called.

I AM sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

REFLECTIONS UPON ISAIAH LXIV., LXV.—We should ardently long and earnestly pray for the copious and constant descent of the Holy Spirit upon us as individuals, families, and churches. When his gracious and refreshing influences descend, holy affections will flow from our hearts like streams from the fountains. Then hearts of enmity, hardened as the adamant, will melt into love. O what astonishment will fill the nations of the earth when the Gospel shall be universally proclaimed, and its influence universally felt! Peculiarly, abundantly, and permanently blessed are they who love Christ, and who patiently and perseveringly wait as humble suppliants at his throne. There are blessings in reserve for them in heaven more glorious than eye has ever seen, or ear has ever heard, or heart has ever conceived. Nothing was more unlikely, nothing more apparently hopeless, than the introduction of the Gentiles into the Gospel Church; and yet they are introduced into the Church of Christ. Let praying parents never despair of their graceless offspring.

PRAYER

MERCIFUL and almighty Father, what reason have we, in Jesus' name, to adore and magnify thy greatness, when we think of the inconceivable glory of thine attributes, and of the greatness of thy condescension, in allowing us to address thee as our Father, and to enjoy fellowship with thyself in the ordinances of thine appointment.

We acknowledge that our existence was not only derived from thee, but also that our lives and comforts and hopes are constantly dependent upon thee. We thank thee for protecting us during the past night, and that, when we were unable to defend ourselves from the slightest evil, thou wast our defence. This day communicate to us thy grace, that we may glorify thee in our lives as well as by our lips, in the sacred services of domestic worship. May our lives testify that our profession of the Gospel is no vain thing, but that it is accompanied by a Divine, holy, and active principle, which purifies the heart and adorns the life.

We now pray for the gracious descent of the Spirit on us as a family, on the congregation of which we form a part, and on all the churches. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence! O make thy saving name more extensively known in our land, and make it known as a name of majesty, power, and grace, even to thine adversaries; then the nations shall tremble at thy presence.

Glory to thy name, O God, for the rich blessings of mercy thou hast provided for thy children. O enable us with amazement to think of the munificent inheritance thou hast laid up for thy people in those regions of safety and love into which no enemy shall ever enter. Truly, since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what thou hast prepared for those that wait for thee.

Lord, teach our dear children to claim thee as their Father, and thy Son as their Saviour. Enable them in faith to say, But now, O Lord, thou art our Father, and we all are the work of thy hand.

Lord, we confess that we are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Lord, pardon us through a Saviour's blood. O suffer us not to die under the load of unpardoned guilt. Lord, forgive us, thine humble, unworthy, guilty suppliants.

Let our morning sacrifice meet with thine acceptance, and be followed with thy blessing.

All we ask is for the sake of Jesus, thy Son and our Saviour. Amen

GOD'S GREAT COMPASSION.

Sharon. Westminster. Tooting. Stockport. S. M.

1 MY soul, repeat his praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.

2 God will not always chide;
And when his strokes are felt,
His strokes are fewer than our crimes,
And lighter than our guilt.

3 High as the heavens are raised
Above the ground we tread,
So far the riches of his grace
Our highest thoughts exceed.

4 His power subdues our sins,
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove.

5 The pity of the Lord
To those that fear his name,
Is such as tender parents feel;
He knows our feeble frame.

WATTS, *Ps. 103, p. II.*

3 JOHN.

Walking in the Truth.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

REFLECTIONS UPON 3 JOHN.—The friendship of the world is like the morning cloud and early dew, which appear for a little time and then they are gone; but as to the friendship of the children of God, it is lasting as eternity. Believers are bound by ties of sacred relationship and of Divine love, which never can be burst asunder. If our hearts are right with God, we prefer the health of the soul before the health of the body, and the prosperity of the graces before earthly treasures, which, in a moment, may take to themselves wings, and flee away never to return. May our souls, our families, and our churches resemble well-watered gardens, and fields which God hath blessed. Of what importance it is to seek and pray for the prosperity of Zion! How encouraging the declaration, "They shall prosper who love Zion!" Let troublers of the Church of Christ tremble: without a converting change, they shall live and die under the Divine displeasure.

PRAYER.

WE adore thee, O Lord, as the chief good. Mercifully look upon us in the face of Jesus. The holiness of the purest of creatures is pollution compared with thy purity; the wisdom of the wisest of intelligences is folly compared with thy wisdom; and the benevolence of the most merciful of beings is cold indifference compared with thy compassion. Thou art kind to all, but particularly gracious art thou to those who wait at thy throne, and who seek thy salvation. Glory to thy name for the encouragement thou givest us to put our trust under the shadow of thy wings. Thou art the bountiful giver of all the good which our souls need or our hearts desire; and it is thou alone, O Lord, who dost kindly withhold from us all that evil which our multiplied sins deserve.

We thank thee that thou hast continued with us daily mercies, and that nothing has failed us in the temporal and spiritual blessings we were enabled in faith to supplicate at the commencement of the day. To thy care and mercy we commend ourselves, and all who are near and dear to us, this night. Preserve us from all those dangers to which both our souls and bodies are exposed by the number and aggravation of our sins. May our repose and sleep be safe and refreshing; and, on the morning of another day, may we rise up invigorated, and prepared for serving thee, our God, with activity and zeal.

We seek the blessing of our God on the spiritual food which has now been presented before us by the oracles of Divine truth. O that each of us were enabled from the heart to say, with thy servant of old, Thy word was found of me, and I did eat it! We pray for more love to Christ, and for more love to all his saints. O may we love Jesus with a superlative regard; then shall we love all them who bear a resemblance to his lovely image. Lord, grant that in all lawful, worldly undertakings we may prosper; but more especially may we prosper in our souls. Even if all our temporal prospects should wither, never, never may we meet with soul-adversity. If our worldly sky should be gloomy, may our spiritual sky be illuminated by the animating beams of thy heavenly smiles.

Lord, have mercy on our children, and give them health of soul. May we taste the greatest joy which parents can feel on this side heaven—may we see our children walking in the truth.

Have mercy on all parents, and give them grace to train up their children in thy nurture and admonition; then will they take encouragement to hope that they shall see their children walking in the truth, and that they shall at last meet in heaven, where no separation can ever take place among the blessed inhabitants. Prepare all of us for joining the society of our dear departed friends who have fallen asleep in Jesus: may we see them face to face in heaven; above all, may we see thee, our God, face to face.

Graciously forgive, and hear, and answer, for the sake of Jesus, thy beloved Son and our Saviour. Amen.

SALVATION IN JESUS.

Bonhfield. Sutton Coldfield. Repose. Peckham. S. M.

1 THE Lord on high proclaims
His Godhead from his throne;
"Mercy and justice are the names
By which I will be known.

2 "Ye dying souls that sit
In darkness and distress,
Look from the borders of the pit
To my recovering grace."

3 Sinners shall hear the sound;
Their thankful tongues shall own.
"Our righteousness and strength is found
In thee, the Lord, alone." WATTS, 95, *B. I.*

ISAIAH LXV.

A remnant saved.

THUS saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inherit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

REFLECTIONS UPON ISAIAH LXV.—Great was the depravity of the Jewish nation, and great the degeneracy of the Jewish church, when the holy Isaiah delivered his wonderful predictions; still, some salt of grace remained; still, some gold of unfeigned piety was found among the accumulated dross; without which, Israel had been utterly destroyed. Delightful truth! Even among Abraham's race, God has never been without a remnant of faithful worshippers; and the time shall arrive, fixed by heaven's decree, when the long-separated, expatriated Jews shall be brought in with the fulness of the Gentiles, and shall form one glorious, united flock, under Jesus the great Shepherd of the sheep. Let us joyfully anticipate the arrival of the millennial blessedness and prosperity of the Church of Christ. What a change shall then take place, when, comparatively considered, there shall be new heavens and a new earth wherein dwelleth righteousness! We hail the blessed day.

PRAYER.

O LORD our God, we praise thee that it is our privilege again, on the morning of another day, to lift up our eyes to thee, the hearer of prayer, who dwellest in the heavens. We beseech thee to have respect both to us and our offerings, for the sake of him who offered up himself for our offences, and who rose again for our justification. While we meet with thee in prayer, O meet us with blessings; and may thy throne, before which we are now prostrate, prove to us a throne of grace.

Blessed Jesus, we would adore thee as a Saviour gracious and mighty. Thou art a Saviour for all nations—for Jews as well as Gentiles. We adore thee in thy sovereignty, manifested in the very limited number of Jews who have hitherto been made the subjects of thy grace. We praise thee that there has always been a remnant according to the election of grace; and that, as the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so hast thou done for thy servants' sake; thou hast not destroyed them all. O let that blessed, illustrious day soon arrive, when thou wilt bring forth a seed out of Jacob, and out of Judah an inheritor of thy mountains.

We pray for all who are the secret or the avowed enemies of Christ and his people. Such as live without any attendance upon the means of grace, lead them by the hand of thy providence into thy sanctuary, that they may see their sin and danger. Such as only outwardly attend the means of grace, O break their obstinate heart in pieces, and convince them of their peril in sitting under the sound of mercy, and yet rejecting Christ, God's invaluable, God's greatest gift to man. Affect the minds of the unconverted with the calamities of impiety and sin; shew them that, while thy servants eat the food of eternal life, they are hungry, feeding on the husks of sin; that while thy children drink the refreshing waters of salvation, they shall be thirsty, without the consolations of religion; and that while thy servants rejoice, they shall be ashamed and confounded. O convince them that, if they die without Christ, there is a day assuredly approaching when thy servants will sing for joy of heart, while they shall cry for sorrow of heart, and howl for vexation of spirit.

O impress the minds of our children with the solemnity of the truth, that the wicked shall be turned into hell, with all the nations that forget God! Teach them to pray with the heart, Lord Jesus, save our souls.

We present our thanksgivings for the refreshing sleep of the past night, and for the opportunity of presenting our morning sacrifice. This day, order thou our steps in thy word, and let no wickedness have dominion over us. May the angel of thy presence save us, and may the God of angels be our shield, and our exceeding great reward. Hear and forgive, for the sake of Jesus, who is worthy of all blessing and praise. Amen.

PERSEVERING GRACE.

Petition. Tigris. Isaiah. Falcon Street. 8 v.

1 TO God the only wise,
Our Saviour and our King,
Let all the saints below the skies
Their humble praises bring.

2 'Tis his Almighty love,
His counsel and his care,
Preserve us safe from sin and death,
And every hurtful snare.

3 He will present our souls
Unblemished and complete,
Before the glory of his face,
With joys Divinely great. WATTS, 51, *B. I.*

JUDE.

Wickedness of Men, and the Judgment-day.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

REFLECTIONS UPON JUDE.—Intimate is the relation subsisting betwixt brethren after the flesh; but this relationship must be dissolved at death. Intimate and sacred is the spiritual relation subsisting betwixt brethren in Christ, and that union shall remain permanent and undisturbed throughout the endless ages of eternity. Animating thought! while the adopted children of Christ's family on earth meet to part again, in heaven they meet to part no more; and where—O how glorious and how blessed!—they shall be ever with the Lord. Many earnestly desire to be presented unto earthly princes; may it be the most earnest desire of our souls to be presented at last before the presence of our God in the heaven of heavens, without spot, or wrinkle, or blemish; to unite with angels and the spirits of the just made perfect in praising God and the Lamb for ever and ever. Amen.

PRAYER.

WE thank our God and Father in Christ, that we are permitted and enabled, after the business, the temptations, the trials, and the events of the day, to draw near to the gracious presence of a prayer-hearing God. Enable us, in the sacred and solemn service in which we are engaged, to glorify thy name, and to offer to our God acceptable services, through the all-prevailing merit of a Saviour's righteousness.

Exalted Redeemer, we adore thee as the only wise God our Saviour. Thou alone, by thy good spirit, art able to keep us from falling. O keep us from falling by the arm of thine almighty grace. Thou alone art able to present us faultless before the presence of the glory of God the Father. O present us at death faultless before the presence of his glory with exceeding joy. When we think of thy glorious attributes and thy boundless love, what reason have we, in the adoring language of thine apostle, to sing, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

We thank thee, O Lord, for the stream of thy loving-kindness which has followed us this day, and which has followed us all the days of our lives. We seek thy Divine and gracious protection this night. O hide us in thy pavilion, and compass us about with songs of deliverance. Whether asleep or awake, may thine everlasting arms be underneath us, and may our thoughts dwell on thyself, and upon the wonders of redeeming grace. When time with us is no more, may we be admitted into the heavenly city, from which darkness is for ever excluded, and where the glory of God shines with unclouded splendour.

We pray for our relatives, our friends, and for those who worship with us publicly in the same sanctuary: may they be sanctified by God the Father, and preserved in Christ Jesus, and called.

We lay down our children at mercy's feet. Mercy unto them, and peace and love, be multiplied. O that they may join the ranks of Jesus' army, and contend earnestly for the faith which was once delivered to the saints!

We adore thee in thy great sovereignty manifested in passing over fallen angels, in providing no Saviour for them, while thou didst provide a Redeemer for fallen men. As fallen angels are reserved in everlasting chains unto the judgment of the great day, convince Gospel-despisers and Christ-despisers that, if they die in their sins, they must endure the vengeance of eternal fire.

We humbly seek an answer to our prayers, and the forgiveness of our sins, for the sake of Jesus, our advocate and Saviour. Amen.

FORMS VAIN WITHOUT SINCERITY.
Bethel. Walsall New. Burton. Price's. S. M.

1 ALMIGHTY Maker, God!
How wondrous is thy name!
Thy glories how diffused abroad
Through the creation's frame!

2 Nature in every dress
Her humble homage pays,
And finds a thousand ways to express
Thine undissembled praise.

3 My soul would rise and sing
To her Creator too;
Fain would my tongue adore my King,
And pay the worship due.

4 Create my soul anew,
Else all my worship's vain;
This wretched heart will ne'er be true
Until 'tis formed again. WATTS.

ISAIAH LXVI.

The Sincere comforted.

THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

REFLECTIONS UPON ISAIAH LXVI.—The inconceivable majesty, and the incalculable immensity of God, should fill us with astonishment and delight, when we think of his mercy, condescension, and grace. Though the Creator, proprietor, and sovereign ruler of the vast universe, he has greater delight in the soul of the humble and contrite, than in the most gorgeous and magnificent temple ever reared by the hands of men. While the costliest sacrifices presented to God without solemnity and sincerity must be rejected, may it be our blessedness to offer spiritual sacrifices acceptable to God, through Jesus Christ our Lord. Exalted is the spiritual rank of the saints of God: they are a holy nation, a peculiar people, a royal priesthood; and form a part of that kingdom which shall endure for ever, and enjoy the countless blessings of Immanuel's reign.

PRAYER.

O LORD our God, the only object of religious worship, we lift up the eyes of our soul to the Divine Spirit, that we may be enabled to adore and praise thee. How inconceivable is thy majesty! The heaven is thy throne, and the earth is thy footstool. No earthly temple of the greatest magnificence can ever contain thee, or be worthy thy residence, for the heaven of heavens cannot contain thee. Thine uncreated and infinite essence pervades the universe, and fills unbounded space. We praise thy gracious condescension, that, notwithstanding thy glorious dignity, thou dost honour with thy presence the sanctuaries where congregations assemble, and the abodes where pious families reside.

Comfort thy poor and afflicted people with the delightful truth, that, though they are overlooked and despised of men, they enjoy the peculiar care and protection of the Creator of the universe, and of the King and Saviour of Zion. We bless thee for that gracious promise, which has never failed in its accomplishment, and which will continue to be the heritage of thy people till the close of ages: To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

We supplicate from our God sincerity in our religious profession. O give us sincere repentance, sincere contrition, sincere love, and sincere zeal for thy glory. May we not only have zeal about religious things, but may our zeal be religious—of that character which is inspired by the Holy Ghost—divine in its origin and permanent in its duration. Let it not be said of us as a family, They draw near unto me with their lips, while their hearts are far from me.

Bless all the genuine members of thy Church with increase of grace, and bless thy Church with a great and rapid increase of unfeigned members. Hasten the glory of the kingdom of Jesus. May he soon see in the conversion of kingdoms the travail of his soul, and be satisfied. Give us great reason to rejoice with our New Testament Jerusalem, that we may be delighted with the abundance of her glory.

Make our children members of thy Church, and may they drink of the milk of her consolations. Convince them of the infinite superiority of the joys of religion above all carnal and corrupt delights.

Say to all our aged friends, and to all who are tried by affliction, As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.

We bless our heavenly Father for the mercies of the night. Thou hast sustained us, and made us to dwell in safety. Dispose of us, and all that concerns us, this day, for thy glory. At all times, in all circumstances, and in all companies, may we be preserved from the greatest of all evils—the evil of sin. Sanctify to us the sacred ordinance which we have now been permitted to observe; hear our prayers, and forgive our sins, for the Mediator's sake, thy Son and our Saviour. Amen.

CHRIST PRAISED.

Warwick. Ozenden Scotch Church. Hammond. C. M.

1 TO him that loved the souls of men,
And washed us in his blood,
To royal honours raised our head,
And made us priests to God,—

2 To him let every tongue be praise,
And every heart be love!
All grateful honours paid on earth,
And nobler songs above!

3 Behold, on flying clouds he comes!
His saints shall bless the day;
While they that pierced him sadly mourn
In anguish and dismay.

SCOTCH PARAPHRASE, 64.

REVELATION 1.

Christ's Glory.

JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

REFLECTIONS UPON REV. I.—Boundless grace is laid up in Christ, the great mediatorial depository of all grace, for the supply of the Church militant on earth, and the Church triumphant in heaven. By daily prayer, may we draw living water from this overflowing fountain of grace. How glorious are the titles of Christ, and how numerous and endearing are the relations in which he stands to his people! May we see our interest in all his titles, in all his offices, and in all his relations. We are assuredly on the way which leads to the heavenly Canaan, if we can say with humility, Jesus is the object of our love; if we believe that we are the objects of his love, that the merit of his blood has washed away the red stains of our guilt, and that the influences of his spirit are washing away the pollution of our sins. Were the seven churches of Asia compared to golden candlesticks? This shows that the gold of grace is the rich inheritance of the saints, and that the light of salvation shines within them and around them. May it be our privilege to form a part of that Church, of which Jesus is the glory and defence.

PRAYER.

EXALTED Saviour, whom angels and the spirits of just men made perfect adore, we now prostrate ourselves as a family before thy throne, and acknowledge thee as a faithful witness, the first-begotten of the dead, and the prince of the kings of the earth. O give us faith in thee as our Saviour, that we may now join in that anthem of praise which is sung by the ransomed millions before thy throne above: Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, to him be glory and dominion, for ever and ever. Amen.

Affect our minds solemnly and suitably, O Jesus, with the prospect of thy future and glorious appearance in the clouds of heaven, to judge the world. Daily may we meditate on the judgment-day, and examine ourselves, whether we are interested in thy righteousness, without which none can be acquitted before thy great tribunal. O strike terror into the minds of hardened and unconverted sinners, by bringing their sins to their remembrance, in connection with the awful solemnities of a final judgment. Impress these Divine words on their hearts: Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

Lead the thoughts of our dear children to the solemnities of the last day. O bring forth the best robe, and put it on them, and grant that we and they may appear on the right hand of the Judge; then we shall be ever with the Lord.

Blessed Jesus, thou art Alpha and Omega, the beginning and the ending, who art, who wast, and art to come, the Almighty. May it be our happiness to join the Church triumphant above, where we shall for ever behold the unveiled glories of thy Divine nature and of thy mediatorial majesty.

We thank thee for enabling thy faithful servants, in various periods of the history of thy Church, to endure tribulation with patience, as a testimony of their belief in the truth of the blessed Gospel, and as an evidence of their warm and superlative love to thyself, the object of their most exalted regard.

We thank thee for the Lord's day, and for all the good that has been accomplished on that holy day, and for all the benefit and comfort we have enjoyed in the observance of the various ordinances more particularly belonging to that blessed day. Ever may we be in the Spirit on thy day. As St. John obtained a glorious sight of Jesus on that day, when he appeared before him more glorious than the starry sky, O may we obtain on that day those views of Christ which will fill our hearts with wonder, love, and praise.

Accept our thanks for all the mercies of the day. Graciously be our comforter and defender this night; forgive our sins, and hear our prayers, for Jesus' sake, who is worthy, with the Father and Holy Spirit, to receive endless praises. Amen.

HUMILIATION.

Orange. St. Bride's. Cricklewood. Whitefield. 8. 8.

1 THY judgments cry aloud,
O ever righteous God,
And in the sight of all our land,
Thou liftest up thy rod.

2 Aloud thy servants cry,
Commissioned from thy throne,
And like a trumpet raise their voice
To make thy judgments known.

3 But who that cry attends,
And makes his safety sure,
Rocked by the tempest they should flee,
They sleep the more secure. DODDRIDGE.

JEREMIAH I.

Calling of Jeremiah.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? and I said, I see a seething pot; and the face thereof *is* toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

REFLECTIONS UPON JER. I.—*Jeremiah* signifies "One raised up by God." The young and holy prophet in bearing this name was an eminent type of Jesus, the great Prophet of the Church, who was raised up by his Father to vindicate the glory of the Divine perfections, to magnify the law, to repair the ruins of the fall, and to obtain a great and glorious salvation for our ruined race. The word of the Lord came to Jeremiah; and the word of the Lord has come to us. In the reading of the Scriptures it has come to our eye; in the hearing of the Gospel it has come to our ear. Let us ask, with seriousness and concern, Has it come to our hearts by the quickening, saving power of the Holy Ghost? Has it come with demonstration and with power? How encouraging it was to Jeremiah to know that he was included from all eternity in God's purpose of unchanging love! May God enable us, by his Spirit, to say in the language of the Apostle with joy and thankfulness, "God hath chosen us in Christ from the foundation of the world that we should be holy." Amen.

PRAYER.

O LORD our God, in Zion thy Church, thou art praised by thy redeemed people, the objects of thy regard, whom thou hast delivered from the lowest hell, and whom thou wilt admit into the highest heaven. In the glorious realms of celestial blessedness, angels and archangels, and the spirits of just men made perfect, worship thee with feelings of the most refined and exalted delight, as the fountain of all blessedness, and as the possessor of all uncreated and boundless excellences. O how highly favoured are we, who are permitted, on the morning of this day, to engage in exercises similar to the employment of the blessed above! Enable us to present spiritual and acceptable services, through the prevailing merit of a Saviour's righteousness. We thank our God for the mercies of the night. We desire to trust that we have enjoyed thy special care. We praise thee that no evil has been permitted to come near our dwelling. May we enjoy the great blessing of the guidance of thy wisdom this day in all our engagements, whether of a secular or a spiritual nature.

Enable our dear children and household ever to wield the armour of salvation, and make them victorious over every enemy, and triumphant over every temptation.

We thank thee, O Lord, that thou hast revealed thy will to the children of men, and that the Divine and inspired Word was miraculously communicated to the minds of ancient prophets, who have handed down to us, even in these last days of the world, the Divine revelations with which they were entrusted. We adore thee in thy sovereign choice of those men whom thou didst raise up and qualify for being thine ambassadors to kings and nations. Glory to the Most High, that, as thou didst decree Jeremiah before he was formed, and ordain him to be a prophet to the nations, so thou didst fix from all eternity on Jesus, the Son of thy love, to be the prophet, the priest, and the king of thy Church. We rejoice, O Jesus, that thou hast come, and completed the unparalleled work of the redemption of men.

May what we have now read of the wickedness of ancient Israel remind us of our own sins, and of the sins of our native land. Lord, give our land the prosperity of increasing piety. May a double portion of thy spirit rest on all thy ministers. O touch their hearts with thy gracious influence, put thine own words into their mouths, and let them not be afraid of men, who shall die. Let them not be afraid of their faces, seeing thou hast promised to be with them, and deliver them.

Bless to us this sacred ordinance of domestic worship, hear the breathings of our soul, forgive our sins; and all we ask is for the sake of our exalted Saviour. Amen.

ENCOURAGEMENT TO FIGHT OUR SPIRITUAL ENEMIES.

Cranbrook. Stepney. Essex. Falcon Street. 7.

1 HARK! how the watchmen cry!
Attend the trumpet's sound;
Stand to your arms! the foe is nigh!
The powers of hell surround!

2 Who bow to Christ's command,
Your arms and hearts prepare;
The day of battle is at hand!
Go forth to glorious war!

3 Go up with Christ your head,
Your Captain's footsteps see;
Follow your Captain, and be led
To certain victory.

C. WESLEY.

REVELATION II.

Letters to the Churches of Ephesus and Pergamos.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

REFLECTIONS UPON REV. II.—Ministers are angels or messengers to whom the great King and Head of the Church has committed the great message of salvation, and of terms of peace and reconciliation to our fallen, rebellious, ruined race. A more sacred and important message never could be committed to the care of holy and faithful angels, worshipping before the heavenly throne, and waiting the command of their Divine Lord. O with what fidelity, earnestness, and affection ministers should deliver this message of matchless love and boundless grace! Has the Gospel-message come home to our hearts with saving power? If this is the case, our lives will exemplify the fruits of righteousness. The society of the holy will be to us a source of the sweetest enjoyment; and the fellowship and practice of the unrighteous the object of our deepest aversion. Have we love to Jesus? Let us be careful that the Divine plant do not wither or decay; let us be careful that the Divine fire burn with increasing ardour and shine with increasing brightness.

PRAYER.

O LORD our God, before whose omniscient eyes all hearts are naked and open, from whom no secret can be concealed, mercifully cleanse our hearts at this time, that we may be enabled in the name of Jesus to approach thy presence, and present our prayers under the influence of holy affections and holy fear.

We desire to feel gratefully sensible of thy kindness during the past day, and we supplicate the forgiveness of the offences with which we are chargeable. May we, notwithstanding all our unworthiness, experience this night a continuance of thy gracious kindness and protection. Bless us and keep us, that no evil may befall us, nor any plague come near our dwelling.

Bless, Holy Spirit, the searching and trying truths we have now read. May they teach us to look within, and see whether we possess genuine piety; and, if we possess it, to inquire whether it is flourishing and prosperous. Holy Saviour, we adore thee as the King of Zion, who holdest the stars in thy right hand, and who walkest in thy grace and power, in the midst of the golden candlesticks, even the churches of thy people. Walk, we beseech thee, in the midst of us as a family, and in the midst of us as a congregation, and in the midst of us as a nation; and may all our hearts be captivated with thy loveliness and thy love. As an evidence that we are thy regenerated children, may our hearts be filled with an hatred of sin, and a deep-rooted aversion to the manners and society of them that are evil. Lord, preserve us from spiritual declension. If we have ever known the saving power of religion, may it never be said of us, what was said of the church of Ephesus, Ye have left your first love. Grant, O Lord, that our love to Jesus may increase and not diminish. We supplicate grace to encounter and conquer all our spiritual enemies. O make us conquerors over the devil, the world, and the flesh.

Make our beloved children good soldiers of Jesus Christ. Enable them to obtain victories over their corruptions, before their lusts acquire the vigour of deep-rooted and long confirmed habits.

We thank thee, O Lord, for the blessed promise thou hast given to the overcomer. May we be admitted at death to the heavenly paradise, to partake of the fruits of the tree of life, even the blessings of a Saviour's purchase. Teach us to hold fast thy name; and, amid those who deny the faith, may we contend for the faith once delivered unto the saints. In the heavenly world may we partake of the hidden manna with all the saints, and unite with them in songs of joyful praise.

Lord, hear the prayers and forgive the sins of thine unworthy petitioners, for Jesus' sake, our most blessed Saviour. Amen.

DAILY DEVOTIONS.

Hobbs. Claremont. Tooting. Aynhoe. S. M.

1 LET sinners take their course,
And choose the road to death:
But in the worship of my God
I'll spend my daily breath.

2 My thoughts address his throne
When morning brings the light;
I seek his blessing every noon,
And pay my vows at night.

3 Thou wilt regard my cries,
O my eternal God!
While sinners perish in surprise
Beneath thine angry rod. WATTS, *Ps.* 55.

JEREMIAH II.

Israel's Backsliding.

MOREOVER the word of the LORD came to me, saying,
2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 *Is* Israel a servant? *is* he a home-born *slave?* why is he spoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

REFLECTIONS UPON JER. II.—There is something peculiarly lovely and captivating in youthful piety. It resembles the copious and fragrant blossoms of spring, which are the harbingers of a fruitful harvest. It resembles the glowing colours of a morning sky, the harbinger of the splendour of noonday. How affecting the comparison of the ardent love of Israel to God in the early period of their history, with their apostasy, idolatry, and rebellion in future days! May the following words of Jesus, our Divine teacher and Saviour, sink deep into all our hearts: "He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven." We cannot conceive the infatuating and deluding power of sin. It alienates man from God, his Creator, benefactor, and Saviour. Even though the soul is parched with thirst, and panting for the waters of happiness, under sin's power it forsakes Jesus, the only fountain from which the refreshing streams of happiness flow. "Lord, deliver us from sin's deluding reign!"

PRAYER.

O THOU Lord of hosts, we rejoice that thou art the Father of mercies and the Lord our God. We bless thee that thou hast watched over thine unworthy servants and suppliants during the past night, and that we are permitted to enjoy the blessing of fellowship with thee our God in the exercises of domestic worship. As our bodies have been awakened, and we are raised from our beds in safety and in peace, O may our souls be in reality awakened from the slumbers of sin, and be the subjects of a spiritual resurrection, and made partakers of a life spiritual, gracious, and eternal. Bless to us the reading of the Scriptures. May we read the Bible with increasing light, increasing love, and increasing benefit. May we enjoy the heavenly food thy Word presents, and may it be more delightful to our souls than honey to our lips. Through thy Word may we ever hold fast the blessed hope of everlasting life, which thou hast given us in Jesus Christ our Lord.

We lift up our eyes for that supply of grace which is necessary to enable us to glorify thee our God and Saviour in all the engagements of the day. Daily may we receive out of Christ's fulness, and grace for grace.

We adore and praise thee, O Jesus, that thou takest thy people into a saving and intimate union with thyself, which will never be dissolved. May we be united to thee by that marriage covenant which cannot be dissolved by death. Have mercy on young converts, and maintain within them the kindness of their youth; and cherish in lively activity the love of their espousals. Let not the ardour of their piety diminish, and let not their zeal in thy cause become cold. As individuals, and as a family, may we be holiness unto the Lord. O enable us now to consecrate ourselves to thee the Lord. Divine Spirit, give us thy gracious aid. O Lord, we surrender to thee our souls and bodies, that they may be made thy holy temples. Never allow us to be subdued by fleshly lusts, or to become the prey of sinful passions. As thou didst give thyself for us, O Jesus, what obligations are we under to surrender ourselves to thee!

We pray not that our children may be raised to the enjoyment of worldly honours and earthly wealth, but we pray that they may be holiness to the Lord. O sanctify them for thyself!

We seek grace to mourn over our depravity and sin. We have committed two great evils; we have forsaken thee the fountain of living waters, and we have hewn out to ourselves cisterns, broken cisterns, that can hold no water. Lord, forgive us this our sin, and enable us now to return unto thee, the fountain of salvation and love. Lord, we are black, and would fly to thee, the Divine fountain. Blessed Saviour, help us, or we die.

We present our prayers, and supplicate the pardon of all our sins, for Jesus' sake, to whom, with the Father and Holy Ghost, we ascribe dominion and power, for ever and ever. Amen.

TRAVELLING TO HEAVEN WITH SONGS.

Cranbrook. Collier Row. Ryland. Shirland. S. M.

1 AWAKE and sing the song
Of Moses and the Lamb;
Wake every heart, and every tongue,
To praise the Saviour's name.

2 Sing of his dying love;
Sing of his rising power;
Sing how he intercedes above,
For those whose sins he bore.

3 Soon shall ye hear him say,
Ye blessed children, come;
Soon will he call you hence away,
And take his wanderers home.

HAMMOND.

REVELATION II.

Letter to the Church of Thyatira.

AND unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou suffercst that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

REVELATION III.

Letter to the Church of Sardis.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

REFLECTIONS UPON REV. II., III.—When we think of Christ's majesty, omniscience, and mercy, we see how infinitely entitled his words of truth, love, and mediatorial authority, are to our attention, admiration, and believing acceptance. How astonishing the tenderness and condescension of Christ—he gives his people grace, admires them as arrayed in his graces, and most generously commends and rewards them for their exercise!—It is humiliating to think how prone men are to wander in the byways of erroneous opinions and hateful passions. Though God graciously bears long with such provocations, yet if the day of repentance is despised, an awful day of retribution must inevitably follow. From such sins, and from such consequences, may we be mercifully preserved. Blessed are Christ's faithful soldiers: here they are clothed with his righteousness, and crowns of glory await them in heaven.

PRAYER.

BLESSED Saviour, the only wise God, while thou dost appear gracious to thy people in smiles of love, thou dost appear terrible to thine enemies in frowns of wrath. Thine eyes are like unto a flame of fire, and thy feet like unto fine brass, as when it burneth in a furnace. Suffer us not, O Jesus, to despise thy salvation, or to reject the invitations of thy mercy. Convince all of us that, if we will not submit unto thee as the Lamb of God, who taketh away the sins of the world, we must submit to thee as the Lion of the tribe of Judah, who will tear thine enemies in pieces, when there will be none to deliver.

Thou, O Immanuel, art the omniscient God. Thou art not indifferent about the thoughts which are passing through the minds of men, for thou triest the reins and searchest the hearts of the children of men. O deeply impress on our minds that truth, that thou not only seest the heart, but searchest our hearts. O how black and vile must our hearts appear, omniscient Saviour, before the eyes of thy spotless purity! We rejoice that while thou seest the heart in all its vileness, thou art not only able but willing to wash away its stains, and to bestow the ornaments of grace. Thou art willing to take away all its diseases, and bless it with the vigour and liveliness of spiritual health. Come, blessed Saviour, and deliver us from the dominion of all our hateful passions, and enrich our minds with heavenly principles, spiritual views, and holy affections. May we be rich in grace, and rich in good works. Enable us to show that charity, service, faith, and patience, which will testify we are living branches in Christ, the true vine. May we not only show the leaves and blossoms of a profession, but may we bring forth the fruits of grace.

Take our children, who, in consequence of their relation to us their parents, are by nature wild olives, and by grace may they become green olives in thy house.

Preserve thy Church from seducers. We have now read of an early seducer, who was polluted and profane, and who allured professors into the mire of gross immorality: Lord, preserve thy Church from all similar seducers. We pray for such of our relatives as may be living in the indulgence of sensual and unclean enjoyments. Lord, give them repentance; impress them with the conviction of the unavoidable misery which awaits the servants of sin in a future state. O prevent that they should purchase momentary and polluted pleasure at the price of eternal woe, and the loss of eternal bliss.

Accept our thanks for the mercies of the day and of the week. O that our gratitude were bearing some proportion to thy mercies! Watch over us this night. Prepare us for the blessed engagements of an approaching Sabbath. All we ask is for Jesus' sake, our only Saviour. The grace of the Lord Jesus Christ be with us all. Amen.

BREATHING AFTER HOLINESS.

Mount Calvary. Melody. Proems. C. M.

1 O THAT the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!

2 O send thy Spirit down to write
Thy law upon my heart!
Nor let my tongue indulge deceit,
Nor act the liar's part:

3 From vanity turn off my eyes!
Let no corrupt design,
Nor covetous desires, arise
Within this soul of mine.

4 Order my footsteps by thy word,
And make my heart sincere,
Let sin have no dominion, Lord,
But keep my conscience clear.

WATTS, *Ps.* 119, *p. XI.*

PSALM CXIX.

KOPH, PART XIX.

Early and Earnest Prayer.

I CRIED with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH, PART XX.

Trust in God.

CONSIDER mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving-kindness.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

REFLECTIONS UPON PSALM CXIX., PARTS XIX. AND XX.—Believing and earnest prayer is one of the blessed lessons in which the disciples of Christ are educated by the Holy Spirit. May all of us feel the infinite importance of being instructed in this lesson, and thus invoke the Saviour: "Lord, teach us to pray!" God has inseparably connected salvation with believing, humble prayer. It is an evidence that the mind is spiritual and heavenly, when the waking hours of midnight are occupied with Divine meditations and earnest prayers. When the day is begun and ended with prayer to God, it is a pleasing evidence of love to God, of confidence in his truth, and of a saving interest in his mercy. O what encouragement has the child of God to present before his throne the desires of the soul, when he thinks of the loving-kindness of God, which is better than life, and which constitutes the blessedness of the heavenly state! The saints have no reason to be afraid when their enemies draw nigh, for their almighty Saviour is ever near, who can instantly consume their foes, as the chaff is consumed by the devouring flame. This promise is to heaven-bound travellers a cordial of joy, which never fails to afford the sweetest comfort: "I will never leave thee; I will never forsake thee."

PRAYER

ADORED and praised be thy name, O God of salvation, that we are spared to see the light of another day, and that our eyes are not shut in the darkness of death. We thank thee for causing the day-spring to know its place. May the day-star of salvation rise on our benighted souls, and on the souls of multitudes, this day. May Jesus, who is the bright and morning star, shine within us; and may we, and all our fellow-worshippers, enjoy in thy courts those beginnings of heavenly light which will be the presage of that day when our sun shall no more go down, and when we shall be engaged in serving and glorifying the Father, Son, and Spirit, amid the unclouded splendour of the New Jerusalem.

We pray that the influences of the Holy Ghost may so descend upon the ministers of the Gospel, on worshipping assemblies, on families, and on the instructors of the rising race, and in such measure, that this Sabbath shall prove an high day, a day of spiritual feasting and holy joy; yea, the type of that glorious rest which remaineth for the people of God. May we, and the people with whom we are connected by the ties of Christian communion, be in the spirit on the Lord's day; and from the secret and inward enjoyment of our souls may we call it a delight, the holy of the Lord, and honourable.

Give us thy Spirit, that we may breathe the feelings which the Psalmist expressed, and of which we have now read in thy holy Word. When we pray, may we present our supplications with our whole heart, and ever resolve that we will keep the word and statutes of our God as an invaluable inheritance.

Lord, sanctify our children's memory, and make it a store-house enriched with the treasures of Divine knowledge. May this treasure increase every day, till they reach the maturity of perfect men in Christ Jesus, in heaven.

Give all of us such a knowledge of the ordinance of prayer, and such a delight in the exercise, that we shall actually prevent, with our supplications, the dawning of the day. May our days ever begin with prayer and end with prayer. In our remembrance and meditation, may we travel every day to Gethsemane's garden and Mount Calvary, there to see the sufferings and witness the death of our exalted Lord, who died for our offences, and who rose again for our justification.

We praise thee, O Lord, for the manifestation of thy loving-kindness in Christ, and for all the streams of thy loving-kindness which have followed us from our birth to the present moment. In life may we sing of thy saving loving-kindness; and when we pass the Jordan of death, may we sing of thy loving-kindness in the heaven of heavens.

Then let us mount in lively hope, and may our thoughts ascend to the bright realms of endless day; and sing, with rapture, thy loving-kindness in the heaven of glory and of bliss.

We pray for all thine aged people, and for all thine afflicted saints. O Lord, consider their affliction, and deliver them. May they long joyfully for the arrival of that day when they shall enter their Father's house, where infirmity and pain shall exist no more for ever.

Lord, hear our prayer, for our Saviour's sake. Amen.

Our Father which art in heaven, &c.

SANCTIFIED AFFLICTION.

Kemsey. Penitent. Kirby. Ulverston. L. M.

1 FATHER, I bless thy gentle hand;
How kind was thy chastising rod,
That forced my conscience to a stand,
And brought my wandering soul to God!

2 Foolish and vain, I went astray,
Ere I had felt thy scourges, Lord;
I left my guide, and lost my way,
But now I love and keep thy word.

3 'Tis good for me to wear the yoke,
For pride is apt to rise and swell;
'Tis good to bear my Father's stroke,
That I might learn his statutes well.

4 The law that issues from thy mouth
Shall raise my cheerful passions more
Than all the treasures of the south,
Or western hills of golden ore.

WATTS, *Ps.* 119, *p. XVIII.*

PSALM CXIX.

SCHIN, PART XXI.

Fervent Prayer and holy Resolutions.

PRINCES have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

TAU, PART XXII.

Longing for the Answer of Prayer.

LET my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

REFLECTIONS UPON PSALM CXIX., PARTS XXI. AND XXII.—The enemies of the saints may rage furiously against them, but they will never succeed in depriving them of their believing reliance on God, and of their firm confidence in his Word. The world presents sources of joy which are soon dried up; the Word of God opens up fountains of blessedness, whence flow streams of pleasure for evermore. The peace which the world gives is like a fading flower; the peace which Christ bestows is like a tree of life, which flourishes in immortal bloom. Wherever there is the spirit of prayer there is the earnest desire for the answer of prayer. God gives the praying heart, and then honours what he gives by his gracious answers to those prayers which he himself inspires. Above all things, may we seek after the grace and the spirit of prayer! We have the greatest encouragement to present our supplications before the mercy-seat, for God is the Father of mercies, and his ear is ever open to hear his children's cry, and his hand is ever stretched out for their help.

PRAYER.

O THOU that hearest prayer, and unto whom all flesh shall come, behold, we come unto thee, for thou art the Lord our God. We approach thee in the name of Jesus. Glory to the name of the Most High, that it is not an act of presumption, even for fallen, sinful creatures, to fall down before the mercy-seat of the uncreated Jehovah, and supplicate the choicest blessings of the covenant of grace. Guilty, weak, and helpless worms, we come unto thee to seek thy mercy, and grace to help in every time of need.

We thank thee for thy care over us this day, not only in a way of providence, but in a way of grace. Glory to thy name, that we have heard thy gracious voice in thy sanctuary below: O may we meet in heaven with those whose fellowship we have enjoyed in thine earthly courts, to hear the voice of Jesus, seated upon his throne of glory, and to behold him face to face!

We pray for those who love thine ordinances, but yet have been prevented by bodily affliction from being present in thy sanctuary. As they have been excluded from the stream of public ordinances, may they drink the deeper at the fountain-head of Divine mercy and love. Grant, O Lord, that we, who have been drinking of the stream of public ordinances, may revive as the corn and grow as the vine. To all around may we testify that we have not received the Gospel of thy grace in vain; and that it is to us, what it is to all them who believe, the power of God unto salvation.

We supplicate the gracious care of our heavenly Father this night; and pray that we may be spared to another day, that we may be the better prepared for our last day, and for an abundant entrance into the heavenly world, where an eternal day awaits thy people.

We acknowledge thee, O Jesus, as a great and mighty prince, reigning over thy Zion, and preserving thy Church from the machinations and efforts of all her enemies. Princes have persecuted thee and thy cause, but thou didst laugh at them, and have them in derision.

Never allow our beloved children to join the ranks of the enemies of Christ; but may their hearts ever stand in awe of thy Word. Give our servants greater joy in thy Word than the joy of those who find great spoil.

May we as a family rejoice at thy Word. May we rejoice at its blessed discoveries, may we rejoice at its sublime doctrines, may we rejoice at its great and precious promises, may we rejoice at the blessed Saviour it makes known, and may we rejoice at its blessed and wonderful effects. May we rejoice at thy Word more than they rejoice who divide the spoil.

Teach us to pray with fervency and frequency. Since the royal Psalmist, amid the pressure of the cares of government, found time to praise thee seven times a day, may we often retire, though for a few moments, from the business of life, and send our ejaculatory prayers to heaven's throne. Suffer us not to go astray. We have wandered often and much, like lost sheep. Lord, seek and preserve thy servants.

Graciously hear our prayers, and forgive our sins, for Jesus' sake, our only Surety and Intercessor.

Our Father which art in heaven, &c. Amen.

JESUS OUR WISDOM AND RIGHTEOUSNESS.
Bradley Church. Froome Woodlands. Mansfield. S. M.

1 NOT with our mortal eyes
Have we beheld the Lord;
Yet we rejoice to hear his name,
And love him in his word.

2 On earth we want the sight
Of our Redeemer's face;
Yet, Lord, our inmost thoughts delight
To dwell upon thy grace. WATTS, 108, *B. I.*

JEREMIAH XXIII.

Jesus our Righteousness.

WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

REFLECTIONS UPON JER. XXIII.—What a calamity to families are graceless, unfaithful parents! and what a calamity to churches are graceless, worldly, indolent, unfaithful ministers! Of such unfaithfulness God takes impartial cognisance; and, if continued, must follow it by judicial manifestations of his righteous displeasure. Jesus, the great Shepherd, watches over his Church with the most tender care: though it is now a little flock, in millennial days it shall be numerous like the stars of heaven; though it is now a scattered flock, the joyful period shall arrive when it shall be collected from all nations, and introduced into the fold of heaven infinitely glorious and secure. Earthly dynasties must become extinct, and earthly thrones be overturned; but Jesus, THE LORD OUR RIGHTEOUSNESS, sits upon an eternal throne, and reigns over a kingdom—even his ransomed Church—which shall endure for ever!

PRAYER.

AS faithful children draw near their earthly parents with confidence and love, may we be enabled, O Lord, by thy Holy Spirit, to draw near the throne of our Father in heaven with holy faith, that through Jesus our prayers may be accepted and answered.

God of grace we adore thee as the God and deliverer of Zion. Thou art the living God, who brought up the children of Israel from the land of Egypt, and rescued them out of the hands of powerful and bloodthirsty foes. May each of us, almighty Saviour, be delivered from the bondage of a natural state, and be rescued out of the hands of the law as a covenant, and out of the hands of Satan and our own corruptions. O thou who art the living and the life-giving God, communicate to our souls that spiritual life of grace which is the blessed commencement of that life of glory which will endure through the endless ages of eternity.

We pray, O Lord, that thou wouldst have mercy on the descendants of Jacob, who are scattered among all nations, and are experiencing the weight of thy displeasure. O bring them out from all countries to which thou hast driven them, and bring them within the fold of the New Testament Church.

Blessed Jesus, we would now, with thankfulness and joy, acknowledge thee as the righteous branch of the house of David—as the root and offspring of David, raised up in thy humanity to be the tree of life, to give life, salvation, and joy to myriads of the children of men. Thou art, in thy humanity, the lineal descendant of a royal and illustrious house. In thy Divinity thou art the ruler of the vast universe; and in thy mediatorial capacity thou art the King of Zion. Thou shalt reign, and the powers of earth and hell shall not be able to prevent the exercise of thy government. Thou shalt reign and prosper, and shalt execute judgment and justice in the earth. Thy government shall exceed every other in its vast extent, and surpass all others in its endless duration. We rejoice that, under thy wise and just and powerful and merciful government, Judah shall be saved, and Israel shall dwell safely. May we as a family live in the enjoyment of thy gracious and mediatorial government.

We desire to rejoice in thy name, as THE LORD OUR RIGHTEOUSNESS. We praise thee that thou didst become the surety of thy Church, and that for them thou didst work out a righteousness which has satisfied offended justice, and procured a title to all the blessedness of the celestial world.

May our beloved children be taught by thy Spirit to say in faith, Jesus is the Lord our Righteousness.

Deliver thy Church from corrupt pastors; and, O let thy spirit descend on all thy ministers. We thank our God for the mercies of the night, and we seek daily grace and daily bread. Forgive our sins and hear our prayers, for Jesus' sake, our glorious High-priest and Saviour. Amen.

INVITATION OF MERCY.
Sherbourn. Alpha, Portugal. L. M.

1 I HEAR the counsel of a friend,
And to his soothing voice attend;
Come, sinners, wretched, blind, and poor,
Come, buy from my unbounded store.

2 I only ask you to receive,
For freely I my blessings give:
Jesus, and are thy blessings free?
Then I may dare to come to thee.

3 I come for grace, like gold refined,
To enrich and beautify my mind:
Grace that will trials well endure,
And in the furnace grow more pure. ANON.

REVELATION III.

Counsels and Invitations.

AND to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will cast thee out of my mouth.

17 Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

REFLECTIONS UPON REV. III.—Infinitely great is the power of Christ: he has the key suspended to his girdle by which he can open the door of the human heart, however barred and bolted against the entrance of truth and grace; he has the key by which he can open and shut the grave, the gloomy residence of the dead; he has that key by which he opens the pearly gate of heaven, through which his people pass to enter on the possession of immortal joys. What a precious treasure is the Word of God! Do we view it as an inheritance more valuable than gold? do we hold fast its promises, and precepts, and doctrines? then we shall be strengthened with patience in the hour of suffering, be invigorated with faith in the hour of temptation, and shall become more than conquerors in the hour of dissolution. The honour of earthly kings is insignificant when compared with the spiritual privileges and exalted honours of the meanest and the weakest of the saints of God; they are pillars in the Church militant below, and shall be pillars in the temple above for ever and ever.

PRAYER.

O LORD our God, whom we desire for ever to adore and praise, may our family be a spiritual garden. May all its members be trees of righteousness; and may each tree bring forth abundant fruit, to the honour of God, and the welfare and prosperity of thy Church. As a spiritual garden, do thou breathe upon us the influences of the Holy Spirit, without which we cannot grow in grace, without which we must become withered and desolate, like the barren desert. Merciful God, give all the members of our family reason to exclaim, We stand like trees of myrrh and spice planted by God our Father's hand; and all our springs in Sion flow to make the young plantation grow in verdure and in fruitfulness.

We present our united acknowledgments for the mercies of the past day. May the sins committed be washed away in the blood of thy dear Son—that blood which speaketh better things than the blood of Abel. Glory to thy name, O Jesus, that, while the blood of Abel called down the vengeance of heaven on guilty Cain, thy blood calls down from heaven the richest blessings of eternal life. Protect us by thy gracious providence this night; suffer no evil to befall our body, and suffer no sinful thought or corrupted imagination to pollute our mind. Whether we sleep or wake, whether we live or die, may we be thine. With the noble-minded Apostle may we be able to say, each one before thee, For me to live is Christ, and to die is gain.

We seek the effectual blessing of thy Holy Spirit on the blessed counsels, invitations, and promises we have now read. May they be laid up in our hearts, and may we exemplify their blessed influence in our lives.

O Jesus, we acknowledge thee in thy great authority and power. Thou alone art he who is true, and he who is holy; thou alone dost possess the key of David.

Such is thy power, that when thou shuttest none can open, and when thou openest none can shut. Mercifully open the door of all our hearts, that thy grace may enter. By thy grace may we find the gates of hell shut, that we may never enter those dreary regions. By thy grace may we find the gates of heaven open, that, when our bodies die, our souls may be admitted into the heaven of heavens, to be ever with the Lord.

Have mercy upon our children; keep them from the hour of temptation, make them faithful unto death; then thou wilt make them pillars in the temple of our God.

Lord, preserve us, and preserve the churches from Laodicean lukewarmness in religion. O give us a holy, lively zeal for the glory of God. Show pity to careless hearers of thy Word, who imagine that they stand in need of nothing, while they are poor and wretched, blind, and miserable, and naked. O persuade them to buy of thee gold tried in the fire, the blessings of a Saviour's purchase.

Lord, grant that all of us may be spiritual conquerors; then shall we sit for ever beside Jesus on his heavenly throne.

Pardon our sins, and hear our prayers, for Jesus' sake, our only Mediator. Amen.

RETURNING OF THE BACKSLIDER.

Mercy Seat. Penitents. Contrition. Gould's. L. M.

1 FATHER, for Jesus' sake alone,
Tell me that thou art reconciled,
And own a rebel for thy Son,
Thy son beloved, thy pleasant child.

2 Mercy I ask in Jesus' name,
(Who bought the grace for lost mankind;)
Forgiveness through his blood I claim,
Forgiveness through his blood I find:

3 For mercy and redeeming grace,
Still on my Saviour I depend,
Till in his strength I win the race,
And through his wounds to heaven ascend

C. WESLEY.

JEREMIAH XXXI.

Prosperity of the Church.

THE LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim *is* my firstborn.

10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

REFLECTIONS UPON JER. XXXI.—To be the objects of Jesus' love, and the subjects of his grace, are privileges and honours too great for the heart of man to conceive; and yet such honours and privileges have all the saints. When the Holy Ghost bears witness with their spirits that they are the redeemed objects of God's unchanging and eternal love, their joy is unspeakable. Externally considered, and by means of the ravages of persecution without, and the contentions of professors from within, the visible Church, as a building, may be partially dilapidated and in ruins; but when God comes in his special providence and repairs the breaches, her enemies are filled with confusion, and her saints pour from their lips the most lively expressions of thankfulness and praise. The tragical event of Rachel weeping for her murdered children reminds us that this world is a vale of tears. Let us rejoice that heaven is a world of unfading and eternal joys!

PRAYER.

O LORD our God, we earnestly pray that, in approaching thy blessed throne in the name of Christ, our understandings may be illuminated with thy light, our hearts may be warmed with thy love, our mouths may be filled with thy praise, and our lives and our all may be devoted to thy service. Thou hast in thine unmerited kindness watched over us during the past night, and thou hast prolonged our lives to another day; we pray for grace, that with cheerfulness and full purpose of heart we may *now* present our souls and bodies unto our God a living sacrifice, holy and acceptable, which is our reasonable service. Enable us, in all the engagements of the day, to manifest to those around us that our profession of the Gospel is not in word only, but in demonstration of the Holy Ghost, and with power. Give us thy spirit: then we shall testify by our holy conversation and lives that the religion of the Bible is a holy religion, and that they who believe it are happy and blessed.

We seek the blessing of the Holy Spirit on what we have now read. Give us an unction from the Holy One, and may we know all things.

Let the animating promises respecting the building up of Zion, respecting the spiritual ornaments of Divine grace which will be given to thy people, and the great joy with which they shall be comforted, be soon and extensively fulfilled. We would rejoice in that ancient, that everlasting love, thou dost cherish toward thy Church and people. Enable us to prefer thy love before the esteem of the best of human beings. We look upon thy favour as life, and on thy loving-kindness as better than life. O say to us as a family and as individuals, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

Teach our children to seek an interest in thy love. O give us the pleasing evidence that they are the objects of thy love, by filling their youthful bosoms with a superlative love to Jesus, thy well-beloved Son.

We pray for the watchmen, even the ministers of thy Zion. Give them increasing zeal, and may they show an example to thy people, and say, Arise ye, and let us go up to Zion unto the Lord our God. Make thy ministers successful in teaching their people lessons of holy penitence and of evangelical contrition. Let multitudes come to thee with weeping and with supplications, and cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble.

We offer up our supplications for such as have fallen into a state of backsliding. O restore to thyself thy backsliding children. May they say in the language of penitent Ephraim of old, Thou hast chastised me, and I was chastised; turn thou me, and I shall be turned; for thou art the Lord my God. O say to thy penitent and returning sons, My bowels are troubled for them, I will surely have mercy upon them, saith the Lord. Lord, have mercy on us, and suffer us not to dishonour Christ, or bring a reproach upon his Gospel, or injure our own souls, by wandering from thy ways.

Graciously forgive our sins and bless our services, for our dear Redeemer's sake. Amen.

THE EVERLASTING SONG.

Cyprus. Lydia. Elim. C. M.

1 EARTH has engrossed my love too long!
'Tis time I lift mine eyes
Upward, dear Father, to thy throne,
And to my native skies.

2 There the blest man, my Saviour, sits:
The God! how bright he shines!
And scatters infinite delights
On all the happy minds.

3 Seraphs, with elevated strains,
Circle the throne around,
And move and charm the starry plains
With an immortal sound.

4 Jesus, the Lord, their harps employs:
Jesus, my love, they sing:
Jesus, the life of both our joys,
Sounds sweet from every string. WATTS.

REVELATION IV.

The Vision of the heavenly Throne.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four living creatures full of eyes before and behind.

7 And the first living creature *was* like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature *was* like a flying eagle.

8 And the four living creatures had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those living creatures give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

REFLECTIONS UPON REV. IV.—Believers on earth are in a vale of tears, far distant from their heavenly home; but their hearts are filled with joy when, by the inward witness of the Spirit, they hear Christ saying to them with his sweet, inviting voice, "Come up hither!" That will be a blessed day when, agreeably to their Saviour's gracious call, their disembodied spirits shall pass through the everlasting doors of the New Jerusalem, and behold the Saviour on his throne! The throne of Solomon—the most splendid of earthly thrones—is utterly insignificant when compared with that heavenly throne which is filled by Christ as the Lamb of God, as the incarnate Deity, as the glorified Mediator, as the King of kings, and Lord of lords. Is there a sea of glass before the throne? this intimates the undisturbed tranquillity and peace which reign in heaven; no stormy sea lifts up its raging waves in those peaceful regions; "No wave of trouble ever rolls across the peaceful breast!" May we at last unite with the heavenly choir in singing the Saviour's praise, and casting at his feet our golden crowns!

PRAYER.

WE prostrate ourselves, O Lord our God, before thy gracious throne; and to the Father, Son, and Holy Ghost we would ascribe glory, honour, and thanks. O Jehovah, thou art he who sitteth upon the throne of universal dominion and unlimited sovereignty; thou art he who liveth for ever and ever. O that we and our beloved relatives, when removed from the present world of ignorance, sinfulness, temptation, and weakness, may join the ransomed millions before the throne of God and the Lamb, in worshipping him that liveth for ever and ever, in casting our crowns before the throne, and in saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

We thank our God, and our father's God, for all the goodness thou hast made to pass before us this day. Give us the repentance of those things we have committed; and O let the guilt we have contracted be washed away by the blessed merit of our Saviour's righteousness. We seek the paternal protection of our heavenly Father this night: and do thou preserve us constantly in thy fear, till the arrival of that period when we trust, through the atoning sacrifice which Jesus made of himself, to exchange our days and nights below for a glorious, celestial day above, where there is no need of created suns to give light, but where the glory of God and of the Lamb is the light thereof.

When the day of our death arrives, may we hear the voice of our exalted Saviour addressing us in sweet accents, "Come up hither, and I will show thee things which shall be hereafter. Lord, give us a spiritual love to heaven. Teach us to love it because it is a holy place, and because it is filled with holy inhabitants. Teach us to love it because of the pure and exalted employments in which the blessed inhabitants are constantly engaged. O teach us to love heaven, because there the Lamb of God is seen in the midst of the throne, and because the Father, Son, and Spirit, one God, is seen face to face—is seen as he is.

O Jesus, we acknowledge and adore thee in all those mediatorial honours to which thou art exalted in heaven. We praise thee because of all our departed relatives who are worshipping before thy throne, and casting their crowns of glory at thy feet. We would join the redeemed above in those songs of praise they proclaim to thy glory; and in the language of seraphim we would give thee homage: Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

O Jesus, lead our children in that path where they shall assuredly be conducted to that glorious heaven where they shall be arrayed in robes of glory, and for ever partake of the joys of immortality.

Comfort aged pilgrims; and, when they compare their heavenly home with the present wilderness, may they long to depart and be with Christ, which is far better. O be the husband of the widow, the father of the fatherless, and the stay of orphans.

Lord, accept our persons, bless our services, and forgive our sins, for Jesus our Divine Redeemer's sake. Amen.

COMFORT TO THE DYING FATHER, AND WIDOW, AND FATHERLESS.

Surrey Chapel. St. Bartholomew's. Firth's. P. M.

1 O THOU faithful God of love,
Gladly I thy promise plead,
Waiting for my last remove,
Hastening to the happy dead:
Lo, I cast on thee my care,
Breathe my latest breath in prayer.

2 Trusting in thy word alone,
I to thee my children leave;
Call my little ones thine own,
Give them, all thy blessings give:
Keep them while on earth they breathe,
Save their souls from endless death. C. WESLEY.

JEREMIAH XLIX.

Mercy to the Fatherless, and Misery of the Wicked.

LEAVE thy fatherless children, I will preserve *them* alive: and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion, from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted; *there is* sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy.

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

REFLECTIONS UPON JER. XLIX.—God graciously affords to dying saints the sweetest consolation. Are they parents, and about to be separated by death from their beloved and dependent offspring? He comforts them with the promise that he will be the husband of the widow, the father of the fatherless, and the stay of the orphan. The punishments which God inflicts upon the wicked and impenitent are acts of judicial displeasure; but the afflictions with which he visits his people are fatherly discipline, and the real marks of a father's love. Truly sin has made our world a desolation and a wilderness; but, when the influence of the Gospel shall be universally felt, it shall become a paradise of moral loveliness and spiritual fruitfulness. The enemies of Christ and his Church may lift up their heads in the pride of their heart; this shall continue only for a short season. None who harden themselves against him can prosper.

PRAYER.

WE adore thee, O Lord our God, as the Lord of hosts, terrible to thine enemies; and as the Father of mercies, tender, kind, and compassionate to thy children. We adore thee in all the judgment which befell Sodom and Gomorrah, whose sins assumed the most revolting form, and were carried to the most appalling excess. May we, who live in a land of Christian light, be deeply impressed with a sense of our sin and danger, if we continue thine impenitent enemies, amid the calls of mercy, and the tidings of salvation, which never reached the ears of the inhabitants of Sodom. Bless to us, O Jesus, the remembrance of thy words, that it will even be more tolerable for Sodom and Gomorrah in the day of judgment than for us, if we neglect thy great salvation. We adore thee in the fulfilment of thy threatenings upon ancient Edom, the land of the Philistines, the enemy of thy Church. Though Edom came up from the swelling of Jordan like a lion, to tear thy Church and people in pieces, yet thou didst speedily bring upon him deserved destruction. Convince all among us, and among our friends who are living without thy fear, that their situation is perilous beyond description; and that, if they die without an interest in Jesus, they cannot possibly escape the miseries of hell. May thy terrors impress their hearts, excite their fears, and persuade their judgments. Suffer them no longer to trifle with the justice and threatenings of God; no longer to trifle on the brink of an eternal world! May the sound of thy threatening voice, which is more alarming and awful than the sound of the loudest thunder, be instrumental in awaking within them a lively concern about their eternal salvation—about obtaining acceptance with God, the forgiveness of sins, and a title to heaven.

O Lord, we adore thee as the Father of the fatherless, as the husband of the widow, and as the stay of the orphan. We bless thee for that promise, which is so consolatory to the mind of a dying father, a surviving widow, and bereaved children: Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. Thou art the peculiar guardian of the fatherless and the widow; for thou dost execute the judgment of the fatherless and the widow. We thank thee for this warning in respect of the protection of the widow and fatherless: Ye shall not afflict any widow or fatherless child: if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

O Jesus, be our children's Father. When we are taken from them by death, may they find the fulfilment of that promise, In thee the fatherless findeth mercy.

We thank thee, O Lord, for thy kindness during the past night, for the return of another day, and for the continuance of the blessing of reason. Enable us this day to do all to thy glory. Forgive our sins, bless our services, and hear our prayers, for Jesus' sake. Amen.

A NEW SONG TO CHRIST THE LAMB OF GOD.

Brook Street. Hampshire. Cambridge New. C. M.

1 BEHOLD the glories of the Lamb
Amidst his Father's throne;
Prepare new honours for his name,
And songs before unknown.

2 Let elders worship at his feet,
The church adore around,
With vials full of odours sweet
And harps of sweeter sound.

3 Those are the prayers of the saints,
And these the hymns they raise:
Jesus is kind to our complaints,
He loves to hear our praise.

WATTS, 1, *B. I.*

REVELATION V.

Christ opening the Book of God's Decrees.

AND I saw in the right hand of him that sat on the throne a book written within and on the outside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four living creatures and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

18 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four living creatures said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

REFLECTIONS UPON REV. V.—How full, rich, mysterious, and glorious is the book of God's immutable purposes and eternal decrees! Though angels are unable to read the boundless mysteries of that book, the saints of the living God, in the exercise of humble, lively faith, can read their names in the Lamb's Book of life, and also rejoice with holy confidence that their names shall never be erased from the sacred, shining page. The Divinity of our Saviour is demonstrated by his omniscience. He alone knows and fully understands and comprehends the vast materials of the book of the Divine decrees. For this purpose he must be omnisciant, and therefore God, equal with the Father and the Holy Spirit. In heaven, our Saviour, who was once on earth, encompassed with the gloomy shades of death and an inhabitant of the darksome tomb, now fills the loftiest throne; and the wounds which were inflicted upon his sacred body shine with glory surpassing the splendour of the meridian sun. O may it be our blessedness to see the King in his beauty, and for ever to unite with the blessed above in singing hallelujahs to his praise! Amen.

PRAYER.

WE draw near, O Lord, our God and our Father, to thy Divine and gracious presence, and we humbly rely on the righteousness of Jesus, as the only foundation of our hopes of acceptance with thee in the observance of all the ordinances of thine appointment, and for our acceptance at this time. Most glorious Jehovah, we adore thee in the book of thine eternal, wise, and inscrutable decrees. We acknowledge that thou hast from eternity laid down a vast and glorious plan, according to which thou hast formed the universe, consisting of unnumbered worlds and countless beings; and agreeably to which thou art conducting the affairs of thy providence, and managing the government of all thy creatures. The book of thy decrees is known only to thyself. None in heaven or in earth have been found worthy but thou, O Lamb of God, to take this wondrous book, and open its mysterious seals. Thou art omniscient, and must know all things; and thou art almighty, and therefore able to accomplish with the utmost ease all thy magnificent and glorious decrees.

Preserve us, O Lord, from a sinful and unhallowed curiosity, in wishing to pry into the impenetrable depths of Jehovah's purposes. We would not be much concerned, O Lord, nor vainly long to penetrate the volume of thy deep decrees, to see what months are writ for us.

When the book of life is revealed at death, and amid the solemnities of a judgment-day, may all now prostrate before thy throne read their name among the chosen of thy love, among the followers of the Lamb.

Holy Spirit, give us grace to ascribe to Jesus, our exalted Saviour, deserved honour and praise. We adore thee, O Lamb of God, as the lion of the tribe of Judah, and as the Root of David. We rejoice that, even in the midst of the splendour of the heavenly state, thou dost appear as a Lamb that had been slain; and that the very wounds thou didst suffer on earth are still visible to all thine adoring worshippers in heaven. By faith may we now see thee as the Lamb that was slain for us; and, when our earthly pilgrimage comes to a close, may we behold thee on thy glorious throne, still bearing the marks of those blessed wounds which wrought out the salvation of ruined men.

Give to our children and servants faith in Christ as their Saviour, and love to him as the Lamb of God, who is willing to make them the lambs of his flock.

Animate aged saints and afflicted believers with the prospect of joining, at no distant period, with the ransomed millions above, and singing, Thou, O Jesus, art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood. Through an endless eternity may it be our felicity to sing, Worthy is the Lamb that was slain, to receive honour, and glory, and blessing.

We present our thanks for the mercies of the day, and seek the Divine guardianship of our God this night. Hear and answer and forgive, for Jesus' sake, who is worthy to take the book of thy sovereign and unfathomable decrees, and to loose the seals thereof. Amen.

JEREMIAH'S LAMENTATIONS.

CHRIST'S GREAT SORROW.

Hereford. Norton. Harwich. P. M.

1 ALL ye that pass by to Jesus draw nigh!
To you is it nothing that Jesus should die?

2 Our ransom and peace, our surety he is;
Come, see if there ever was sorrow like his.

3 The Lord, in the day of his anger, did lay
Our sins on the Lamb, and he bore them away.

4 He died to atone for sins not his own:
The Father hath punished for us his dear Son.

FLETCHER'S COLLECTION, 383.

LAMENTATIONS I.

Jerusalem's Sin and Christ's Sorrow.

HOW doth the city sit solitary, *that was* full of people! *how* is she become a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

12 *Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a vinepress.

REFLECTIONS UPON LAM. I.—The history of Jerusalem furnishes the most affecting and tragical illustration of the evil of sin, both in itself, and in its most dreadful consequences and effects. What a picture of prosperity, usefulness, and happiness, was Jerusalem in the days of her holiness, and when in the enjoyment of Jehovah's smiles! but what a picture of desolation and woe when she cast off God, and when the vials of God's wrath were poured out in all their merited and overwhelming severity! Holiness is the fountain of joy; sin is the fountain of sorrow: Jerusalem preferred the second before the first; she rejected God as her King, she preferred the service of sin before the service of God, she sought comfort, and sought it in vain, from sin the bitter fountain—and what was the frightful consequence? she found herself cast down into the depths of despair, and tears of unavailing sorrow and remorse ran down her cheeks! she found, when it was too late, that she had most sinfully and culpably forsaken the fountain of living waters! Let each of us earnestly pray that we may obtain repentance unto life.

PRAYER.

OUR God and Father in Christ, we would draw near thy throne this morning with the voice of thankfulness and praise. From our birth to the present hour, we have been the objects of thine unceasing tenderness and care. We bless thee that thou hast preserved us during the past night, and that, while we lay fast asleep, and unconscious even of our being, thy watchful eye neither slumbered nor slept. Give to our bodies the protection of thy providence, and to our souls the defence of thy grace. Help us to surmount difficulties, fortify us to resist temptations, and strengthen us to perform duty. In all the engagements of the day, teach and dispose us to seek the glory of thy name; and, when our mortal life comes to a close, may we obtain the blessedness of heaven and immortality, through Jesus Christ, our Lord and Saviour.

We implore the sanctifying influences of the Holy Spirit to attend the word we have now read. We acknowledge thy sovereignty and justice in the overwhelming calamities which befell ancient Jerusalem. Impress our minds with the solemn thought, that the greatest sin the inhabitants of Jerusalem ever committed was the rejection of Jesus, and nailing him to the accursed tree.

O enable our beloved children to receive a loving Saviour. Let them not live and die rejecting Jesus, and thus perish in the commission of the greatest sin which can accomplish the ruin of the soul. Save them, O Lord, from such a sin; preserve them from such a doom.

Preserve the nations and the cities of the earth from impiety, luxury, and pride. May the calamities which fell on Jerusalem and other cities for their daring wickedness committed against the God of heaven and the King of Zion, prove to them all salutary warnings. Bless the cities of our land, and cause righteousness to run down their streets like a refreshing stream. Deliver our cities from all those vices which hasten to an untimely grave, which make the faculties of the soul the victims and slaves of the most degrading lusts, and which, alas, prepare for the regions of endless despair! In every pulpit may the pure Gospel be proclaimed, and in every habitation may the sweet songs of Zion be sung.

Bless to us, O Saviour, the remembrance of thy sorrow. When we think of thy sufferings in Gethsemane's garden, we acknowledge there was no sorrow like unto thy sorrow. When we think of the events of Calvary's cross, we acknowledge there was no sorrow like thy sorrow, wherewith the Lord afflicted thee in the day of his fierce anger. Enable the afflicted to remember the sufferings of Christ; and may they believe that the sufferings of Jesus extracted the curse from all their sufferings. Comfort the aged with the conviction that the sorrows of Jesus purchased for them the joys of heaven.

Lord, hear the prayers and forgive the sins of thine unworthy suppliants, for Jesus' sake, our Lord and Saviour. Amen.

THE LAST DAY.

Egypt. Orange. Cricklewood. Whitefield. S. M.

1 AND will the judge descend?
And must the dead arise,
And not a single soul escape
His all-discerning eyes?

2 And from his righteous lips
Shall this dread sentence sound,
And, through the numerous, guilty throng,
Spread black despair around?

3 Depart from me, accursed,
To everlasting flame,
For rebel-angels first prepared,
Where mercy never came. DODDRIDGE.

REVELATION VI.

The six Seals and the last Day.

AND I saw, when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second living creature say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

REFLECTIONS UPON REV. VI.—May we hear God's gracious voice saying to us, "Come and see" what wonders are to be found in my book of creation, of providence, and of redemption. If we consider providence aright, we shall view it as a marvellous commentary on the book of the eternal purposes of Jehovah. What a wonderful conqueror is Jesus! for while the characters of earthly conquerors are generally stained with cruelty, rapine, and injustice, the character of Jesus shines forth beautified with the bright lustre of every Divine perfection—"Righteousness is the girdle of his loins, and faithfulness the girdle of his reins." What has sin done to our world! it has taken peace from the earth; it has made it the scene of anarchy, confusion, and death! Let us however rejoice that Jesus, who is our peace, has come to restore peace by the blood of his cross, and finally by his Spirit to change our sinful, ruined race into one family of holiness, concord, and love. Lord, hasten the day!

PRAYER.

O LORD our God, we draw near to thy throne of grace, through Jesus Christ, by that new and living way which he hath consecrated for us through the veil; that is to say, his flesh. Seeing then that we have such an high-priest as Jesus to represent our cause before the throne of glory above, may we be enabled to draw near the throne of grace below with a true heart, in full assurance of faith. O teach us to offer up our prayers under the believing and well-grounded persuasion that the ear of mercy is constantly open to hear our supplications, and that the God of all mercies never will be offended either with the number, or with the frequency, or with the importunity of our prayers.

We now retire from the business and cares of the day, to enjoy fellowship with thee the Father, and with thy Son Jesus Christ. We thank thee for daily mercies, daily ordinances, and daily privileges. Thou hast given us daily bread for our bodies, and daily supplies for our souls; we now pray for the pardon of our daily sins, and that thou wouldst sanctify daily providences. O make us to dwell in safety this night, and may we be quiet from the fear of evil; and bring us at last to that heavenly kingdom where there are no pricking briars nor stinging serpent—where there is nothing to hurt or destroy in all thy holy mountain.

Bless to us the solemn truths we have now read. We rejoice that under all governments thy Church is safe, and that her blessedness, prosperity, and safety, are not even affected by the calamities which overthrow kingdoms, and involve nations in desolation and ruin. There is no crown like thy crown, O Jesus! thy crown shall for ever flourish on thy head, and the bright glory of thy crown shall continue for ever and ever to fill heaven with the beams of ineffable delight.

May the universal power of death, and the prospect of our own dissolution, produce on our minds the most profitable and solemn effects. Give us faith in Christ as the conqueror of death, and as having destroyed the guilt of sin, which is death's sting; then shall we be delivered from the fear of death. Give us faith to look on death as a friend, and not an enemy.

May our children seriously reflect upon the last day. When Christ shall appear in the clouds of heaven, may none of them have reason to call upon the rocks and mountains to fall down upon them, and hide them from the face of the Judge.

To us, and all our relatives and friends, may it be a triumphant day. Then may we meet the noble army of martyrs and saints; then may we be clothed in white robes; then may we be ever with the Lord.

Accept our evening sacrifice, hear our prayers, and forgive our sins, for the sake of Jesus, the Lamb that was slain. Amen.

BLESSED DAY IN HEAVEN.

Middleton. Tigris. Sicily. Henley. S. M.

1 NOW we expect a day,
Still brighter far than this,
When death shall bear our souls away
To realms of light and bliss.

2 There rapturous scenes of joy
Shall burst upon our sight;
And every pain, and fear, and sigh
Be drowned in endless light.

3 Beneath thy balmy wing,
O Sun of righteousness!
Our happy souls shall sit and sing
The wonders of thy grace.

S. STENNETT.

LAMENTATIONS III.

Mercies and Promises.

IT is of the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* new every morning: great *is* thy faithfulness.

24 The LORD *is* my portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause, the LORD approveth not.

37 Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

55 I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

REFLECTIONS UPON LAM. III.—They who possess the grace of evangelical repentance see and believe that they deserve the heaviest judgments, and that they are unworthy of the least mercies. They also acknowledge with thankfulness that it is only by unmerited mercy they are preserved from merited destruction. The believer knows, and acknowledges with thankfulness and joy, that while every morning is the renewal of light, it is also the renewal of mercies; and that every day is a pleasing and encouraging commentary upon the immutability of Divine truth, and the stability of the Divine promise. The men of the world seek as their portion wealth, pleasure, honour, and power. How exalted the state, and how great the felicity of redeemed saints! they can say, "Our portion is Jehovah, who made the boundless universe; he is the strength of our heart and our exceeding great reward:" thus the meanest, poorest, and most secluded saint on the face of the earth can say what no graceless monarch can utter, even though he sway his sceptre over the greatest and the wealthiest empires upon the face of the earth. May we be taught to tread the world beneath our feet; and may our conversation be in heaven, where we shall receive and enjoy "an inheritance incorruptible, undefiled, and which fadeth not away, reserved for those who are kept by the power of God unto salvation, ready to be revealed in the last time."

PRAYER.

O LORD, our merciful Father, what reason have we with thankfulness of heart, on the return of another day, to acknowledge thee in the language of the church of old: It is of the Lord's mercies that we are not consumed, because his compassions fail not! They are new every morning; great is thy faithfulness. Holy Spirit, mercifully condescend to give us thy grace, that we may be able to say, in the language of filial love and vigorous faith, The Lord is my portion, saith my soul; therefore will I hope in him. O Lord, we earnestly pray that thou wouldst be our portion. Forbid that we should prefer thy creatures as a portion before thyself. We desire to say with the devout Psalmist, Thou art the strength of my heart, and my portion for ever.

Teach us the important lesson of hoping in God, as our God in Christ. In the darkest night of sorrow, enable us to exercise a lively hope in our redeeming God, and to sing, Why art thou cast down, O my soul, and why art thou disquieted within me? hope in God; for I shall yet praise him, who is the health of my countenance and my God. Lord, enable us quietly to wait for the salvation of our God. When our enemies assault us, when temptations appear against us on the right hand and the left, when we are visited with bodily afflictions, when we are tried with mental uneasiness, when the billows of sorrow are numerous and high, O may we find in each and all of these situations the unspeakable benefit of confidence in God, and that it is good we should both hope and quietly wait for the salvation of our God.

Bless our dear children, and sanctify to them all the bodily affliction they have been called to experience. If it is thy sovereign will that they should endure affliction in early days, may they find that it is good to bear the yoke in their youth.

Lord, sanctify all our afflictions. May we remember how Jesus endured affliction, and be taught to imitate his blessed example. Silently and meekly may we submit to the will of our Father who is in heaven. Comfort all thine afflicted people with the delightful promise, that the Lord will not cast them off for ever. Glory to thy name that thine inspired servant has said, for the encouragement of all thine afflicted children, But though he cause grief, yet will he have compassion, according to the multitude of his mercies. Convince all thy people, more and more, that every affliction is sent by God to produce upon the mind some invaluable effects; seeing that God doth not afflict willingly, nor grieve the children of men. In our afflictions may we be deeply convinced that our sins are the procuring cause of them all.

Prepare us for that heavenly world where the happiness of the ransomed millions is complete, and where no gall of affliction shall be ever mingled with their cup of joy.

Graciously assist us in the duties of the day. Preserve us from sin, and hear our prayers, for the sake of our Lord and Saviour Jesus Christ. Amen.

PLEASURES OF PRAISE, AND HOPES OF HEAVEN.
Matthias. Whitby. Maplestead. Compassion. S. M.

1 HOW charming is the place,
Where my Redeemer God
Unveils the beauties of his face,
And sheds his love abroad!

2 Not the fair palaces,
To which the great resort,
Are once to be compared with this,
Where Jesus holds his court.

3 Here on the mercy-seat,
With radiant glory crowned,
Our joyful eyes behold him sit
And smile on all around.

4 To him their prayers and cries
Each humble soul presents;
He listens to their broken sighs,
And grants them all their wants. S. STRONG.

REVELATION VII.

The Multitude and Blessedness of the Saints in Heaven.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel descending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four living creatures, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

REFLECTIONS UPON REV. VII.—Angels are God's messengers and servants, ever ready to do his will in his providence and in his Church. May we bear some resemblance to those angelic spirits in holiness, in love, and in prompt obedience to the will of our God and Saviour! Angels are entrusted by God with great commissions, and they are always faithful to their trust. May we be God's waiting servants, and his faithful servants. O, by the Divine Spirit, may we be faithful unto death! How animating to think of the myriads of ransomed souls in heaven now before the throne! How consistent with the righteousness and mercy of the Divine government, to believe that all who have died in infancy, and before reaching the years of discretion, are now in the celestial city! Then how immense must be the congregated multitude from all parts of the earth during the past generations of the history of our world! At the close of ages, it will indeed be a multitude which no man can number. May we be found among the joyful myriads who have washed their robes, and made them white in the blood of the Lamb. Amen.

PRAYER.

O THOU King of Zion, and Saviour of the redeemed on earth, and of the ransomed multitude in heaven, thou art the great Almighty Thou holdest in thy hands the winds of heaven, and they cannot break forth without thy permission, or do good or evil but under the direction of thy sovereign will.

We adore thee, O Lord, as the living God. O thou living Saviour, who died in thy humanity to obtain life for guilty men, mercifully bestow on each of us now before thee that life of regeneration which will be followed by a life of glory in heaven.

We adore thee, O Lord, in the control thou dost exercise over all calamities and all events. Neither the earth, nor the sea, nor the trees of the forests, can be hurt but as thou givest commission to thy servants. Strike guilty nations, and guilty men will fear, when they remember that they are in the hand, under the control, and at the constant disposal of that holy, righteous, and almighty God whose laws they are violating and whose mercy they are treating with scorn.

We supplicate from thee, the Lord our God, pardon of all the sins thy pure eyes have seen committed by us this day. Accept the humble tribute of our thanksgiving for the mercies thy liberal hand hath put into the cup of our lot. Bless us this night with thy fatherly protection and care; and let all evil be kept far distant from our persons, our dwellings, and our friends.

We praise and adore thee, O Jesus, for the myriads who will be saved by thy righteousness and death; and we praise thy glorious name for the immense multitude which is now before thy heavenly throne, clothed with white robes, and palms in their hands. O that we may be travelling to the same glorious land, and that we may join them in proclaiming, with ecstacies of unspeakable joy, Salvation to our God, who sitteth upon the throne, and to the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.

Lord, bless to thy Church the remembrance of thy blessed martyrs, who willingly endured the most excruciating tortures rather than deny the Lord who bought them; and who cheerfully laid down their lives, as an evidence of their invincible attachment to Christ and his cause.

O may our children be filled with love to Jesus; for whom even children have suffered the honourable death of martyrs.

Comfort the mind of all thy poor and afflicted and aged saints. Lift up their hopes to that blessed land where they shall hunger no more, neither thirst any more, and where the sun shall not light upon them, nor any heat. May they rejoice that all their sins and infirmities and sorrows shall soon come to an end, and that the Lamb shall lead them to fountains of living waters, and that God himself shall wipe away all tears from their eyes.

Mercifully hear and answer and forgive, for the sake of Jesus, the faithful and true witness, who confirmed his testimony by his death. Amen.

MINISTERS.

Cambridge. Welsham. Sutton. S. M.

1 YE servants of the Lord,
Each in his office wait,
Observant of his heavenly word,
And watchful at his gate.

2 Let all your lamps be bright,
And trim the golden flame;
Gird up your loins as in his sight,
For awful is his name.

3 Watch, 'tis your Lord's command;
And while we speak he's near:
Mark the first signal of his hand,
And ready all appear.

4 O happy servant he,
In such a posture found!
He shall his Lord with rapture see
And be with honour crowned. DODDRIDGE.

EZEKIEL I.

Angels.

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

REFLECTIONS UPON EZEK. I.—Tyrants and persecutors may enslave the bodies of the saints, but cannot enslave their souls; they may confine their bodies in prisons, but cannot prevent their affections and hopes from rising to the realities of heaven, and the joys of the celestial paradise above. There are places and dates connected with the history of God's children, which call to their remembrance the most signal manifestations of God's goodness and grace. God's word came prophetically and powerfully to Ezekiel: we should often inquire seriously and impartially, Has the word of God come to us savingly, with the demonstration of the Spirit, and with power? How deep and how mysterious are the purposes of God! and the movements of his providence are often enveloped in dark clouds impenetrable to man; still God's purposes are laid and formed by unerring wisdom, and all the events of providence are wisely managed for his own glory and his people's good.

PRAYER.

GREAT and glorious Jehovah, we acknowledge thee in all thy blessed prerogatives. While with a word thou didst create all things, by the word of thy providence thou dost preserve all things in existence. By the word of thy power thou didst call the universe into being, and by the word of thy providence thou dost rule over the dominions thou hast made. We adore thee, O Lord, as the Lord of angels. These exalted intelligences are thy messengers, whom thou dost send throughout thy vast empire on embassies of the greatest importance. We rejoice that, though multitudes of angels left their first estate, and became rebels, still far greater multitudes remain in their original purity, love, and obedience, and are to this day faithful in their allegiance to Jesus, our exalted Redeemer, whom all the angels of God are commanded to worship. We bless thee that we have reason to believe that these pure and happy beings are confirmed in their glorious excellence and rank by the mediatorial reign of Jesus, and that the spirit of mutiny and rebellion shall no more spread itself among the shining ranks of these ministering angels.

We adore thee, O Lord, in the agency with which angels are entrusted in connection with thy providence, thy word, and thy Church. We adore thee in all those blessed excellences by which thine angels are so qualified for the performance of those great and important duties which are required of them in executing thy will. Bless to us what we have now read of their willingness to serve God. Lord, make us, like them, thy willing servants. May the same mind be in us which was also in Christ; and, breathing his blessed spirit, may we ever say in reference to the service of our God, To do thy will we take delight, yea, thy law is within our hearts. As thine angels are strong to execute thy will, Lord, strengthen us in thy service. May the weak among us become as David, and the house of David as the angel of the Lord. Let us not be intimidated by difficulties, by dangers, by obstacles, by enemies. Encourage us by thy blessed promise, and may we experience its ample accomplishment: They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.

Gracious God, give thine angels charge of our offspring, to hold them in their hands, lest at any time they should be injured by the stones of temptation which endanger their safety.

We present our thanks for the continued mercies of another night, and for preserving us to see the light and enter upon the duties of another day. This day enable us to run in the way of thy commandments, and even in all our temporal engagements to remember the great end of our existence, the glory of God.

Hear our prayers, forgive our sins, and save our souls, for Jesus' sake, to whom, with the Father and Holy Spirit, we would ascribe the kingdom, power, and glory. Amen.

GOD'S ETERNITY.

Kerwall. Worship. Gainsborough. C. M.

1 RISE, rise, my soul, and leave the ground,
Stretch all thy thoughts abroad,
And rouse up every tuneful sound
To praise the eternal God.

2 Long ere the lofty skies were spread,
Jehovah filled his throne;
Or Adam formed, or angels made,
The Maker lived alone.

3 His boundless years can ne'er decrease
But still maintain their prime;
Eternity's his dwelling-place,
And *Ever* is his time.

4 While like a tide our minutes flow,
The present and the past,
He fills his own immortal *Now*,
And sees our ages waste.

5 The sea and sky must perish too
And vast destruction come;
The creatures—look how old they grow,
And wait their fiery doom!

WATTS, 17, *B. II.*

REVELATION X.

End of Time.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire;

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* upon the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings.

REFLECTIONS UPON REV. X.—Our Lord Jesus Christ is infinitely glorious as the messenger of the covenant; and, as the ruler of the universe and the king of Zion, he is clothed with infinite majesty and power. He holds in his hand the book of the Divine decrees, all of which are the result of his own wisdom, and in their fulfilment the effect of his own power. He has essentially boundless wisdom to purpose, and boundless power to accomplish: "He doth all his pleasure." His voice in creation and providence is powerful, it is full of majesty. O how gentle, melting, and influential, is his voice of love in the Gospel of his grace! "it drops as the rain, it distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Who can conceive the power and majesty of his voice at the last day, which the dead in their graves shall hear, and under the irresistible power of which they shall come forth—they who have done good to the resurrection of life, and they who have done evil to the resurrection of condemnation! O may we be prepared to hear his powerful voice on that day, that great and solemn day! Amen.

PRAYER.

O THOU who art the Holy One of Israel, we fall down before thy throne, agreeably to thy gracious command, to present our evening sacrifice, to acknowledge thee in thine uncreated glory, and in thine eternal and immutable existence, relying on Jesus for acceptance.

We would thankfully praise thee for the kind providence which has watched over us during another week, in supplying the wants of our bodies, in presenting before our souls the bread of life, derived from the store-house of revelation, and in preserving us from many temptations and dangers which our wisdom could not foresee, and from which our feeble strength could afford no adequate defence.

We supplicate the continuance of thy paternal kindness and care this night. Refresh our feeble bodies with sleep and repose; and, if it is thy holy will, may we be spared till another day of sacred rest, and yet of spiritual activity, that we may join thy people in the sanctuary, in ascribing deserved hallelujahs of praise to the God of our salvation.

Bless to our souls the solemn account we have now read of the close of ages, when the kingdoms and governments of this world shall cease for ever, and when time shall be no longer. O impress us with the thought, that time shall be succeeded by an awful, by an endless eternity—and that we, even we, shall be the witnesses of that sublime and affecting event, when a mighty angel amid the noise of the loud thunder shall set his right foot on the sea, and his left foot upon the earth, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, THAT THERE SHALL BE TIME NO LONGER! In the prospect of that solemn period, of which we shall be the interested living witnesses, we now earnestly implore the God of all grace to give us an interest in Jesus Christ and his righteousness. Awful thought, O Jesus, to live for ever without thee! Give us, we pray, the great blessing of thy salvation. We would seek it before riches and honour, health and life.

Seriously impress the minds of our dear children and servants with the prospect of an endless eternity. Give them love to Jesus, and faith in his death: then the solemnities of eternity will fill them with joy and not with grief.

May we all long to enter heaven, to behold and enjoy the glory of that holy paradise. If the face of thine angels, O Lord, is like the sun, and if their feet are like pillars of fire, what must be the mediatorial glories of Immanuel! what must be the uncreated glories of the Father, Son, and Holy Ghost! May we daily long to enter that blessed place where such glory is to be seen, and daily pray that we may be prepared for the inheritance of the saints in light. Hear us graciously, for our Saviour's sake; and may the grace of the Lord Jesus Christ be with us all, now and for evermore. Amen.

DIVINE PROTECTION.

Newport. Suffolk New. Marks. L. M.

1 UP to the hills I lift mine eyes,
The eternal hills beyond the skies:
Thence all her help my soul derives;
There my almighty refuge lives.

2 He lives, the everlasting God,
That built the world, that spread the flood;
The heavens and all their hosts he made,
And the dark regions of the dead.

3 He guides our feet, he guards our way;
His morning smiles bless all the day!
He spreads the evening veil, and keeps
The silent hours while Israel sleeps.

4 Israel, a name divinely blest,
May rise secure, securely rest;
Thy holy guardian's wakeful eyes
Admit no slumber nor surprise.

5 On thee foul spirits have no power;
And, in thy last departing hour,
Angels, that trace the airy road,
Shall bear thee homeward to thy God.

WATTS, *Ps.* 121.

PSALM CXX.

Wicked Tongue.

IN my distress I cried unto the LORD, and he heard me.
2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.
3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?
4 Sharp arrows of the mighty, with coals of juniper.
5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!
6 My soul hath long dwelt with him that hateth peace.
7 I *am for* peace: but when I speak, they *are* for war.

PSALM CXXI.

Divine Help.

I WILL lift up mine eyes unto the hills, from whence cometh my help.
2 My help *cometh* from the LORD, which made heaven and earth.
3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
4 Behold, he that keepeth Israel shall neither slumber nor sleep.
5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.
6 The sun shall not smite thee by day, nor the moon by night.
7 The LORD shall preserve thee from all evil: he shall preserve thy soul.
8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

REFLECTIONS UPON PSALMS CXX., CXXI.—In the midst of the severest afflictions the prayers of God's children are generally most fervent, and the music of prayer most sweet. There is no dungeon so deep from which even the whisper and the sigh of prayer cannot ascend to the throne of heaven, and enter acceptably and speedily into the ear of the Father of mercies. Inestimable are the advantages of prayer to the afflicted saint. By the prayer of faith he flees, during the storms of falsehood, reproach, and persecution, to the bosom of his God and Saviour, as the doves flee to their windows, and there he finds safety, consolation, and peace. If we compare the Divine perfections to mountains, they are the defence of the redeemed: in the time of danger they look by faith to these mountains for help; and they never look in vain. They are engaged in a most interesting journey, and passing through a wilderness of thorns, difficulties, and danger. But Jesus is their guide, their comforter, and defender; and he will never leave them until he has conducted them to their heavenly home.

PRAYER.

GLORY to the God of all grace, our God and our Father, that we have been preserved and comforted during the past night, and that we are assembled before the throne of thy grace. What are we, that another day should be added to our lives? What are we, that another Sabbath-day should be added to our lives? For other days we praise thee, but especially for this day, this sacred, heavenly day, we would praise and magnify thy name.

To thee, O Lord, alone we would lift up our eyes this day. We would lift up the eyes of our soul to thy perfections, glorified in Christ. These thine attributes are the hills of eternal strength to which we look for protection from our spiritual enemies, from which no arm of human strength could ever defend us. From thy perfections alone cometh our help. We adore thee, most mighty Jehovah, as the helper of thy Church, and as our help. In the prospect of the day of affliction, and of the hour of temptation, and of the day of death, and of the solemnities of judgment, we desire as a family to say, in the exercise of faith, Our help cometh from the Lord, who hath made heaven and earth.

Teach our children to seek Jesus as their only guide and as their only helper. By his wisdom may they be guided, and by his power may they be defended. May our servants be the partakers of grace, and be preserved from this time forth, and even for ever.

Give consolation to thine aged followers. May they firmly cleave to that promise, The Lord is thy keeper: the Lord is thy shade upon thy right hand. Have mercy on all thine afflicted people, and particularly those who are prevented from entering thy sanctuary; and may they derive great comfort from these words of promise and encouragement, The Lord shall preserve thee from all evil: he shall preserve thy soul.

Have mercy on thy children who are suffering under the keen shafts of reproach. Lord, deliver them from the slandering, the backbiting, and the lying tongue. May what thy people suffer among the sons and daughters of strife and enmity, strengthen their longing desires to enter the peaceful world where they shall for ever enjoy that pure, celestial, and undisturbed peace which passeth all understanding.

Have mercy on all thy ministering servants, that they may preach as in the name, by the authority, and for the glory of a once crucified, but now exalted Redeemer. May our beloved minister be especially filled with the Holy Ghost. We bear him up on the arms of our prayers before the throne, that he may prove God's messenger to us, and be the honoured instrument of conveying spiritual blessings to our souls.

Let thy blessing, in a remarkable degree, attend the dispensation of Divine ordinances throughout all the congregations of thy people. This day may there be a great harvest of immortal souls brought to Christ and his Church; and graciously comfort thine afflicted people in the chambers of suffering by the smiles of thy countenance.

Graciously hear our prayers and forgive our sins, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

GOING TO GOD'S HOUSE.

Zion Church. University. Southwark New. C. M.

1 HOW did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day.

2 I love her gates, I love the road;
The church, adorned with grace,
Stands like a palace built for God,
To shew his milder face.

3 Up to her courts, with joys unknown
The holy tribes repair;
The Son of David holds his throne,
And sits in judgment there.

WATTS, *Ps.* 122.

PSALM CXXII.

Love to God's House.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will seek thy good.

PSALM CXXIII.

Confidence in God.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

Deliverance from God.

IF *it had not been* the LORD who was on our side, now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

REFLECTIONS UPON PSALMS CXXII., CXXIII., CXXIV.—In the sanctuary believers hear their Saviour's voice, and are admitted to the enjoyment of the most intimate and endearing fellowship with their Saviour and their God. It is there the showers of the Spirit's influences peculiarly and copiously descend; it is there the graces of the spirit are exercised with greatest liveliness and vigour; it is there the most heavenly emotions, frames, and feelings, are experienced and cherished. Thus we see the reason for that exalted and ardent delight which believers take in the house of the Lord. How marked, how great the distinction betwixt the sinner and the saint! The former cleaves to the dust; the latter lifts up his heart to heaven. The former turns away his eye from God; the latter looks to God as his father, his guide, and his portion. Are we the children of God? then we resemble angels, and wait to obey our Saviour's laws and do our Saviour's will. Can we call God our Father, and Christ, our Saviour? In this case we have no reason to be afraid either of the number or strength of our enemies. "The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

PRAYER.

O LORD, thou art the God of love, and the Lord our God. Teach us by the Holy Spirit thus to acknowledge thee: Thou hast loved us with an everlasting love, and therefore with loving-kindness hast thou drawn us. O that every member of our family were drawn to thyself with the cords of love, as with the bands of a man!

Bless to us the observance of religious ordinances this day. We have indeed been led by our beloved minister, and do thou inspire our souls with a superlative love to Jesus, the Divine Shepherd. In the prospect of the solemn event of our dissolution, which is fast approaching, may we be enabled to sing in the exercise of a lively faith, Yea, though we walk through the valley of the shadow of death, we will fear no evil, for thou, O Jesus, art with us; thy rod and thy staff they comfort us.

Give efficacy, O Lord, to the preaching of the Gospel by thy ministering ambassadors. May the incorruptible seed which they have sown this holy, sacred day, spring up, come to maturity in the hearts of thousands, and be followed by an abundant harvest of precious fruit. Lord, have mercy on hardened, obstinate, and rebellious sinners. May what they have this day heard be followed by their conversion in Christ.

We lament that we have improved so little under the means of grace. O stir us up more diligently to wait upon thee in thine ordinances, and more faithfully and cheerfully to obey thy laws.

We thank thee that we have listened to the sound of the Gospel in the house of the Lord. There may the news of salvation gladden our hearts and the hearts of thousands. May we and our relatives have more pleasure in the ordinances of thy house, than the men of the world have when their corn, wine, and oil abound. We pray for the peace of Jerusalem, thy Church. Let all that love Zion prosper. Peace be within her walls, and prosperity within her palaces.

Teach us, O Lord, affectionately and faithfully to wait on thee, to perform thy will, and to observe thine ordinances. As the eyes of servants look unto the hands of their masters, so may our eyes wait upon the Lord our God, until that he have mercy upon us.

We thank thee, gracious God, for all the deliverances thou hast wrought for us. Thou hast preserved us from many temptations, thou hast protected us from many dangers, and thou hast defended us from many enemies. If thou hadst not been on our side, then our enemies had swallowed us up quick, when their wrath was kindled against us. We bless thee that we have not been given a prey to their teeth.

Holy Spirit, enlighten the understanding, and purify the heart of our dear children. O preserve them from their spiritual enemies. May every snare laid for them be broken, and may they escape.

We commit ourselves, soul and body, to thy care this night. Forgive all our offences, and accept our services, for Jesus our Mediator's sake. Amen.

Our Father which art in heaven, &c.

GOD'S AWFUL POWER.
Bethel. Tooting. Simeon's. C. M.

1 O! the Almighty Lord,
How matchless is his power!
Tremble, O earth, beneath his word,
And all the heavens adore.

2 Let proud imperious kings
Bow low before his throne;
Crouch to his feet, ye haughty things,
Or he shall tread you down.

3 Above the skies he reigns,
And with amazing blows
He deals insufferable pains
On his rebellious foes.

4 Yet, everlasting God,
We love to speak thy praise;
Thy sceptre's equal to thy rod,
The sceptre of thy grace. WATTS, 80, *B. II.*

EZEKIEL I.

Wheels of Providence.

NOW as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

REFLECTIONS UPON EZEK. I.—In this sublime portion of Scripture the cherubim, or angels, are represented by the face of a man, an emblem denoting wisdom: may it be our earnest desire to be enriched with saving wisdom from those boundless stores of wisdom which are laid up in Christ! Surely *wisdom* is more precious than jewels, and all the things we can desire are not to be compared unto it. These cherubims are represented by emblems of fire, light, and air; may these remind me of the light of salvation, the sacred fire of love Divine, and of the breathing of the Holy Spirit! What reason have we to rejoice in a special providence! and that angels consider themselves honoured in having a share of activity in those events which respect the welfare of the saints, and the prosperity of the Church on earth. Let me never murmur at the dark and mysterious events of providence, being fully persuaded that a wise, a merciful, and unerring hand is at the helm of all affairs.

PRAYER.

WHAT reason have we, O Lord our God, after the providential kindness of another night, to praise and glorify thy name, as the God of providence. In thine unerring wisdom thou didst, from all eternity, form thy purposes and plans. Thy counsel stands, and thou dost all thy pleasure. Thou art of one mind, and none can turn thee. We acknowledge that in thy providence thou dost invariably adhere to thy purposes, and accomplish all thy vast designs. The wheels of thy providence never move but as thy purposes direct, and the wheels of thy providence always move according to thine unchangeable decrees. We praise thee for the glorious manifestation of thy perfections in the arrangement and in the movement of thy providence. We thank thee for the history of the most remarkable providences recorded in thy Word. Solemnize our minds by the remembrance of the dreadful events of thy providence connected with the punishment and destruction of guilty men, cities, and nations, whose pride and sensuality and crimes rendered them peculiarly obnoxious to a holy, a just, and a mighty God.

We adore thee, O Lord, in the manifestation of thy wisdom in all the events of thy providence; which wisdom was figured out before the mind of the astonished prophet, by those eyes of brightness with which the wheels were surrounded and adorned. O give us that faith by which we shall implicitly believe that thou dost constantly manage all things in the best manner and to the best end. We acknowledge, mighty Saviour, the sublime heights of thy providence. Many of thy events are high and dreadful, and infinitely exceeding the comprehension of our feeble minds. Never allow us to stumble at dark and afflictive ends of providence. May we ever rejoice that thy providence unfolds a book which makes thy counsels shine; and that each opening leaf, and every stroke, fulfils some good and great design of wisdom and of grace.

Give our dear children grace to believe that they are the objects of the kind and special care of providence. When we are removed from them by death, O convince them that thou, the Lord, wilt take them up.

We would recall to our remembrance, with thankfulness, the mercies of the past night, and of the past Sabbath. We bless thee for the joyful sound of salvation which saluted our ears; and which, we trust, gladdened our hearts. We thank thee that we saw Jesus, the only foundation laid in Zion for the sinner's hope and the sinner's safety. Preserve us from building on any other foundation than that which thou hast appointed and made known.

Lord, give us an abundant supply of thy grace for the duties and difficulties of the week on which we have entered. God forbid that we should fall into temptation, and thus bring a reproach on our Christian profession. Hold us up by thy gracious power. Hear our prayers and forgive our sins, for Jesus' sake, who is infinitely worthy of all honour and praise. Amen.

SATAN VANQUISHED.

New England. Zion Temple. Armageddon. Redemption. L. M.

1 LET mortal tongues attempt to sing
The wars of heaven, when Michael stood
Chief general of the Eternal King,
And fought the battles of our God.

2 Against the dragon and his host
The armies of the Lord prevail;
In vain they rage, in vain they boast,
Their courage sinks, their weapons fail.

3 Down to the earth was Satan thrown,
Down to the earth his legions fell;
Then was the trump of triumph blown,
And shook the dreadful deeps of hell.

WATTS, 85, *B. I.*

REVELATION XII.

The Church represented by a Woman.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.*

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

REFLECTIONS UPON REV. XII.—Is the Church compared to a woman? she is the bride, the Lamb's wife; she is arrayed in the robe of his righteousness, which is more glorious than the sun; she treads the world under her feet, despising all the world calls good or great; she is enriched out of the inexhaustible treasury of her royal and Divine husband, and she wears upon her head a diadem of grace which exceeds the brightness of the stars. As a mother she is most illustrious; she is the parent of countless saints, nourished in her bosom, and dandled upon her knees. Sin, Satan, the world, idolatry, superstition, infidelity, and licentiousness are her enemies, her deadly foes; they have combined against her, they have employed the most vigorous and persevering efforts for accomplishing her destruction; but all in vain; at all times her loving husband, who is the mighty God, and the everlasting Father, has spread over her the shield of his protection; amid the most furious storms of persecution she has always sung this song, "God is my refuge and my strength, a very present help in trouble."

PRAYER.

INFINITELY holy and blessed Lord God, the Father of mercies, we draw near unto thee under great encouragement; for thou hast mercifully promised to draw nigh unto all those who call upon thy name. Now we present our bodies before thee in the attitude of prayer; O enable us to present our souls before thee in the exercise of unfeigned devotion. We seek the gracious aid of the Holy Spirit, that we may approach thee in sincerity; for thou wilt accept none but those who worship thee in truth. Thou art of purer eyes than to behold iniquity; and, though our best services are defiled, yet we venture to draw near thy throne, believing and rejoicing that the merit of our Saviour's righteousness will even render our imperfect sacrifices acceptable in thy sight.

We thank a gracious God for the mercies of the day, and pray that thy continued goodness may render sin more hateful to our view. We thank thee for the soundness of mind and vigour of body with which we have been enabled to engage in the various duties of our temporal calling. We would retire to rest this evening, wondering at the loving-kindness of our God. Lord, encompass us and all our relatives with thy favour as with a shield this night.

We thank thee, Divine Redeemer, for that spiritual glory thou hast given to thy Church, represented by the sun, the moon, and a diadem of stars. We humbly pray that all of us may be savingly united to thyself, and become the living members of thy Church. May we be illuminated by the bright rays of Jesus, the Sun of righteousness, and may we trample the moon of this world under our feet. May our conversation be in heaven, whence we look for the Saviour.

We praise thee, O King of Zion, for the wonderful preservation of thy Church in troubled times. In days of severe suffering, when the flames of persecution raged with great fury, thou didst preserve thy Church from being consumed. And when floods of errors and heresies have threatened to carry thy Church away, thou hast maintained her purity, and enabled her to remain firm and unmoved upon the Rock of ages.

Lord, preserve our beloved children from Satan, the accuser of the brethren. Fill their understandings with Divine wisdom, and their hearts with Divine grace; then shall they triumph over the crafty foe.

Lord, have mercy on all our graceless relatives. Make them trophies of a Saviour's victory. Open their eyes to see the awful consequences of a life of impiety and sin, and persuade them to flee to Jesus, the only refuge.

Hear our prayers, and forgive our sins, for Jesus' sake, the Lamb of God, who taketh away the sins of the world. Amen.

COVENANT AND PROMISE.

Peter's. Marbourn. Ale Street. L. M.

1 THE Lord proclaims his grace abroad:
Behold, I change your hearts of stone;
Each shall renounce his idol-god,
And serve henceforth the Lord alone.

2 My grace, a flowing stream, proceeds
To wash your filthiness away:
Ye shall abhor your former deeds,
And learn my statutes to obey.

3 My truth the great design insures,
I give myself away to you;
You shall be mine, I will be yours,
Your God unalterably true.

COWPER.

EZEKIEL XXXVI.

Rich Promises.

BUT I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your GOD.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed *you* from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places, and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

REFLECTIONS UPON EZEK. XXXVI.—Amazing is the forbearance of God! His compassion followed guilty Israel to distant Chaldea; and, even while they profaned his name in that land of graven images, his pity was extended toward them. He was not forgetful of them, though they were unmindful of him. Free grace is the only channel through which mercies flow to guilty man; and if God should deal with us as we deserve, how should we appear? How should we stand before God? The name of God shall be honoured, exalted, and praised in all lands. In ancient Chaldea the idolatry of the country could not prevent the exaltation of Jehovah's name. And all the combined attempts of idolaters, infidels, and atheists shall not succeed in preventing the exaltation of Christ's name, or the establishment of his government over all the kingdoms of the world. "Hallelujah!"

PRAYER.

LORD, we approach thy throne of grace in Jesus' name. We adore thee, O Lord, as a God of infinite holiness. Thy name is holy, and thou art jealous of the honour of thy holy name. Thou wilt not allow the glory of thy name to be given to graven images. Thou art justly and highly displeased when thy name is profaned. Thou wilt not hold them guiltless who take thy name in vain; and on those who profane thy name thou wilt inflict the heaviest judgments.

Lord, enable us to sanctify and to honour thy holy name. Teach us to think and speak reverently of everything by which thou makest thyself known in the holy records. We praise thee that thy merciful name, as the God of salvation, is made known in our land, and among other nations. We earnestly pray that thy name may be known and sanctified among all nations. Banish from the face of the earth all idols, with their name and their worship. Soon may the hearts of the inhabitants of all kingdoms be comforted and blessed with the knowledge of thy name, as the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth! May this thy name be precious in our estimation. O let it be to us as ointment poured forth.

If there be any of our dear relatives who are chargeable with profaning thy holy name, by an unnecessary and sinful use of it in their ordinary conversation, or under the influence of excited passions, O deliver them from this great transgression, and teach them to sanctify thy great name, and to discover in their whole lives a holy, filial fear of God.

Preserve our children and domestics from profaning thy blessed name. God forbid that those lips which were formed to praise thee, should ever be employed in blaspheming thy glorious name.

We thank thee, Lord, for the precious promises we have now read: and we humbly pray, that they may be fulfilled in our experience. Thou hast promised to sprinkle clean water upon us, that we may be clean; yea, to cleanse us from all our filthiness, and from all our idols. O Lord God, do as thou hast said. Thou hast promised, A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart of your flesh, and I will give you an heart of flesh. Heavenly Father, do as thou hast said. Thou hast promised, I will put my spirit within you, and I will cause you to walk in my statutes, and ye shall keep my judgments, and do them. God of salvation, do as thou hast said. Thou hast most graciously said, Ye shall be my people, and I will be your God; and I also will save you from all your uncleannesses.

We present the tribute of our praise for the mercies of the past night. Give us, we pray, all that is needful for our bodies, but more especially that which is needful for our souls, this day, and all our days. Hear the prayers and forgive the sins of thy humble supplicants, for Jesus' sake. Amen.

THE FALL OF BABYLON.
Warrington. Samaria. Rochford. L. M.

1 PROUD Babylon yet waits her doom;
Nor can her tottering palace fall,
Till some blessed messenger arise
The spacious heathen world to call.

2 And see the glorious time approach!
Behold the mighty angel fly,
The Gospel tidings to convey
To every land beneath the sky!

3 O see, on both the Indias' coast,
And Africa's unhappy shore,
The unlearned savage press to hear,—
And, hearing, wonder and adore. ANON.

REVELATION XIV.

Gospel preached to all Nations.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

REFLECTIONS UPON REV. XIV.—How infinitely glorious Christ appears as the Head of the innumerable company of his saints in heaven! while all of them reflect the bright resemblance of his lovely image. It is delightful to hear the melody of praise in the sanctuary on earth; but what will be our joy when we listen to the songs of the general assembly and Church of the first-born in heaven! We are soon satiated with the sweetest music on earth; but, in heaven, the matter and the music of the celestial anthems will for ever furnish fresh and undiminished delight. May it be our happiness to learn the lessons of Divine love and saving faith on earth, otherwise we shall never be admitted into the heavenly temple, to sing the song of Moses and the Lamb. On earth the holiness of the saints is mingled with much impurity, the gold of grace is mingled with much dross of corruption; in heaven how blessed the state of the saints! all is holiness and no impurity, all gold and no dross, all grace and no corruptions.

PRAYER.

INFINITELY glorious Lord God, we who are a company of unworthy, guilty, and helpless sinners, assemble before thy throne of grace, in Jesus' name, to seek the blessings of the covenant of thy faithfulness and mercy. Look down upon us from thy lofty habitation, and say to us, I will be merciful to your unrighteousness; your sins and your iniquities I will remember no more. Behold, O God, our shield, and look upon us in the face of thine Anointed.

We present the tribute of our praise for the health and comfort we have enjoyed this day, but more especially for the exercise of our reason, and the hopes of immortality through a Saviour's death. We seek the protection of thy gracious providence this night. Whether we sleep or wake, die or live, may we be for ever thine.

Holy Spirit, mercifully accompany the reading of the Scriptures with thy blessing. Give us that wisdom, by which we shall take thy testimonies as an heritage for ever, and prefer them unspeakably before the richest treasures of gold and silver. Let thy word ever be the rejoicing of our heart.

We acknowledge thee, O Jesus, as the Lamb of God, standing on mount Sion, and as mediator, exercising kingly authority for the defence of thy people, and for the confusion and destruction of thy foes. O may we be among the number of those who have thy Father's name written in their foreheads. Let our hearts be filled with thy spirit, and let our lives be adorned by thy grace.

We thank our God for the animating accounts we have now read of the joys of heaven. Give us a well-grounded hope of these joys. Suffer not the sorrows or afflictions of the present life to overwhelm us, but may we then think of the songs of the redeemed above, in which we shall be permitted to unite, if we live by the faith of the Son of God on earth. Give us that holiness of heart and life, which will be the satisfying evidence that we are interested in the righteousness of Christ, and therefore the heirs of that felicity which is beyond the skies.

O preserve our dear children from all the pollutions of the flesh, which assuredly shut the gates of heaven, and exclude from the celestial mansions. O may they and our servants perfect holiness in the fear of the Lord.

We pray, Lord, that we may be sanctified wholly, in soul, body, and spirit. Teach us to follow the Lamb wherever he leads; then we shall have the evidence that we are the redeemed from among men, and that we are the first fruits unto God and the Lamb.

We praise God for the blessed promise, that the everlasting Gospel shall be preached unto all them that dwell on the earth, and to every nation and kindred and tongue and people. O thou who madest heaven and earth, the sea and the fountains of waters, take to thyself thy great power, and level with the ground every proud Babylon that raises itself up in opposition to Christ and his kingdom. Hasten the day when it shall be said of all systems of heresy and spiritual domination, Babylon is fallen, is fallen, and shall no more arise.

Graciously forgive our sins, and accept our evening sacrifice for Jesus' sake. Amen.

MESSIAH'S REIGN.

Alford. Country. Antigua. New Sabbath. L. M.

1 THY foes succeeding times shall own,
Long as the sun and waxing moon,
With varied light, in swift career,
Alternate guide the circling year.

2 The Son from heaven his grace shall pour,
Delightful as the copious shower,
Whose drops refresh the new-shorn plain,
And swell with life the foodful grain.

3 His care the just aloft shall raise,
Nor fair prosperity his days
Desist to crown, till round the pole
The measured months shall cease to roll. MERRICK.

DANIEL II.

Nebuchadnezzar's Vision and Christ's Kingdom.

THOU, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

REFLECTIONS UPON DAN. II.—The hearts of kings, and even of tyrants, are in the hand of the Lord, and he can turn them like the rivers of water: and how easily can he strike them with terror, and overwhelm them with anguish, in the midst of their luxury, pomp, and splendour! The unreasonable caprice of human, self-willed despots, has proved in all ages the calamity of their subjects, and has exposed the best of men to the most alarming dangers. What inestimable blessings are the gift and spirit of believing prayer! and what blessings to thrones, nations, and empires are praying saints, who have access to the presence and fellowship of HIM who holds in his hands the destinies of the universe! O how privileged are they who fear the Lord, for his secret is with those who fear him; and how insignificant and contemptible pagan priests and heathen sorcerers appear, when compared with those holy men who were filled with the spirit of the living God. How delightful to think, that great manifestations of Divine favour are always accompanied with great degrees of humility and self-abasement! Feeble are the mightiest of empires, when contrasted with the kingdom of Jesus. "King Jesus, suffer me to kiss thy sceptre, and live for ever."

PRAYER.

WE fall down before thee this morning as the great eternal ruler of the vast universe, before whom all the nations of the earth are but as the small dust of the balance—before whom its kings are less than nothing, and vanity. We desire to present our morning sacrifice, depending on Jesus for acceptance, under a deep impression of the solemn, yet animating truths we have now read. O Lord, we acknowledge that we are thine, and that thou hast a right and property in us, to do what thou pleasest, and to require of us what seemest good in thy sight. Thou hast given us reason and understanding, that we might know thee; thou hast given us hearts, that we might love thee; and thou hast given us all that we have, that we might serve thee. Alas, that we have come so short of thy glory! So much has sin corrupted our nature, our principles, our desires, and our affections, that, instead of doing thy will, we have opposed it; instead of seeking thy glory, we have attempted to dishonour thy name, and to trample thine authority under our feet. O Lord, we submit to thee all the power of our souls and our bodies, that we may ever be thy holy temple, consecrated to thee and thy glory. Let HOLINESS TO THE LORD be written on all our faculties, our powers, and affections. Let our reason, our love, our life, our substance, our all, be devoted to thee and employed for thee, that we may be thine only, thine wholly, and thine for ever.

We present our thanks for the continued instances of thy providential care afforded us during the past night, and that we are allowed to draw near the mercy-seat, the throne of grace, to seek, through Jesus, the testimonies of thy love. Mercifully bestow upon us grace to serve thee diligently, cheerfully, and faithfully this day. Like the Psalmist, may we make haste to keep thy commandments.

We thank thee, most mighty God, for the sublime and animating predictions we have now read, respecting the gradual rise, the blessed increase, the extensive power, and the perpetual duration of the kingdom of Christ.

Make our children diligent students of the Holy Scriptures, and may they see with joy that the fulfilment of the predictions of Scripture is a blessed bulwark of the truth of thy word, which the power of infidels shall never be able to shake.

O Jesus, we acknowledge ourselves as thy subjects, and we rejoice that thy kingdom, the Church, shall never be destroyed: that all other kingdoms shall be included in this kingdom, and that it shall stand for ever.

We supplicate an answer to our prayers, and the forgiveness of our sins, for Jesus' sake, our Lord and Saviour. Amen.

BOOKS OPENED.

Old England. Dulwich. Luther's. L. M.

1 METHINKS the last great day is come!
Methinks I hear the trumpet sound,
That shakes the earth, rends every tomb,
And wakes the prisoners under ground.

2 The mighty deep gives up her trust,
Awed by the Judge's high command;
Both small and great now quit their dust,
And round the dread tribunal stand.

3 Behold, the awful books displayed,
Big with the important fates of men:
Each deed and word now public made,
As wrote by Heaven's unerring pen.

FLETCHER'S COLLECTION, 189.

REVELATION XX.

Last Day.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

REFLECTIONS UPON REV. XX.—Jesus, our mighty Lord, is the messenger of the covenant, and the Lord of angels. O how astonishing his authority and power! The keys of life and death, of hell and the grave, are suspended to his girdle. Holy angels are his willing servants. Fallen angels are compelled to submit to his almighty and irresistible control. All of them involuntarily feel the influence of these powerful words, "Hitherto shalt thou come, and no farther." The people of God may occupy the lowest situations on earth; like their Lord, in the days of his humiliation, they may be despised and rejected of men. But O what glory awaits them in heaven!—they shall sit beside Jesus on his throne; they shall be crowned with glory, honour, and immortality. We should often meditate on the solemn realities of the judgment-day. Are we arrayed in the robe of a Redeemer's righteousness? Then we have reason joyfully to anticipate that day, when we shall occupy a place of honourable distinction on the right hand of the exalted Judge.

PRAYER.

WHAT are we, O Lord, that we are commanded to address thee as our Father! We are, by nature, rebels, and wanderers, and apostates, who are worthy of the greatest severity of thy displeasure; and still, in the infinite abundance of thy mercy and condescension, thou art saying to us in accents of love, Wilt thou not from this time say unto me, thou art my Father, the guide of my youth? Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God!

We present our united thanksgivings for the continued mercies of another day. Our daily wants, O Lord, have been ever supplied by thy daily mercies. Let the merit of a Saviour's righteousness cover the guilt we have contracted by the offences of the past day, and of our past lives. Glory to God, that there is an infinite sufficiency of merit in the righteousness of Christ, to cover the guilt of all our sins; and an infinite sufficiency of influence in the spirit of Christ, to wash away the stains of our innumerable transgressions.

We supplicate from our merciful Father the continuance of thy protection and care this night. May we enjoy sleep and repose, under the shadow of thy providential wings.

Deeply solemnize our minds by the awfully impressive truths we have now read. May they place before our minds, in its true light, the great criminality of our carelessness, thoughtlessness, and unbelief; and may they be instrumental in stirring us up to seek after the things which belong to our everlasting peace, before they be for ever hid from our eyes.

Lord, lay restraints on Satan, on our lusts, and on all our spiritual enemies.

Preserve our dear children from the wiles of the devil: give them a spirit of prayer: then they shall be able to withstand Satan, even when he falls upon them with his most furious temptations.

Hasten the day when Satan, the God of this world, shall be bound fast a thousand years, and when he shall be permitted to deceive the nations no more. We adore thy sovereignty in all the persecutions thy saints have endured in past days. We bless thee for the immense good which has come out of this evil; and we rejoice in the glory and felicity to which martyrs are exalted in the celestial world.

Hasten the destruction of the Mahometan delusion, spoken of under the designation of the *false prophet*. We praise thee, that the light of the Gospel is destined to dispel that, and every other description of delusion.

Lord, affect our minds with the certainty and the solemnity of the judgment-day, when the books shall be opened, when the grave and the sea shall give up their dead, and when the Saviour of men shall appear on his great white throne, in the capacity of Judge of the whole earth. Then may we find our names written in the Lamb's book of life; then we shall appear acquitted on that great and solemn day.

Lord, hear our prayers and forgive our sins, for Jesus' sake. Amen.

ENEMIES DEFEATED AND GOD TRUSTED.
Cyprus. Mystery. Amsterdam. P. M.

1 THOU God of glorious majesty,
To thee, against myself, to thee,
A worm of earth, I cry;
A half-awakened child of man;
An heir of endless bliss or pain;
A sinner born to die!

2 Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Yet how insensible!
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell. WESLEY, 59.

DANIEL III.

The Three Children in the Furnace.

THEN Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

REFLECTIONS UPON DAN. III.—It is truly a humiliating spectacle, and a sad evidence of the ruinous effects of sin, to see a man having millions of people under his control, unable either to command his temper or restrain his passion. Let it be our earnest prayer that we may be enabled to rule over our own spirit, and that, when we have just reason for anger, we may be "angry and sin not." Let us rejoice with thankfulness that we know there is a God; and that we know from the blessed revelation which God has given us, that he is the ONLY, the living, and the true God; and especially, that we are taught to worship him as God, and as our God in Christ. The three young men nobly resisted the temptation of the Chaldean king to abandon the worship of Israel's God: may no temptation from Satan, the world, or the flesh, ever draw us aside from the worship of the Father, Son, and Holy Ghost, one God!

PRAYER.

INFINITELY glorious and merciful Lord God, teach us, by thy Spirit, to bow before thy throne with humility and thankfulness, and in Jesus' name. We praise thy never-failing goodness, which has preserved us during the past night, and brought us in safety to behold the light of another day. Defend us, by thy gracious power, from all the evils of this day, whether they respect the soul or the body, or our temporal or our spiritual concerns. Give us Divine help in religious observances, and also that health of body and vigour of mind which are necessary for the ordinary business of life. O that, in all our engagements, the glory of God may be constantly in view; and that every day our minds may be duly and deeply impressed with it as the great, the only end of our existence. Deliver us, O Lord, from the natural bent of our own minds, and may we not be left to be carried away by the imaginations of our own hearts. Let each one of us be convinced, that however much we ought to dread the influence of Satan and the world, we have reason to view the corruptions of our own hearts as our greatest and our most dangerous enemies. We seek the communications of Divine grace, without which the corruptions of our nature shall never be removed from the government of the heart. Too long sin has reigned within; heaven grant, that where sin has so long prevailed, grace may now reign through righteousness, unto eternal life, by Jesus Christ, our Lord.

We adore thee, O Lord, as the only deserved object of religious worship and adoration; and we bless thee for the remarkable communications of thy grace given to thy three servants, by which they were strengthened nobly and successfully to withstand the cruel and profane edict of the king to yield religious homage to false gods. We thank thee for that faith and purity and zeal which they were enabled to exemplify, and which thou hast graciously held up to excite the admiration of every succeeding generation.

O Lord, give our dear children grace and boldness to resist temptation. In early days, may they be strong in the Lord, and do exploits; then they shall be able to say, with thy servant, at the close of life, We have fought the good fight, we have finished our course, we have kept the faith.

We bless thee, O Lord, for preserving thy three children in the fiery furnace, and for honouring them with thy presence and fellowship. May affliction prove to us, and all our relatives, a purifying furnace; and may we come forth like the gold that has been tried seven times.

Make aged travellers thankful, when they remember past deliverances. Truly, thou hast been with them in six troubles; and in seven no evil has befallen them.

Hear our imperfect petitions, and forgive all our sins, for our blessed Saviour's sake. Amen.

THE HEAVENLY CITY.

Olivet. Mount Pleasant. Hephzibah. C. M.

1 LO, what a glorious sight appears
To our believing eyes!
The earth and sea are passed away,
And the old rolling skies.

2 From the third heaven where God resides,
That holy, happy place,
The new Jerusalem comes down,
Adorned with shining grace.

3 Attending angels shout for joy,
And the bright armies sing,
Mortals, behold the sacred seat
Of your descending King

WATTS, 21, *E. I.*

REVELATION XXI.

The New Jerusalem.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

REFLECTIONS UPON REV. XXI.—What a wonderful difference betwixt the Church militant on earth, and the Church triumphant in heaven! Here, the Church resembles a ship at sea, exposed to many furious storms and tempests; in heaven, the Church triumphant enjoys undisturbed and eternal tranquillity and peace: there enmity, discord, anarchy, confusion, and war, are for ever unknown. In God's presence is the perfection of the very fulness of joy, and rivers of pleasure for evermore. What infinite reason has the Church to rejoice in Christ as her Husband! As his Bride he comforts her, arrays her in spiritual garments of unspeakable beauty, defends her, admits her to the constant enjoyment of his fellowship, enriches her and makes her a sharer of his honour and glory for ever and ever in the heavenly mansions.

PRAYER.

O THOU Creator of the ends of the earth, we praise thee as the God of providence, and we acknowledge and adore thee as the God of grace. Thou art infinitely holy, and thou wilt in no wise allow anything that defileth, neither whatsoever worketh abomination or maketh a lie, to enter into thy holy heaven. Lord, justify us by the righteousness of thy well-beloved Son; then shall we obtain a title to heaven. Lord, sanctify us by the purifying influences of thy Holy Spirit; then shall we obtain a meetness and preparation for that holy city. Give us grace constantly to remember, that heaven is a prepared place, for a prepared people.

We adore thee, O Lord, in all the glory of thy uncreated majesty and grace, which fills heaven with light, blessedness, and joy. Truly, there is no need of the sun, neither of the moon, to shine in those heavenly regions: for thy glory, O Lord, doth lighten it, and the Lamb is the light thereof.

We present the tribute of our thanksgiving for the mercies of the day. We bless thee for every description of thy kindness experienced, both as to the perishing concerns of time, and the infinitely important concerns of an eternal world. Enable us, under the influence of holy and filial repentance, to seek the pardon of our daily sins, and the full and eternal forgiveness of all our transgressions. God, be merciful to us sinners. If thou shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. It is thy prerogative alone to punish sin; it is thy prerogative alone to forgive sin. Infinite is our guilt, and innumerable our sins; but we rejoice, that in the gracious arrangements of thy wisdom, and in the manifold provision of thy love, if any man sin, there is an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins. O let the blood of Jesus Christ cleanse us from all sin, and purge our consciences from dead works, to serve thee, the living God. We pray that we may dwell in safety this night, and that we may be quiet from the fear of evil; and when our days and nights have come to a close, that we may be admitted to that heaven, where there is no night of affliction, and where there is no sea of trouble and temptation to try the faith or disturb the peace of the blessed inhabitants.

Bless to our dear children the descriptions we have now read of the heavenly state. May they love heaven as a holy place; and may we see early evidences that they are travelling to that glorious city.

Fulfil in our experience as a family that promise, He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Lord, comfort all thy afflicted people with the hopes of that period when thou wilt wipe away all tears from their eyes. Grant, O Lord, that all of us at death may exchange the wilderness for the holy paradise above, where we shall ever be with the Lord. Hear us, for Jesus' sake. Amen.

MAN'S WICKEDNESS.

Egypt. Orange. Broderip's. S. M.

1 WHEN man grows bold in sin,
My heart within me cries,
"He hath no faith of God within,
Nor fear before his eyes."

2 He walks a while concealed
In a self-flattering dream,
Till his dark crimes at once revealed
Expose his hateful name.

3 But there's a dreadful God,
Though men renounce his fear;
His justice hid behind the cloud
Shall one great day appear. WATTS, *Ps.* 36.

DANIEL IV.

Nebuchadnezzar's Loss and Recovery of Reason.

THEN Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

REFLECTIONS UPON DAN. IV.—Daniel was greatly astonished and overwhelmed when, by Divine inspiration, God revealed to him the prophetic dream of the Chaldean king, and the remarkable events to which the mysterious dream referred. On account of the frailty of feeble humanity, prophets were often overcome, and even ready to expire, under the influence of supernatural revelations, when the curtain was drawn aside, and they beheld the events of distant ages. O how unspeakably vigorous must be the souls of the redeemed in heaven, which are not only enabled to bear, but delightfully to enjoy, the unveiled splendours of the Father, Son, and Holy Ghost! Pride is an abomination to the Lord. Pride was the harbinger of the fall of Nebuchadnezzar, who was then the most powerful prince on the face of the earth. May God clothe us with humility, which is the soul's glory and defence.

PRAYER.

WE appear, O Lord, as a worshipping family, before thy gracious throne, in the name of our exalted Intercessor, to bless and praise thee for the mercies of the past night. As thou hast brought us in safety to another day, it is our privilege and duty to begin the day in ascribing to thee, glory, honour, and praise: to bless the most High, and to praise and honour him that liveth for ever and ever, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation.

We lift up our eyes to thy gracious throne for the continuance of thy fatherly guidance, mercy, provision, and care, this day. Suffer not our sinful passions or tempers to rise when we mingle with those around us, and when we engage in the ordinary business of life. Preserve us from the love of the world and from the snares of the world. Give us that wisdom by which we shall mingle with our temporal diligence holy fervour of spirit in seeking after the infinitely more important affairs which regard the soul and an eternal world.

Holy Spirit, teach us, in the language and fervour of true devotion and sacred reverence, to acknowledge and adore the Lord our God, in all the glory and greatness of his uncreated majesty and unchangeable blessedness.

How insignificant are earthly kingdoms, when compared with thy vast empire, which includes unnumbered worlds! How short the duration of earthly kingdoms, compared with thine! for thy kingdom shall remain in all its glory, when the heavens shall be rolled together as a scroll, and when the earth and all its glory shall be burnt up. How easily the will of earthly kings may be opposed, and how soon their purposes may be thwarted! but before thee the opposition of myriads can avail nothing;—yea, all the inhabitants of the earth are reputed as nothing: and thou doest according to thy will in the army of heaven, and among the inhabitants of the earth; and none can stay thy hand, or say unto thee, What doest thou?

We acknowledge thee, O Jesus, as our King; and we pray that thy laws may be written on our hearts, and our souls filled with thy love.

O subdue the hearts of our children by thy grace; and may they testify, in their early days, that they are not ashamed of Jesus, who was not ashamed to die on a cross for our ruined world.

We long, O Jesus, for the universal extension of thy kingdom of grace; and we pray thou wouldst hasten thy kingdom of glory, when all the kingdoms of the earth shall rejoice under thy mediatorial dominion.

Mercifully forgive our sins, and answer our prayers, for Jesus the Mediator's sake. Amen.

HEAVEN.

Metrum. Blenheim (1st 26 bars.) Cherrion. C. M.

1 TOO long, alas! I vainly sought
For happiness below;
But earthly joys, though dearly bought,
No solid good bestow.

2 At length, through sovereign grace, I found
The good and promised land,
Where milk and honey flow around,
And grapes in clusters stand.

3 As I have tasted of the grapes,
I sometimes long to go
Where my dear Lord his vineyard keeps,
And all the clusters grow. ANON.

REVELATION XXII.

The Heavenly Paradise.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

REFLECTIONS UPON REV. XXII.—How pure, how copious, how uninterrupted, how constant the felicity and blessedness of heaven! constituting a magnificent river of life, flowing from the living fountain of the boundless goodness of the living God. Is Jesus the Tree of Life? The influences of his Spirit are those leaves by which diseased souls are healed; and the blessings of his salvation are those delicious clusters of Divine fruit, which constitute the food and nourishment of saints on earth and saints in heaven. Wherever we cast our eyes over the face of the earth, we see those curses which are the fruits of sin's corrupted tree. But when we look to heaven with the eye of faith, we see a paradise where there are no thorns or briars, and no venomous serpents lurking among the fragrant bowers. Truly there is nothing to hurt in God's holy, heavenly mountain, where the glory of God and the Lamb shines for ever and ever.

PRAYER.

FATHER of mercies, and source of all blessedness, we approach thee through our great High Priest, whose name is dear to thyself; and we humbly pray that thou wouldst graciously accept our thanksgivings for the blessings of the past day. We thank thee for that light of grace which cannot even be obscured by the darkness of night; and we praise thee for that glorious and uncreated Sun which shall never go down, and which shines in all the majesty of its splendour in the heavenly world. Mercifully watch over us this night, and may we lie down to rest in the indulgence of the blessed hope of a glorious immortality, and looking for the mercy of our Lord Jesus Christ, unto eternal glory.

We present before our God the tribute of our praise, for the consoling view which the Word we have now read has presented before us, of the glory, majesty, loveliness, and blessedness of the heavenly world. Teach us, Holy Spirit, to compare earth with heaven, and then may we say with an apostle, Having a desire to depart and be with Christ, which is far better. We thank thee, O Lord, for the river of consolation and grace we are permitted to taste and enjoy on earth. O may we be admitted at death to the heavenly world, that we may for ever drink of the pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. May we and all our beloved relatives, our minister, and the people with whom we are associated in holy fellowship, meet together on the banks of the river of life beyond the skies. May the disappointments and trials, the losses, sufferings, and bereavements of the present life, raise our thoughts and hopes to that heavenly land, where Jesus as the tree of life appears, furnishing fruits of everlasting blessedness and joys to all the inhabitants. In this world, O Jesus, may we sit down under thy shadow with great delight, and may thy fruit be sweet to our taste. And in heaven may we sit down under thy shadow with unspeakable joy: and through endless day may thy banner over us be love.

Divine Saviour, we earnestly pray that our dear children and servants may be found, in time, in a state of grace, and, in eternity, in a state of glory.

Have mercy on our graceless relatives and friends. We bear them upon our prayers. O convince them that without a change they never can be admitted into a holy heaven. Give them faith to accept of the invitations of mercy, to receive grace, and a title to the joys of heaven.

O Lord, answer our supplications, and forgive our sins, for a dear Redeemer's sake. Amen.

PRAYER TO GOD IN GREAT DIFFICULTIES.
Benfield. Thorn. Apulon. 6. 8.

1 I LIFT my soul to God,
My trust is in his name;
Let not my foes, that seek my blood,
Still triumph in my shame.

2 Sin, and the powers of hell,
Persuade me to despair;
Lord, make me know thy covenant well,
That I may 'scape the snare.

3 From the first dawning light,
Till the dark evening rise,
For thy salvation, Lord, I wait,
With ever-longing eyes. WATTS, *Ps. 25, p. 1.*

DANIEL VI.

Daniel in the Lions' Den.

NOW when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, that no decree or statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

REFLECTIONS UPON DAN. VI.—Daniel's habitation was infinitely more honoured than the gorgeous palace of king Darius: it was a house of prayer, and therefore "the house of God, and the gate of heaven." May our dwellings resemble the dwelling of the holy Daniel. Like him may we possess the spirit of grace and supplication. Like him may no threatenings or dangers prevent us from publicly and openly acknowledging, adoring, and worshipping the Lord our God. The death of Daniel was determined on because of his piety; and the death of Jesus was determined upon because of his immaculate purity. Daniel, because of his innocency, was safely delivered from the lions' den; Jesus, because of his perfect and atoning righteousness, came triumphantly from the grave, the den of death, the devouring lion of our fallen race. Daniel's enemies perished; and Christ's impenitent enemies must meet a dreadful doom.

PRAYER.

O LORD, we adore thee as the living God. Thy perfections, prerogatives, and government, are steadfast for ever. Thy kingdom shall never be destroyed, and thy dominion shall continue unchanged unto the end of ages. Thou who deliveredst thy servant Daniel from the den of devouring lions, art he who deliverest and rescuest thy people; and thou workest signs in the heavens and the earth.

We offer up our thanks before thy gracious throne, that thou hast preserved our lives, our reason, and our health during another night, and that another opportunity is given us of calling on thy name, and of tasting the sweets of religion in fellowship with thyself. Mercifully vouchsafe to us thy blessing and help in all the lawful engagements and religious observances of the day. We humbly supplicate the supply of all our wants from the inexhaustible stores of thy providential bounty. While we are earnest to have the supply of our daily wants, make us equally earnest to be delivered from daily sins, and preserved from daily temptations.

Lord, bestow upon us that love for prayer which Daniel felt so powerful in his bosom, that he was resolved to continue his supplications to his God, even at the hazard of his life. Holy Spirit, teach us the sacred lesson of prayer, and fill our hearts with such love to the exercise of prayer, that, instead of being constrained to pray, we shall not be able to live without prayer.

We would mourn over the aversion which earthly kings have shown to thy people, thine ordinances, and thy name. Speedily, O Lord, let all their laws which are in force against thy Son and thy Gospel be repealed. We praise thee, that laws which anciently existed against thy Gospel and thy people are now destroyed, and that just laws have risen up in their place, which are a barrier of defence around thy Church.

We adore thee, O Lord, in thy miraculous interposition in behalf of Daniel thy servant, in so wonderfully preserving him in the den of lions.

O preserve our beloved children from temptations, more dangerous than devouring lions. Like Daniel, may they possess the spirit of prayer—then wilt thou deliver them.

We thank thee, O most gracious God, for all the deliverances thou hast wrought out for us, and for all our relatives and friends. O accomplish for us deliverance from all our spiritual enemies, and deliverance from all our lusts and corrupted passions. Deliver us, O Lord, from the curse of a violated law, from the sting of death, and from the miseries of hell. Preserve us for thy heavenly kingdom, and may we all assemble on the blessed plains of the celestial paradise, for Jesus' sake. Amen.

SAINTS' TRIAL AND SAFETY.

Bradley Church. Westminster. Falcon Street. 8. 8.

1 FIRM and unmoved are they
That rest their souls on God;
Firm as the mount where David dwelt,
Or where the ark abode.

2 As mountains stood to guard
The city's sacred ground,
So God and his almighty love,
Embrace his saints around.

3 What though the Father's rod
Drop a chastising stroke,
Yet, lest it wound their souls too deep,
Its fury shall be broke.

WATTS, *Ps.* 125.

PSALM CXXV.

God the God and Deliverer of his People.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

PSALM CXXVI.

Israel's Return from Babylon.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

PSALM CXXVII.

God's Care.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

REFLECTIONS UPON PSALMS CXXV., CXXVI., CXXVII.—The life of faith in God's Son is a life of safety, blessedness, and peace. Is Jesus mine? Then I am surrounded by the Divine perfections, which are mountains of immutable strength, and of eternal duration. They who are the enemies of the saints are the enemies of God; and they who afflict God's saints shall bring upon themselves God's vengeance. Deliverance from the captivity of Egypt and Babylon was great, but insignificant when compared with the deliverance from the captivity of sin, Satan, the world, and the law as a broken covenant of works. On account of this deliverance, "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads." If we are taught of God, we see and acknowledge that all our comforts flow from God, and that, temporally and spiritually, we can do nothing without his aid, and can succeed in no undertaking without his blessing. What an inheritance to pious parents are children adorned by grace! Let parents therefore earnestly pray that their children may receive grace, as an "ornament to their head, and chains around their neck."

PRAYER.

O LORD our God, thou art the almighty God, the Creator of the heavens and the earth. Thou art the Lord of glory, infinitely worthy of the love of all thine intelligent subjects, and infinitely worthy to be praised in the assembly of thy saints, and to be had in reverence of all them that are round about thee. Though thou art everywhere present, yet heaven is the place of thy more peculiar abode, where thou art attended by angels and archangels, who veil their faces with their wings, while they proclaim the honours of thy praise.

We humbly supplicate the forgiveness of the sins of the concluding week. Give us faith to look to Christ's atoning sacrifice as the only foundation of our hope of pardon and acceptance. When we are afflicted with the number and aggravation of our sins, may we look to the meritorious righteousness of our Redeemer, which alone can pacify the troubled conscience, as that righteousness alone has satisfied the demands of thine offended justice. O sprinkle us with the peace-speaking blood of Jesus. We thank a gracious Providence for the mercies of the week. May our trials be sanctified, and may our comforts be blessed. We commit ourselves to thy care and protection this night. Refresh and invigorate us with sleep, and mercifully spare and prepare us for the solemn and sacred services of thy blessed and hallowed day. Prepare us, and the congregation of which we form a part, and our minister, and all thy people, for the interesting and animating services of thy house. And may the Holy Spirit, whose influences on past Sabbaths have rendered the Word effectual in the salvation of myriads, render thy Word on the approaching Sabbath effectual in the salvation of many who are now the slaves of Satan and the captives of sin.

Mercifully apply to our hearts what we have now read. Give us faith to trust in God at all times; then we shall be like mount Zion, which cannot be removed, but abideth for ever. May we never be left to trust in our own righteousness, as a ground of hope, which is only a foundation of sand, and cannot endure the storms of Divine wrath. Lord, enable us to exercise faith in all thy perfections, as glorified in Christ; and may we look upon them as our blessed and almighty defence. As the mountains surrounded and defended Jerusalem, may we confidently believe that all the perfections of our God are round about us as a wall of fire, to defend us from all our enemies.

If, in thy providence, our dear children shall survive us, their parents and guardians, may they find Jesus their everlasting Father, and the Divine attributes their almighty defence.

Have mercy on all thy faithful people. Do good unto them, O Lord, that be good, and to them that are upright in their hearts: and, O convince the workers of iniquity that, unless they turn aside from their crooked ways, they must for ever endure thy wrath.

Mercifully hear our feeble prayers, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

PARDONING GRACE.

Mercy Seat. Sheldon. Angel's Hymn. L. M.

1 FROM deep distress and troubled thoughts
To thee, my God, I raise my cries:
If thou severely mark our faults,
No flesh can stand before thine eyes.

2 But thou hast built thy throne of grace,
Free to dispense thy pardons there,
That sinners may approach thy face,
And hope and love as well as fear.

3 As the benighted pilgrims wait,
And long and wish for breaking day,
So waits my soul before thy gate,
When will my God his face display?

WATTS, *Ps.* 130, *p. II.*

PSALM CXXVIII.

God's Goodness.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

PSALM CXXIX.

Christ's Sufferings.

MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the house-tops, which withereth afore it groweth up.

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM CXXX.

Waiting on God.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the LORD more than they that watch for the morning: *I say, more than* they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

REFLECTIONS UPON PSALMS CXXVIII., CXXIX., CXXX.—Nothing can prevent the blessedness of those who live in God's fear, and who walk in God's ways. Even if their share of temporal things be moderate, it is accompanied with God's blessing; and thus, *the little* that a righteous man hath, is better than the riches of many wicked. True piety makes a family a little church, and even an epitome of heaven, where all is harmony, love, and peace. If this world is the scene of the sufferings and sorrows of the saints, heaven will be the scene of their perfection, purity, and bliss. Affecting truth—our Saviour was scourged, condemned, and crucified! But how were his enemies confounded when he rose triumphant from the grave! And how confounded shall they be at the judgment-day, when they appear condemned before his righteous tribunal! Believers know experimentally the depths of temptation, poverty, sickness, persecution, and desertion. But, in the lowest depths, they have enjoyed the most delightful fellowship with God; and from those depths have ascended prayers, which have instantly met with their heavenly Father's acceptance, and which have been the harbingers of the most glorious deliverances and the most distinguished triumphs.

PRAYER.

O LORD God of hosts, thou art Israel's God, and there is none like thee, who keepest covenant and showest mercy unto thy servants, who walk before thee with all their hearts. Holy Spirit, enable us on the morning of this joyful day to present ourselves and our sacrifices before God acceptably, in the name of Christ. Lord, hear our voice, and be attentive to our cry. Great is our sinfulness and guilt. If thou, Lord, whose holiness is spotless, and whose justice cannot relax in its righteous demands, shouldst mark iniquities, O Lord, who shall stand? But what reason have we to rejoice with joy unspeakable and full of glory, that there is mercy with thee, that thou mayest be feared! Let all of us look to the righteousness of Jesus as our only, and as our infinitely sufficient bulwark of defence, and then may we wait on the Lord, who will most readily extend his mercy, and deliver us from guilt and woe. What time we may be overwhelmed, when we think of our sins which appear before us like the great mountains, may we hope in the Lord: for with thee there is mercy, and with our God there is plenteous redemption. O teach us to hope in thee the Lord, and thou wilt redeem us from all our iniquities.

We thank that kind and gracious Providence which has spared us through another night, and which has permitted us, on the morning of another Sabbath-day, to encompass our domestic altar. Ever may we remember, that our God can accept no sacrifices except the services of the heart. O enable us, in all the solemnities of this holy Sabbath, to worship thee in spirit and in truth. May many, under the preaching of the Word, be instructed to fear the Lord and walk in his ways; then they shall be blessed.

May we perceive an evident improvement in our beloved children by the Divine ordinances of thy Sabbath. O let the efficacy of thy Word appear in their obedience, their gentleness, their purity, and their love.

We pray for the prosperity of Zion. In our day may we see a blessed extension of the kingdom of Christ, and multitudes of Jews and Gentiles flocking to the standard of Immanuel. O may we as a family be blessed out of Zion; and may we see the good of Jerusalem all the days of our life.

Give thy ministers grace to place before the minds of the people, with solemnity and effect, the sufferings of Christ; that the hearts of the people may mourn over those sins which brought the Saviour to the dust of death; and that their hearts may be filled with love to that Saviour whose love to men led him to Gethsemane's garden, and conducted him to Calvary's cross. O Jesus, the plowers plowed upon thy back; they made long their furrows: let the remembrance of thy sufferings teach us to forsake sin, which brought thee into floods of tribulation; and teach us to rely upon thee, as our sure, our only hope.

Hear us, O Lord, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

SUBMISSION AND HUMILITY.
Westerham. Marylebone. Burford. C. M.

1 IS there ambition in my heart?
Search, gracious God, and see;
Or do I act a haughty part?
Lord, I appeal to thee.

2 I charge my thoughts, be humble still,
And all my carriage mild,
Content, my Father, with thy will,
And quiet as a child.

3 The patient soul, the lowly mind,
Shall have a large reward;
Let saints in sorrow lie resigned,
And trust a faithful Lord.

WATTS, *Ps.* 131.

PSALM CXXXI.

Humility.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the LORD from henceforth and for ever.

PSALM CXXXII.

The Ark of the Covenant.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it in Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

REFLECTIONS UPON PSALMS CXXXI., CXXXII.—Peaceful is that mind which is free from earthly, carnal, unhallowed ambition; and which is under the delightful, holy influence of gentleness, meekness, mercy, and humility. May we resemble little children, for of such is the kingdom of heaven. May our hearts be weaned from earthly things, and may our conversation be in heaven, whence we look for the Saviour. God cannot forget his people in their afflictions; he cannot forget to strengthen them to bear their afflictions; he cannot forget to sanctify their afflictions; and he will not forget, finally, to deliver them from all their afflictions. In the estimation of the saints, how amiable are the tabernacles, the earthly courts, the public ordinances of the Lord of hosts! God's sanctuary is especially his residence on earth, where he admits his people to his fellowship, where he displays his smiles, where he hears and answers the prayers of his people, and where he confers upon them the choicest favours of his love.

PRAYER.

O THOU King and Head of Zion, we come before thee, agreeably to thy gracious will, at the close of another Sabbath, to implore thy blessing on the sacred duties in which we and tens of thousands have been engaged throughout the Christian world. We rejoice in thy willingness to hear the prayers of all thy people, in the name of Christ; and we adore thee in thine ability to answer the prayers of all thy humble and devout worshippers. Thine ear is not heavy that thou canst not hear, nor thine hand weary that thou canst not deliver. Let great prosperity attend the preaching of thy Word, in all the churches. May an abundant and lasting harvest of blessings follow the incorruptible seed which has been sown by thy faithful servants. Bless what we have heard from the lips of thy messenger. Prevent the cares of the world, or the corruptions of our own heart, from rising up to choke the Word. Great are our privileges, but we have reason to mourn that our improvement bears no proportion to the number or worth of those Gospel privileges with which we are so eminently enriched. O Lord God, preserve us from spiritual barrenness under the means of grace. May our congregation, and our families, and our souls, be gardens of spiritual beauty and fruitfulness. Let thy promise be fulfilled in us—I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

Forgive, O Lord, the sins of our holy things, and the numerous imperfections which cleave to our most solemn engagements.

May the efficacy of the means of grace be exemplified by our gentleness, humility, and repentance. Preserve us from the pride of our own heart. Suffer not our hearts to be haughty, nor our eyes to be lofty. In the discharge of religious duties, in the business of life, and amid all the afflictions and trials of the present state, may our soul resemble the weaned child. O wean our hearts from the riches, the honours, the pleasures, the power, and the pursuits of the present life. May our hearts be filled with the love of Christ, and may our conversation be in heaven, whence we look for the Saviour.

May our dear children now be made the scholars of a gracious Saviour, and may their hearts be preserved from the captivating and destructive charms of a present world. Let their youthful bosoms glow with a powerful affection to the Saviour of souls. Grant, O Lord, that our servants may ever love thy house, and delight in thine ordinances.

Have mercy on thine aged servants. As their days increase, may their grace increase. As their natural power decays, may they renew their spiritual strength, and hope in the Lord from henceforth and for ever.

We bless thee, O Lord, for thine unchanging love to thy Church. Never let thy people despond, when thou hast promised, This is my rest for ever; here will I dwell, for I have desired it. O let all thy priests be clothed with righteousness, and let thy saints shout for joy.

May the Watchman of Israel watch over us this night, and may our prayers be answered, for our Saviour's sake. Amen.

Our Father which art in heaven, &c.

THE PENITENT.

Webster's. Highbury College. Ann's. C. M.

1 PROSTRATE, dear Jesus! at thy feet
A guilty rebel lies;
And upwards to thy mercy-seat
Presumes to lift his eyes.

2 If tears of sorrow would suffice
To pay the debt I owe,
Tears should from both my weeping eyes
In ceaseless torrents flow.

3 But no such sacrifice I plead
To expiate my guilt;
No tears, but those which thou hast shed!—
No blood, but thou hast spilt!

DR. S. STENNER

DANIEL IX.

Daniel's Confession of Sin.

AND I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth, for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

REFLECTIONS UPON DAN. IX.—Daniel, as a saint of great piety and experience, has left us a blessed example; and happy are they who walk in his footsteps. May we, by Divine influence, imitate him in the possession and exercise of a spirit of grace and supplication; and like him may we present our prayers with faith, humility, penitence, and earnestness. It is essentially necessary in prayer to make full and unreserved confession of sin, to keep nothing back, remembering that though God is a God of infinite mercy, he is still the omniscient Jehovah, a God of spotless purity and of glorious majesty. If our minds are properly affected with a sense of sin, we cannot look upon God's holy and perfect law without seeing, as in a mirror, our spiritual deformity, and also the multitude and aggravation of our sins. What an invaluable privilege is the preaching of the everlasting Gospel! and yet this privilege is not only undervalued by myriads, but actually despised, and its invitations and offers of mercy treated as an idle tale. If we are genuine saints, we shall mourn over our own sins, and over national sins, and supplicate God for reformation and pardon.

PRAYER.

MOST gracious Lord God, this morning we desire to draw near unto thee, our Father and Saviour, with the voice of thankfulness and praise. We express our obligations for the mercies of the past night, and for the mercies of the past Sabbath. We long for the arrival of that period when thy Sabbath shall be enjoyed and sanctified by all the nations of the earth. As we are entering on another day and another week, O enable us to put on the whole armour of God, that we may be prepared to encounter with success our spiritual enemies, and triumphantly resist all the temptations, and surmount all the obstacles which may be presented before us, and which may oppose us in the course of this week. Let not the business of the day render us forgetful of God; and may diligence in our temporal duties be mingled with holy fervour, that earthly pursuits may not prove as a thick cloud, to conceal from our view the sublime objects of the heavenly state. May thoughts of Christ and his salvation often rise in our remembrance, and comfort our hearts. Holy Spirit, may a day never pass over our heads without numerous instances of ejaculatory petitions rising from our hearts before the throne of heaven. With thy Church of old, may we have reason to exclaim, Or ever we were aware, our souls made us like the chariots of Amminadib,—animated with the ardour of sacred devotion.

We adore thee, O Lord, as the great and dreadful God, who keepeth covenant and mercy with those that love him and keep his commandments. We confess, O Lord, that as a family, as a congregation, and as a nation, we have sinned and committed iniquity. We have not read thy Word with care, and we have not hearkened with solemnity and faith to thy servants, whom thou hast appointed as heralds of eternal truth. While righteousness belongeth unto thee, alas! to us belongeth confusion of face, and to our rulers and our fathers, because we have sinned against thee.

In all the afflictions which have been brought upon ourselves, and in all the judgments and calamities which have befallen our nation, we acknowledge and adore thy holiness and justice. O Lord our God, may the afflictions we endure be instrumental in producing that holy repentance which is the inseparable attendant of unfeigned piety.

Preserve our dear children and domestics from the corrupt example of others, and from the corruptions of their own hearts. Adorn them, O Lord, with early piety, and with early repentance.

Let a blessed reformation speedily take place among us as a family professing to worship thee; and let the moral and sanctifying influence of the Gospel be soon and universally seen and experienced by all the inhabitants of the land. Hear, O Lord, and forgive, for Jesus' sake. Amen.

PRAISING GOD.

Chur's Lane. Kerwall. George's. C. M.

1 YE that obey the immortal King,
Attend his holy place,
Bow to the glories of his power,
And bless his wondrous grace.

2 Lift up your hands by morning light,
And send your souls on high;
Raise your admiring thoughts by night
Above the starry sky.

3 The God of Zion cheers our hearts
With rays of quickening grace;
The God that spreads the heavens abroad,
And rules the swelling seas.

WATTS, *Ps.* 134.

PSALM CXXXIII.

Unity.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

Praising God.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM CXXXV.

Praising God.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

REFLECTIONS UPON PSALMS CXXXIII., CXXXIV., CXXXV.—Unity in faith, in sentiment, in love, in co-operation, and in fellowship, is the glory, the strength, and the prosperity of the Church of Christ. And when this unity shall be universal, and reach its meridian splendour, it will then be a period of millennial blessedness. If we are the regenerated followers of Christ, it will be our delight and practice, and we shall consider it our honour and privilege, to proclaim the glory of the Divine perfections, and to spread abroad the fame of Jesus' name—that name which is above every name. We cannot calculate the blessedness of our state as a land of Bibles, of sanctuaries, of ordinances, and of Sabbaths. The Gospel has delivered us from gross idolatry. While pagans worship those gods which their own hands have made, we worship the only, the living, and the true God—the Father, the Son, and the Holy Ghost, one Jehovah, whose power made us, and whose mighty hand formed the universe. Hallelujah!

PRAYER.

WE desire, O Lord, relying on the atonement of Jesus, and in the exercise of Christian unity and love, to draw near the throne of grace, to present our evening sacrifice. Thou art a God of boundless love; O may we possess and cherish that love to thee and one another, which will be the satisfying evidence that we are the children of our heavenly Father. Preserve our family from the thorns of animosity and hatred. May Divine love prevail among us to such a degree, that we may bear some resemblance to the great family above, where love reigns in all its uninterrupted influence and glory. Convince us that God is not to be found with his blessing, where enmity and discord prevail. We praise thee, O Lord, that where Christian unity reigns, *there* thou commandest the blessing, even life for evermore.

While we would bless thee for the private ordinances of religion, more especially we praise thee for the public ordinances of thy courts. Lord, increase our love to thy sanctuary, and increase our delight in the public services of thy house.

Form in the minds of our children an early and a powerful attachment to thy courts. Even in their youthful days, may they say with thine inspired servant, A day in thy courts is better than a thousand.

O thou who madest the heavens and the earth, give us grace to bless thee out of Zion, and may we devotedly and faithfully present those adorations and praises in thine earthly sanctuary, which will be followed by a life of endless adoration, praise, and joy in the heaven of heavens. Lord, teach us to praise thee with the heart. May our songs of praise not merely flow from the lips, but may we make melody with our hearts unto the Lord.

We rejoice, O Lord, that thou hast chosen thy Church to thyself as thy peculiar treasure. How wonderful thy love, O Jesus, how inexpressible thy condescension, that thou shouldst make those thy treasure who deserved to be for ever banished from thy presence, and confined in the abode of endless despair! Mercifully give us the pleasing evidence that we are part of thy treasure, and that we are the objects of thine unmerited love and distinguished grace.

We adore thee, O Lord, in thy greatness and in thy majesty. Thou art great, and thou art above all gods. Whatsoever thou pleasest, that thou doest in heaven and in earth, in the seas and in all dry places. O Lord, we bow before thee in thy greatness and glory. Thy name, O Jesus, endureth for ever: and the memorials of thy grace will continue throughout all generations. We bow before thee as the God of salvation. Glory to thy name, that the worship of idols is banished from our land. O may the worship of idols be banished from the earth, and be banished from our hearts.

We present our thanks for the mercies of the day, and we commit ourselves and our relatives to thy care this night. Forgive our sins and hear our prayers, for Jesus' sake. Amen.

THE RESURRECTION.

Proverb. 14th. Tucker. C. M.

1 HOW long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyrs slain
Lies mingled with the dust?

2 Lo, I behold the scattered shades,
The dawn of heaven appears;
The sweet immortal morning spreads
Its blushes round the spheres.

3 I see the Lord of glory come,
And flaming guards around;
The skies divide to make him room,
The trumpet shakes the ground.

4 I hear the voice, Ye dead, arise!
And lo! the graves obey:
And waking saints with joyful eyes
Salute the expected day.

WATTS.

DANIEL XII.

Resurrection.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

REFLECTIONS UPON DAN. XII.—*Michael* signifies, "*like God.*" How strictly applicable is this name to Jesus! He is the brightness of the Father's glory, and the express image of his person. They who saw Christ, saw the Father who dwelleth in him. He thought it no robbery to be equal with God. And the Father requireth that we should honour the Son, even as we honour the Father, who hath sent him. The troubles and persecutions with which the Church of Christ has been visited and tried, have often been so severe as to resemble the raging waves of the tempestuous ocean; but Jesus has been always present with his Church as "a wall of fire around her, and as the glory in the midst of her." Unspeakably glorious and animating are the prospects of the redeemed. They can look forward to the morning of the resurrection, when their bodies shall come forth from the ruins of the grave, arrayed in all the glory of immortal life, to enter the heaven of heavens, and to be ever with the Lord.

PRAYER.

WE adore thee, great and glorious Jehovah, as the universal Sovereign, whom none can resist, and whose authority and government none can with impunity oppose. When mighty angels resisted thy will, and erected the standard of rebellion near thy throne, thou didst cast them into the lowest hell, where they are reserved in chains of everlasting darkness unto the judgment of the great day.

What reason have we to bless and praise thee, that thou art revealed as a redeeming God, and reconciled in Christ! Though we have nothing, and can do nothing, to qualify ourselves for appearing with acceptance before thy throne of judgment, we bless thy great name that thou art the God of salvation, and that thou art willing even now, while we are kneeling before thy tribunal, to give us the robe of a Redeemer's righteousness, by which we shall be accepted in thy sight now, and acquitted before thy throne hereafter, when all nations are summoned before thy great tribunal.

We thank the living God, that the bodies of men shall not remain for ever in the grave. We bless God that we have in our hands that glorious Gospel by which life and immortality are brought to light. We pray that our minds may be deeply affected and solemnized with the truth, that all who sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. Give us thy grace; then our graves will prove beds of rest, from which our bodies shall awake on the morning of the resurrection, arrayed in robes of immortality. Strike terror, O Lord, into the hearts of such now before thee who are living without Christ, and who are unconcerned about the infinitely important realities of a future and an eternal world; and convince them how inconceivably miserable shall be their state at the judgment-day. Now may the declaration of thy Word most deeply affect their hearts, that the bodies of the wicked shall awake out of their graves to shame and everlasting contempt.

Lord, have mercy on our dear children, and suffer not the thoughtlessness of their minds to prevent their meditations on the solemnities of a judgment-day. O may they and we awake, at the sound of the last trump, to everlasting life.

Comfort the minds of faithful ministers and faithful teachers of Divine truth, however humble the sphere they are required to fill, with the blessed promise, They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

We bless thee for the predicted day, when many shall run to and fro, and knowledge shall be increased. We earnestly pray that the day may not be far distant, when the knowledge of Jesus and his salvation shall pervade the earth.

We thank our God for his preserving goodness during the past night, and we seek the presence and blessing of God this day. Give us grace to glorify thy name, for Jesus' sake. Amen.

PRAISE TO GOD.

Suffolk New. Staines. Southampton. L. M.

1 GIVE to our God immortal praise;
Mercy and truth are all his ways:
Wonders of grace to God belong,
Repeat his mercies in your song.

2 Give to the Lord of lords renown,
The King of kings with glory crown:
His mercies ever shall endure,
When lords and kings are known no more.

3 He sent his Son with power to save
From guilt and darkness, and the grave:
Wonders of grace to God belong,
Repeat his mercies in your song.

WATTS, *Ps.* 136, *p. III.*

PSALM CXXXVI.

Praising God for his Mercies.

O GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever:

8 The sun to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

11 And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To him which divided the Red Sea into parts: for his mercy *endureth* for ever.

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But overthrew Pharaoh and his host in the Red Sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

REFLECTIONS UPON PSALM CXXXVI.—God's goodness shines in creation, providence, and redemption. Looking on each of these, but more especially on redemption, we have reason to exclaim, in the language of devout wonder and praise, "How great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" May it be our privilege to be savingly impressed with a sense of God's goodness; may we really taste and see that God is pre-eminently good, as the God of redemption; then will our hearts be tuned to sing his praise. Did David sing so sweetly of creation and its great lights? O how sweetly should we sing of the new creation, and the glorious light of the Sun of righteousness, who has risen on our world with healing in his wings! O how sweetly should we sing of the great deliverance from sin, Satan, death, and hell, accomplished by Jesus, the King of kings and Lord of lords!

PRAYER.

HOLY Spirit, we humbly pray that our souls may be refreshed with the dew of thine influences, while we venture, in the midst of all our imperfections and corruptions, to approach thy throne of grace. We acknowledge, O Hearer of prayer, our total unworthiness of the great honour and the unspeakable privilege of holding intercourse with thee our God, the Former of our bodies and the Father of our spirits.

We supplicate, through the atoning blood of Jesus, the pardon of all the sins we have committed this day. May our prayer for pardon be accompanied with holy penitence, and earnest longings that all our sinfulness may be washed away, and that our nature may be made holy as God is holy. We thank a gracious Providence for the mercies which have this day filled the cup of our lot. May spiritual mercies rank highest in our estimation, and excite in our heart peculiar sensations of gratitude and praise. Cover us, O Lord, with thy protecting wings this night, and prepare us for that eternal day, when we hope to enjoy, with all the blessed above, the ceaseless bliss of immortality. May we and all our relatives meet on that peaceful day, to celebrate, for ever and ever, the triumphs of redeeming grace. When thine aged servants, who are tried and borne down with the infirmities of their dying flesh, think of that heavenly day, may they sing in the animating strains of an inspired writer, O that we had the wings of a dove, then would we flee far away, and be at rest!

Sanctify to our minds, O Lord, the encouraging account we have now read of the great deliverances thou didst accomplish for thy Church and people in ancient days. Thou hast given in these deliverances most blessed displays of thy goodness and of thy power. Thou art the God of gods; for the gods of the heathen are dumb idols compared with thee. Thou art the Lord of lords; for all the rulers of the earth are at thy disposal, and cannot retain or exercise their authority one moment without thy permission.

Great, O Jesus, are the wonders of power thou hast wrought, in creating the world; but far greater are the wonders thou hast achieved, in working out the salvation of thy Church. We adore thee in all the judgments inflicted on Egypt and other enemies of thy people in distant ages: for thy mercy endureth for ever. We praise thee for the remarkable instances of the interposition of thy gracious providence connected with the history of thy Church in various lands: for thy mercy endureth for ever.

O make our children trophies of a Saviour's victory. Extend thy saving mercy to their souls, and through eternity may they sing, His mercy endureth for ever.

We praise thee, O Lord, for all thy mercies; but we would raise our loudest song of praise for Jesus, thy chief, thy greatest mercy. Thanks be to God for his unspeakable gift.

Hear these our prayers, and forgive all our sins, for Jesus the Mediator's sake. Amen.

PROMISE OF THE SPIRIT.

Ramsey. Warrington. Ulverston. L. M.

1 ASK what ye will, 'tis Jesus' word
To all the followers of the Lord;
He speaks with confidence divine,
To give the Holy Ghost is mine!

2 And thou who didst to glory go,
Wilt on thy church that gift bestow,
To bless, and sanctify, and seal,
And all our souls for ever fill.

3 Hard is the grant, but not for thee,
Vested with full authority;
Needful for sinners to receive,
'Tis easy for my Lord to give:

4 Sent down in answer to thy prayer,
O may the promised Comforter
Teach me, my Saviour, who thou art,
And show thy glory to my heart. C. WESLEY.

HOSEA XIII.

Victory or Death.

I WILL ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be cruelly put to death.

HOSEA XIV.

Spiritual Revival.

O ISRAEL, return unto the LORD thy GOD; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the sacrifices of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

REFLECTIONS UPON HOSEA XIII., XIV.—Infinitely dear to Christ are his saints. Because he loved them with an everlasting love, he has regenerated their nature, and has given them a part in the first resurrection. And because he loves them with an everlasting love, he will give them a part in the second resurrection, and they shall come forth from their graves and shine brighter than the glory of the firmament, in the kingdom of their Father, for ever and ever. What a mighty conqueror is Jesus! He is the conqueror of death, who is the conqueror, and the terror, and the destroyer of kings. Jesus, our victorious Saviour, "has destroyed death, and him who hath the power of death, that is the Devil." How wonderful the condescension and grace of God, that he should address offending backsliders under the name of *their God!* May the Divine Spirit mercifully preserve us from backsliding and apostasy, and make us "trees of righteousness, the planting of the Lord's right hand, that he may be glorified."

PRAYER.

WE draw near unto thee, O Lord, this morning, in the name of thy well-beloved Son. We cannot be accepted in our own name, and no archangel could introduce us into the Divine presence, to obtain an answer to our prayers. We praise thee, O Jesus, as the Mediator betwixt God and man, the merit of whose righteousness can introduce the very chief of sinners to the throne of grace.

We thank the God of providence for the renewed instances of kindness we experienced during the past night, and that we are enabled, in the enjoyment of so many comforts, to assemble around the domestic altar to present our morning sacrifice. Let thy goodness kindle in our bosom emotions of gratitude and love; and may we serve and honour thee this day, and every day, from a principle of filial and unfeigned affection. Suffer us not to be drawn aside this day by our own corruptions; and particularly may we be preserved from our besetting sin. Bless us in our worldly calling. Preserve us from a covetous and unhallowed love of earthly things. Make us satisfied with a competency; and having food and raiment, may we be therewith content.

We adore thee, O Jesus, as the conqueror of death; and we rejoice that by thy death thou didst deprive death of its sting, and that thou didst deprive the grave of its victory by thy resurrection from the tomb. Lord Jesus, ransom us from the power of the grave, and redeem us from death, by clothing us with thy righteousness. O clothe us with that righteousness which is the price of our ransom, and without which our redemption could never have been obtained.

As the time must arrive, and may soon take place, when we and our beloved children shall be separated by death, on the morning of the resurrection may we rise from the grave in glory and triumph, to live together through all eternity, in the immediate presence of God and the Lamb.

O Lord, we have reason to acknowledge, to our shame, that, like Israel of old, we have fallen by our iniquities. Blessed be thy name, that we have not fallen into hell. We implore thy grace, that we may be enabled to return unto the Lord our God, against whom we have so grievously revolted. Lord, take away all iniquity, receive us graciously, so will we render thee the praises of our lips and the homage of our hearts. O teach us to leave all false foundations of confidence and hope, and let our trust be implicitly placed on thee, our Saviour and Deliverer, in whom the fatherless find mercy. Have mercy on all our friends and relatives who may now be in a state of backsliding from God. Heal their backsliding, love them freely, and let thine anger be turned away from them.

Lord, make our family a spiritual garden, where the plants of grace may grow in luxuriance and beauty. Holy Spirit, let thy blessed influence descend upon us like the refreshing dew, that we may grow as the lily, and cast forth our roots as Lebanon. May we revive as the corn and grow as the vine, and the scent of our graces be as the wine of Lebanon.

Lord, hear and forgive, for Jesus' sake. And to the Father, Son, and Holy Ghost, be ascribed the kingdom, the power and the glory, world without end. Amen.

RESTORING AND PRESERVING GRACE.

Alfred. Bradley. Altwater's. L. M.

1 WITH all my powers of heart and tongue
I'll praise my maker in my song:
Angels shall hear the notes I raise,
Approve the song, and join the praise.

2 Angels that make thy church their care
Shall witness my devotions there,
While holy zeal directs my eyes
To thy fair temple in the skies.

3 I'll sing thy truth and mercy, Lord,
I'll sing the wonders of thy word;
Not all thy works and names below
So much thy power and glory show.

4 To God I cried when troubles rose;
He heard me, and subdued my foes;
He did my rising fears control,
And strength diffused through all my soul.

WATTS, *Ps.* 138.

PSALM CXXXVII.

The Jews in Babylon.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

PSALM CXXXVIII.

Praising God's Truth.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

REFLECTIONS UPON PSALMS CXXXVII., CXXXVIII.—The calamities which befall the Church are more distressing to the saints than their own personal afflictions. On earth the hearts of believers are often out of tune to celebrate their Saviour's praise, and their songs are often suspended and interrupted; in heaven they shall have everlasting joy upon their heads, and their golden harps shall be for ever tuned for praising God and the Lamb in loudest, noblest strains. For a season the enemies of Zion may seem to triumph; but if they die impenitent, a dreadful perdition awaits them in that world from which hope is for ever excluded, and where despair for ever reigns. Great is the joy of believers in worshipping the God of salvation in the sanctuary below, and it is a prelude of that joy which they shall experience in the heavenly temple above, where they shall sing in holy ecstasy, "Thou art worthy, O Lord, to receive glory, honour, and power; for thou hast created all things, and for thy pleasure they are and were created."

PRAYER.

WE desire, O Lord, to approach thy throne of grace reverently, when we think of thy dazzling majesty and irresistible sovereignty. And we would draw near with believing confidence and joy, when we think of thy condescension, mercy, and love, flowing as a stream of salvation through Jesus thine only-begotten and well-beloved Son. In his name, O Lord, we prostrate ourselves before thee.

Accept of our praises for the mercies of the day, whether of a temporal nature and respecting the body, or of a spiritual nature and respecting the soul. May our daily guilt be washed away by the merit of our Saviour's blood. Encompass us this night with thy favour as with a shield, and give thine angels charge over us. Give us grace to believe that thou compassest our path and our lying down, and that thou art acquainted with all our ways. Enable us to believe that the eye of a special providence is constantly watching over us, and that the arms of a special providence are constantly around us. By faith may we ever look upon thee, not only as our God, but as our Father; and may all our supplications be the loving and earnest prayers of children who are instructed by the Spirit to cry, Abba, Father.

We adore thee, O Lord, as the heart-searching God. Impress us solemnly with the thought, that thou hast searched us and known us. Humble us in the dust, when we think of all that depravity of our heart which is constantly exposed before the eye of an omniscient God.

Bless to us what we have now read. We adore thy sovereignty, wisdom, and justice, in the removal of thy people to Babylon, where for ages they endured the sufferings of a severe captivity. As thy people remembered Jerusalem, may we in our present state of trial and suffering, in this vale of tears, remember the New Jerusalem above. As an evidence that we are in reality the heirs of an inheritance beyond the skies, may we have a fervent and steadfast love to thy Church on earth; and may the interest of thy kingdom below be dearer to our heart than our own personal prosperity. May the language of our souls be, If we forget thee, O Jerusalem, let our right hand forget her cunning; if we do not remember thee, let our tongue cleave to the roof of our mouth; if we prefer not Jerusalem above our chief joy.

Make our dear children and servants members of thy Church; and may they discover that zeal for the prosperity of Christ's kingdom, which will attend them to the evening of their days.

We praise thee, O Lord, that thou art a prayer-hearing God. May each of us know this by experience, and have abundant reason to say, In the day when I cried thou answeredst me, and strengthenedst me with thy strength in my soul. Though I walk in the midst of trouble, thou wilt revive me.

Graciously pardon our sins, sanctify our affections, and hear our prayers, for Jesus' sake. Amen.

LATTER DAY GLORY.

Zion Church. Endeh. Oxford. C. M.

1 BEHOLD! the mountain of the Lord
In latter days shall rise
On mountain-tops above the hills,
And draw the wondering eyes.

2 To this the joyful nations round,
All tribes and tongues shall flow;
Up to the hill of God, they'll say,
And to his house we'll go.

3 The beam that shines from Sion hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command.

4 Come then, O house of Jacob! come
To worship at his shrine;
And, walking in the light of God,
With holy beauties shine. LOGAN.

MICAH IV.

Millennium.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

REFLECTIONS UPON MICAH IV.—The last days predicted by the ancient prophets commenced at the beginning of the Christian era, and shall terminate at the close of ages. It is our privilege to live during these last days, which unspeakably surpass the days of the Old Testament economy in the degree of Divine light, and in the extent of spiritual privileges. Then, the people of God saw through a glass darkly; but now we see face to face. Then, the light of Divine revelation was like the light of the moon; but now it is like the light of the meridian sun. We hail the arrival of millennial days, of which Micah and other prophets have spoken with such clearness and certainty. Then shall be the universal gathering of all nations to Jesus, the blessed Shiloh, in whom all the nations of the earth shall be blessed, for ever blessed.

PRAYER.

O LORD our God, we desire, at the commencement of another day, to lift up the eyes of our soul to thee in humble and earnest supplications. We adore thee, O Jesus, in thine essential government, as sitting upon the throne of the vast universe. We adore thee, O Jesus, in thy mediatorial dominion, as seated upon the throne of Zion, and exercising the prerogatives of thy royalty over thy Church. While we have reason to mourn over the sad change produced by the reign of sin, and while we have reason to weep over the miserable and degraded situation of our world, under the government of Satan, we rejoice there is a period coming, when the pacific reign of our exalted Mediator shall overspread all the kingdoms of the world, and when the nations shall be happy, and holy, and blessed, under his wise and merciful dominion.

We thank thee that thou hast promised, In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. O Lord, mercifully and speedily accomplish what thou hast so graciously promised. We long for the arrival of that day, and we rejoice it shall come, when many nations shall say, Come, and let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in his paths. Praise to thy name, that this promise is in part accomplished. Adored be thy name, that since the law went forth out of Zion, and the word of the Lord from Jerusalem, at the ascension of our Lord and the day of Pentecost, so many nations of the earth have embraced the religion of Jesus, and have acknowledged him as the Saviour of men.

We thank thee, O Immanuel, for the promise, that thou wilt judge among many people, and rebuke strong nations afar off; and that they shall beat their swords into ploughshares, and their spears into pruning-hooks: that nation shall not lift up sword against nation, neither shall they learn war any more. Teach us to believe, O God of truth, that these blessed promises shall be accomplished; and we pray that thou wouldst hasten the fulfilment in thy due time. Let peace prevail over the whole earth, and let the influence of the Gospel subdue the pride and destroy the cruelty of the rulers of the world.

Give thy people peace, and all the churches peace. Let all opposition to thy kingdom come to an end; and may the followers of Jesus everywhere sit down under their vine and under their fig-tree, and may none make them afraid.

Make our children and servants the loving and peaceful subjects of Jesus the Prince of peace. May they live to be active agents in advancing the prosperity of Christ's kingdom.

We present our thanks for the mercies of the night, and bless God that it has not proved to us the night of death. This day may we exemplify the Christian graces; and all that we ask is for the Redeemer's sake. Amen.

GOD EVERYWHERE.

Zebulun. Crown Chapel. David's. C. M.

1 IN all my vast concerns with thee,
In vain my soul would try
To shun thy presence, Lord, or flee
The notice of thine eye.

2 Thy all-surrounding sight surveys
My rising and my rest,
My public walks, my private ways,
And secrets of my breast.

3 My thoughts lie open to the Lord
Before they're formed within;
And ere my lips pronounce the word,
He knows the sense I mean.

WATTS, *Ps.* 139, *p. 1.*

PSALM CXXXIX.

God Omnipresent and Omniscient.

O LORD, thou hast searched me, and known *me.*

2 Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off.

3 Thou compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but,* lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee.*

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15 My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

REFLECTIONS UPON PSALM CXXXIX.—How solemn the fact that there is no thought, or purpose, or imagination, or affection of our hearts, that can possibly be concealed from the eye of an omniscient Jehovah. May this great and influential truth be ever present before our remembrance! What multitudes of sins would be prevented, and what diligence in duties would be observed, if these words were habitually in our thoughts, "Thou God seest me! Thou, O Lord, dost search the hearts, and try the reins of the children of men!" How glorious is God in his omnipresence. This perfection of Jehovah is to the wicked a source of terror; but to the righteous a source of delight, and a ground of confidence. Affecting truth! God is judicially present in Tophet! Delightful, animating truth, God is graciously present on earth with the Church militant, and gloriously present in heaven with the Church triumphant. May we, by faith in Christ, anticipate that glorious presence, and sing in the delightful prospect, "Thou wilt show me the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore."

PRAYER.

WE adore thee, O Lord God, as the infinite source of all wisdom and knowledge. Thou hast a perfect acquaintance with all thy creatures. Every portion of thine immeasurable empire is equally plain and open before thee; and the fluttering insect is as really under thy notice as the glowing archangel who worships before thy throne. Lord, affect us with the thought, that there is not a word in our tongue, nor an imagination in our heart, nor an action in our life, but lo, O Lord, thou knowest. We desire to feel overawed and deeply solemnized with the conviction of this truth; and would exclaim with the Psalmist, Such knowledge is too wonderful for us; it is high, we cannot attain unto it. May a conviction of thine omniscience comfort us in all our afflictions. Assured that thou knowest our afflictions, may we believe that thou dost graciously sympathize with us in all our sufferings—and that, as thou knowest our weakness, thou wilt most readily extend thy powerful and merciful hand for our relief.

We adore thee, O Lord, in thine omnipresence. Thy being and thine influence pervade the universe. Impress transgressors with the solemn truth, that they cannot escape to that place to commit their wickedness, where God is not present as the witness of their actions.

May our dear children ever remember that thou art an omnipresent God: and may this remembrance lay restraint on their corruptions, and prevent them from falling before the temptations of the enemy of souls.

Comfort all thine afflicted people with the consolatory truth, that their God and Saviour is ever near; and that even if they should take the wings of the morning, and dwell in the uttermost parts of the sea, there shall thy hand lead them, and thy right hand shall hold them. O Jesus, comfort thine aged disciples with the animating conviction, that though their earthly friends are dying around them, and leaving them one by one, thou, their best friend, art ever near them, and wilt continue to afford them counsel, consolation, and help, to the close of life; when their disembodied spirits will be removed to another and more exalted state of existence, to enjoy the glories of immortality.

O Lord, we adore thee as our Creator. We will praise thee, for we are fearfully and wonderfully made. Our substance was not hid from thee, when we were curiously wrought in the lowest parts of the earth. O thou mighty and merciful God, make us the subjects of a new creation.

We present our thanks for the mercies of the past day, and for all the mercies of our past lives. When we awake we are still with thee. We humbly seek thy protecting care this night. May we be surrounded with thy perfections, as the mountains are round about Jerusalem.

Hear these, our feeble prayers, and forgive our sins, for Jesus our Mediator's sake. Amen.

CONFIDENCE IN GOD.

Arundel. New Windsor. Huddersfield. C. M.

1 WHAT though no flowers the fig-tree clothe,
Though vines their fruit deny,
The labour of the olive fail,
And fields no meat supply?

2 Though from the fold, in sad surprise,
My flock cut off I see;
Though famine pine in empty stalls,
Where herds were wont to be?

3 Yet in the Lord will I be glad,
And glory in his love;
In him I'll joy, who will the God
Of my salvation prove.

SCOTCH PARAPHRASE, 22.

HABAKKUK II.

Waiting for God's Answer.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

5 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

6 Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

HABAKKUK III.

Faith in God.

ALTHOUGH the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The Lord GOD *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

REFLECTIONS UPON HABAKKUK II., III.—Believers possess the spirit of prayer and the grace of watchfulness, and therefore they patiently hope and wait for the answer of their supplications. Blessings are pronounced on those who wait upon the Lord:—"They shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." God may delay the answer of prayer, and may seem to defer the fulfilment of his promise. But, at a suitable time, and at the last time, he never fails to answer the one, and to fulfil the other. The heavens and earth may pass away—it is within the range of possibilities; but God's word can never fall to the ground—it is impossible, and infinitely inconsistent with the immutable faithfulness of his nature.

PRAYER.

WE acknowledge and adore thee, O Lord, in all thy great and glorious prerogatives: as the God of creation, having an undisputed right to the possession of all the creatures thou hast made; as the God of providence, and therefore exercising sovereign and irresistible control over thy vast dominions; and as the God of redemption, dispensing the blessings of thy salvation among the unmerited objects of thy love.

As the God of providence, thou hast often spoken to us in the events which have passed over our heads. We have reason to confess that we have not been sufficiently impressed, when we have heard the voice of thy providence. Would to God we could have said with thy servant, O Lord, we have heard thy speech, and were afraid. May all of us be so impressed with the voice of thy providence, and the voice of thy Gospel, as to feel the most unfeigned and earnest desires for the advancement and growth of religion among the children of men. We would now pray, O Lord, revive thy works in the midst of the years, in the midst of the years make known; in wrath which we deserve, O remember us in thy tender mercy and compassion, of which we are infinitely unworthy. Let the glad tidings of salvation overspread the earth, and cause the inhabitants thereof to drink of the waters of salvation.

Thine essential glory, O Jesus, covers the heavens, and the earth is full of thy praise. Make thy mediatorial glory shine with great splendour among the kingdoms of the world, and may the whole earth resound with songs of praise, to the honour of thy great name.

We adore thy justice, O Lord, in all the judgments with which the nations of the earth have been visited, as a wholesome and necessary chastisement for their sins. Before thee, at various times, went the pestilence, and burning coals went forth at thy feet. On various occasions, thou hast visited our land with pestilence and desolating judgments. May the remembrance of these calamities teach the inhabitants of our nation to stand in awe and sin not.

O enable our dear children and servants to receive thee as their Saviour. Convince them, that if they die rejecting thee as a Saviour, thou wilt appear against them as a destroyer.

Great Immanuel, thou art the defender of thy Church, and thou hast punished those nations who have persecuted and afflicted thy people. In many instances thou didst march through these lands in indignation, thou didst thresh the heathen in anger.

Lord, teach us all to prefer thy love before earthly possessions, and even if we should be deprived of all our earthly possessions, and if all our earthly hopes should be blasted, may the language of our hearts be, We will rejoice in the Lord, we will joy in the God of our salvation.

We thank our God and Father in Christ for the mercies of another night, and that no plague has come near our dwelling. May we be enabled to testify this day that we are the followers of Christ. Preserve us from every sin, and assist us in every duty. Hear our imperfect supplications, and forgive our sins, for Jesus' sake. Amen.

WATCHFULNESS AND BROTHERLY REPROOF.

Warminster. Kirby. Magdalen. L. M.

1 MY God, accept my early vows,
Like morning incense in thine house;
And let my nightly worship rise
Sweet as the evening sacrifice.

2 Watch o'er my lips, and guard them, Lord,
From every rash and heedless word;
Nor let my feet incline to tread
The guilty path where sinners lead.

3 O may the righteous, when I stray,
Smite, and reprove my wandering way:
Their gentle words, like ointment spread,
Shall never bruise, but cheer my head.

WATTS, *Ps.* 141.

PSALM CXLI.

Praying to be heard.

LORD, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

PSALM CXLII.

Comfort in Affliction.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I showed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

REFLECTIONS UPON PSALMS CXLI., CXLII.—Sanctified affliction is a most valuable instructor. It teaches the soul to flee to the bosom of mercy, and offer up those earnest supplications which the Hearer of prayer most graciously accepts, and most readily answers. No prayers, however suitable, or humble, or earnest, can be accepted on their own account. They must be accompanied with the merit of Christ's atonement, and with the incense of his intercession; then the Father of mercies will, in answer to the supplications of his praying saints, send down the richest blessings from above. Sweet, even to the ear of God, is the music of prayer, when the words of the mouth are the genuine expressions of the heart. Strong faith in God's compassion, flowing like a stream through the channel of our Saviour's righteousness, never fails to draw out the soul in fervent prayers to the God of salvation, who sits upon his throne of grace, ever ready to receive his praying children and to answer their requests.

PRAYER.

O THOU, who art the confidence and the hope of thy people, we come unto thy gracious throne, in the name of our adorable High Priest, whose name is above every name.

We bless thee for thine unmerited goodness in watching over us and preserving us through another day. May our assembling as a family around the domestic altar this evening be the joyful and blessed prelude of our meeting before thy throne above, with the general assembly and Church of the first-born, to praise, adore, and enjoy thee through endless day. We have received this day, from the hand of thy providence, daily bread. O give us daily grace! O give us the bread of life! As we are every day partaking of the bread of thy providence, every day may we partake of the bread of salvation, the true bread which cometh down from heaven—of which, if a man eat, he shall live through all eternity, beyond the skies.

We bless thee, O Lord, for the numerous opportunities we enjoy of approaching the throne of grace. O let the prayers we present be suitable, believing, and fervent. O let the prayers we present be graciously answered. Give ear unto our voice when we cry unto thee. Through the merits of our Saviour's righteousness let our prayer be set forth before thee as incense, and the lifting up of our hands as the evening sacrifice.

Preserve us, O Lord, from offending thee with our words. As we are so liable to offend in word, we pray for thy Spirit, that we may ever set a watch before our mouth, that we may keep the door of our lips.

Preserve our dear children from the sins of the tongue. O suffer no corrupt communication to proceed out of their mouth. May their speech be employed through life in the service of Christ. May their tongue, which is the glory of their frame, be constantly employed in sounding his praise.

Lord, we would surrender our hearts to thy management and care. Let not our heart be inclined to any evil thing, or to practise wicked works with them that work iniquity. O make our hearts the temple of the Holy Ghost, and may they no longer remain the cage of every unclean and hateful bird. Expel, O Jesus, from our hearts, every vile and loathsome lust, and adorn and enrich them with every heavenly grace.

Make us deeply sensible of our numerous blemishes and infirmities. When thy ministers deliver to us faithful warnings, faithful reproofs, and affectionate counsels, O suffer us not to reject them in the pride of our heart, but with the Psalmist may we say, Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.

O sanctify all our affliction; and the more the storms of affliction rage against us, the more vigorously may we exercise confidence in God, saying in the language of inspiration, Thou art our portion and our refuge in the land of the living. O have mercy on all thine aged and afflicted followers. When their spirit is overwhelmed within them, may they look to the Rock that is higher than man.

Graciously hear our cry and forgive our sin, for Jesus' sake. Amen.

CHRIST A SUN.

Adoration. Radiance. New Sabbath. L. M.

1 GREAT God! amid the darksome night,
Thy glories dart upon my sight,
While, wrapt in wonder, I behold
The silver moon and stars of gold.

2 But, when I see the sun arise,
And pour his glories o'er the skies,
In more stupendous forms I view
Thy greatness and thy goodness too.

3 Then Sun of suns, whose dazzling light
Tries and confounds an angel's sight!
How shall I glance mine eye at thee
In all thy vast immensity?

S. STENNETT.

MALACHI III.

John the Baptist, Christ's Messenger.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

MALACHI IV.

Christ the Sun of Righteousness.

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

REFLECTIONS UPON MAL. III., IV.—What a glorious prediction, and so calculated to strengthen the faith and animate the hopes of the Old Testament Church—namely, the prophetic announcement of John the Baptist as God's messenger, and the announcement of Jesus, first as the great Jehovah, and secondly as the great Mediator and as the Messenger of that covenant into which he entered with the Father from eternal ages, and the conditions which he came in the flesh in the fulness of time to fulfil! Glory to God in the highest! He has come and has honoured the second temple with his personal presence, thus rendering it more glorious than the first. How striking and how pleasing, that, in the concluding lines of Old Testament Scriptures, the great Messiah should appear before us as the Sun of righteousness! Let us seriously inquire, Has Jesus the Sun of righteousness risen on our souls? Have the beams of his light entered into our understandings, and dispelled the dark clouds of spiritual night? If he has thus risen upon us on earth, we shall behold him in all the glory of his unclouded brightness, for ever and ever, in heaven. Hallelujah!

PRAYER.

O LORD our God, in the language of the blessed above, we desire, in humble dependence upon the Spirit's gracious aid, to address thy throne: Holy, holy, holy, Lord God Almighty, the whole earth is full of thy glory. O what reason have we to bless thee for the riches of thy grace, displayed in Jesus Christ. Glory to the God of all grace, that thou didst not spare thine only begotten Son, but gave him up to the death for us all. Glory to God the Son that he spared not himself, but cheerfully became a sin-offering for us, that we might be made the righteousness of God in him. For all thy gifts we praise thee, Father of mercies; but above all we would thank thee for thine UNSPEAKABLE GIFT.

Praise to our God, that, in the fulness of time, John the Baptist, the messenger and forerunner of the Saviour, appeared, to prepare the way before the great Immanuel; and that Jesus, agreeably to Old Testament prophecies, suddenly appeared in his temple. O deliver the Jewish nation from the veil of prejudice and unbelief with which their minds are overspread, and convince them, by thy Spirit, that the Messiah whom they seek, and for whom they wait, has actually come to his temple, has actually suffered on Calvary, and has actually ascended to heaven, where he now fills his mediatorial throne. O convince them of this glorious truth; then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

O Lord, have mercy on all thy professed ministers, who labour in thy sanctuary. Fulfil in their experience the following promise: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

O Lord, increase the number of those who fear thee, and who call on thy name. May a spirit of prayer, and a delight in the fellowship of the saints, be more extensively diffused. We bless thee for the encouraging things thou hast said of those who fear the Lord, and who speak often one to another on the great realities of God, of salvation, and of immortality.

Lord, make our children thine; give them the spirit of believing, earnest prayer; and on the great day of judgment may they be found among thy jewels, and shine in the diadem of Jesus as stars for ever and ever.

We thank our God for the renewed tokens of thy kindness during the past night; and graciously guide, protect, and bless us this day. Hear our prayers, forgive our sins, and save our souls, for Jesus' sake. Amen.

GRACE ABOVE RICHES.

Duke Street. Melancthon. China. L. M.

1 HAPPY the city, where their sons
Like pillars round a palace set,
And daughters bright as polished stones,
Give strength and beauty to the state.

2 Happy the country, where the sheep,
Cattle and corn have large increase;
Where men securely work or sleep,
Nor sons of plunder break the peace.

3 Happy the nation thus endowed,
But more divinely blest are those
On whom the all-sufficient God
Himself with all his grace bestows.

WATTS, *Ps.* 144, *p. III.*

PSALM CXLIII.

Earnest Prayers.

CAUSE me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

PSALM CXLIV.

Praising God for Mercy.

BLESSED *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 Happy *is that* people that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

REFLECTIONS UPON PSALMS CXLIII., CXLIV.—Those days are blessed days which are begun with prayer and ended with prayer. Such days are irradiated by the smiles of our God and Father in Christ. By a life of believing prayer, the meditations and hopes are elevated to heaven as a pleasing evidence that the soul at last shall reach the celestial abodes of perfection, purity, and bliss. Numerous, powerful, and malicious, are the enemies of the children of God. But no enemies can really injure them, for they are hid in the bosom of Jehovah's love, and encircled by the arms of his gracious omnipotence. Great are the privileges of the sons of God. As children in the time of danger flee to their parents for protection, believers flee to Jesus during the storms of temptation, persecution, and affliction, and they find him to be "an hiding place from the wind, and the shadow of a great rock in a weary land." In what animating, glowing strains the Psalmist speaks and sings of God as his God and his All! May we be filled with his spirit and exclaim, "Jesus is my All and in All!" Amen.

PRAYER.

GOD the Father, Son, and Holy Ghost, the uncreated Jehovah, we thank thee that thou hast graciously preserved us during another day, and that we are permitted, at the close of another week and another year, to prostrate ourselves before thee.

Lord, we present, at the feet of thy mercy, the tribute of our thanks; and though infinitely unworthy, we plead for the renewal of thy kindness during the night, and for the continuance of thy care during the remainder of our lives. On the morning of the approaching Sabbath, may we awake in safety and in peace, feeling our minds elevated with holy thankfulness and joy, with the near prospect of entering into thy sanctuary, to hear the words of eternal life, and to proclaim with our lips and our hearts the praises of God and the Lamb.

O Jesus, we acknowledge thee as the captain of our salvation. Teach us valiantly to fight thy battles. Teach our hands to war and our fingers to fight. May we be strong, and do exploits in the service of our God.

O make our dear children the soldiers of Jesus; and by his spirit may they begin now to encounter the enemies of their souls, and obtain over them the most encouraging victories. At last, may they receive in heaven the conqueror's palm, and sing the conqueror's song.

Enable each of us, in the language of the Psalmist, thus to acknowledge our God and our Saviour: Thou art our goodness and our fortress; our high tower, and our deliverer; our shield, and he in whom we trust. Be the shield and the comforter of aged saints. O graciously protect them with the wings of thy gracious providence, till the storms of life are past; and when their present life of weakness and suffering comes to a close, may they be safely and triumphantly admitted into the haven of celestial and eternal rest. When taking an endless farewell of all terrestrial things, may they sing, in the language of believing confidence and joy, We have fought the good fight, we have finished our course, we have kept the faith; henceforth there is laid up for us a crown of righteousness, which God the righteous Judge will give unto us at that day; and not unto us only, but unto all them who love his appearing.

We would look with interest on our nation, and thus pray for the rising race, the hopes of our land and of our Church: May our sons be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace. May our fields not only bring forth abundantly, and our garners be filled with plenty; but may the Gospel have free course and be glorified. May Jesus reign in every family—in every heart; and may our rulers, our ministers, and all the people, be HOLINESS TO THE LORD.

O hear us, for our Saviour's sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

THE GOODNESS OF GOD.

Arundel. Arabia. Elim. C. M.

1 SWEET is the memory of thy grace,
My God, my heavenly King;
Let age to age thy righteousness
In sounds of glory sing.

2 God reigns on high, but not confines
His goodness to the skies;
Through the whole earth his bounty shines,
And every want supplies.

3 How kind are thy compassions, Lord!
How slow thine anger moves!
But soon he sends his pardoning word
To cheer the souls he loves.

4 Creatures, with all their endless race,
Thy power and praise proclaim;
But saints that taste thy richer grace
Delight to bless thy name.

WATTS, *Ps.* 145, *p. II.*

PSALM CXLV.

God's Greatness and Goodness.

I WILL extol thee, my God, O King; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

REFLECTIONS UPON PSALM CXLV.—In saving faith there is something delightfully appropriating. In the exercise of this grace the believer says, "Christ is mine, he is *my* King, he is *my* Saviour, he is *my* God." Thus Thomas exclaimed when he was delivered from the paralysis of his unbelief, and beheld his risen Lord before his eyes, "*My* Lord, and *my* God." True religion is regular and constant as the return of day. And as no day passes without the continued displays of God's mercies, the true believer is resolved that no day shall pass without his expressions of thanksgiving and praise. God's benevolence shines in the provision made for our temporal necessities, but more especially in the most munificent provision for our spiritual wants in the Gospel of his Son.

PRAYER.

ADORABLE and blessed Jehovah, thou art infinitely glorious in thy majesty and power, but thy glory shines with peculiar splendour and loveliness in thy mercy and in thy grace. We come before thee in the name of him whose name is as ointment poured forth—even Jesus, whose name fills the heavens with blessedness, joy, and praise.

We thank thee for the enjoyment of thy providential and paternal care during the past night, and we thank thee that we are permitted to open our eyes on the light of another Sabbath, that blessed day which is the harbinger of a glorious day, which will last through the countless ages of eternity, illuminated by the unveiled glory of the Father, Son, and Holy Ghost. This day may thy Spirit be eminently poured out on all the ministers of Christ, on all the instructors of the rising race, and on all the congregations of thy people. In thy sanctuary, may thy ministers speak, with holy earnestness and effect, of the glorious honour of thy majesty, and of thy wondrous works. O may they abundantly utter the memory of thy great goodness, in making from all eternity a provision for our ruined race. May the righteousness of Christ, in all its parts and in all its properties, be held up before the minds of men; and may multitudes be persuaded by thy Holy Spirit to receive Jesus as the Lord their righteousness. May the mercy, compassion, and grace of God, as they are manifested in Christ, be faithfully unfolded before the minds of men, that multitudes may feel themselves sweetly constrained to flee for salvation to the arms of a redeeming God.

Have mercy on the hardened and unconvinced, who are, alas! slumbering unconcerned upon the brink of eternal woe! Impress these words upon their consciences: The Lord preserveth all those who love him; but all the wicked will he destroy.

Show compassion to those whose eyes are opened to see their sinfulness, guilt, and danger, and who, in the midst of their alarm, are ready to fear that they shall be excluded from mercy and salvation. O apply to their heart these consoling expressions, and may they prove as heavenly balm to their wounded spirits: The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. May these encouraging declarations inspire them with holy confidence to fall down at the feet of Jesus, who will never cast out the humble penitent who seeks salvation through his blood.

O Lord, we pray that our dear children may be made monuments of thy mercy. In them may that promise be illustrated, One generation shall praise thy works unto another, and shall declare thy mighty acts.

We thank our God for all the goodness which has passed before us during the past year. O may all of us, and all our friends, meet in the heavenly world, to sing the praises of God and the Lamb, for ever and ever.

Hear our prayers, and forgive our sins, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

PRAISE TO GOD FOR HIS GOODNESS.

Battersea. Jackson's. Anniversary. Martin's Lane. 113th.

1 I'LL praise my Maker with my breath;
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall never be past,
While life, and thought, and being last,
Or immortality endures.

2 Why should I make a man my trust?
Princes must die and turn to dust;
Vain is the help of flesh and blood:
Their breath departs, their pomp and power
And thoughts, all vanish in an hour,
Nor can they make their promise good.

3 Happy the man whose hopes rely
On Israel's God; he made the sky,
And earth and seas, with all their train:
His truth for ever stands secure;
He saves the oppressed, he feeds the poor,
And none shall find his promise vain.

WATTS, *Ps.* 146.

PSALM CXLVI.

Resolving to praise God.

PRAISE ye the LORD. Praise ye the LORD, O my soul.
2 While I live will I praise the LORD: I will sing praises
anto my God while I have any being.
3 Put not your trust in princes, *nor* in the son of man, in
whom *there is* no help.
4 His breath goeth forth, he returneth to his earth; in
that very day his thoughts perish.
5 Happy *is he* that *hath* the God of Jacob for his help,
whose hope *is* in the LORD his God:
6 Which made heaven, and earth, the sea, and all that
therein *is*: which keepeth truth for ever:
7 Which executeth judgment for the oppressed: which
giveth food to the hungry. The LORD looseth the prisoners:
8 The LORD openeth *the eyes of* the blind: the LORD raiseth
them that are bowed down: the LORD loveth the righteous:
9 The LORD preserveth the strangers; he relieveth the
fatherless and widow: but the way of the wicked he turneth
upside down.
10 The LORD shall reign for ever, *even* thy God, O Zion,
unto all generations. Praise ye the LORD.

PSALM CXLVII.

God worthy to be praised.

PRAISE ye the LORD: for *it is* good to sing praises unto
our God; for *it is* pleasant; *and* praise is comely.
2 The LORD doth build up Jerusalem: he gathereth to-
gether the outcasts of Israel.
3 He healeth the broken in heart, and bindeth up their
wounds.
4 He telleth the number of the stars; he calleth them all
by *their* names.
5 Great is our LORD, and of great power: his understand-
ing *is* infinite.
6 The LORD lifteth up the meek: he casteth the wicked
down to the ground.

REFLECTIONS UPON PSALMS CXLVI., CXLVII.—There is no music in praise acceptable and pleasing to God unless the heart is tuned by the influences of the Holy Spirit. Melody of voice ought to be studied and cultivated; but above all, melody of soul. It is only the believer who truly lives. They who are in nature's darkness, are dead while they live. The believer has grace in his soul; a vital, a Divine principle, which is constantly springing up into life eternal, and which renders all his religious exercises living sacrifices and living services, holy and acceptable unto God. Thousands have trusted in earthly princes, and have been deceived; but none were ever disappointed who trusted in Jesus. Let each one of us say, "O Jesus, by the grace of thy Spirit, I will trust in thee alone, the Prince of peace, the Prince of the kings of the earth." We cannot conceive the transcendent greatness of the privileges of the redeemed of God; they can call God their's, the strength of their heart and their portion for ever; they are interested in all the Divine perfections; God's wisdom is their guide, his power is their defence, and his love the boundless storehouse which supplies them with every blessing.

PRAYER.

O THOU who art the infinitely glorious and blessed Jehovah, thou art great and of great power: thine understanding is infinite. Thou art as gracious and merciful as thou art great; for thou healest the broken in heart, and bindest up their wounds. While thou tellest the number of the stars, and callest them all by name, thou liftest up the meek, and casteat the wicked, who seek their injury, down to the ground. We adore thee as the mighty Creator, who made the heavens and the earth, the sea, and all that therein is. O hasten that day when the millennial glory shall arrive, when there will, spiritually considered, be new heavens and a new earth, wherein dwelleth righteousness. Thou art a true God, true to thy purposes, to thy promises, and to thy threatenings. O encourage us to rely upon thy promises, which are unchanging like thyself; for thou keepest truth for ever.

We thank thee for all the mercies we have received, and for all the comforts we have this day enjoyed. We praise thee that thou hast fed the hungry soul with the bread of life, and that thou hast comforted thy people in the sanctuary with the exquisite delights arising from the smiles of thy countenance and the communications of thy grace. We thank thee, O God of salvation, for all the prisoners whom thou hast loosed from Satan's galling chains. If any now before thee have been liberated from the thraldom of that powerful foe this day, or in some former period, to thee we present the joyful tribute of our thanksgiving; for thy mercy endureth for ever. Blessed Jesus, we praise thee for opening the eyes of the spiritually blind, and for enabling them to see their own wants and thy fulness, their own diseases and thy skill, their own guilt and thy righteousness, their own pollution and thy purifying spirit, and their own helplessness and thy strength.

We thank thee for raising those that were bowed down under a sense of guilt or a fear of wrath, and for enabling them to obtain such a sight of thy compassion and love, as to cast themselves with holy confidence into the arms of redeeming mercy.

Lord, impress the minds of our dear children with the truths of the Gospel which they may have either read in private or heard in public this day. O make them bright ornaments of the Christian character, and distinguished servants of Jesus Christ.

We thank thee, O God of ordinances, for all the mercies, temporal and spiritual, we have enjoyed during the past year, and for the numerous occasions we have enjoyed of hearing the voice and invitations of mercy in thy public courts. We praise thee for the assistance thou hast given to our minister in his public labours, and for the success which has attended his efforts. O have mercy on those to whom thy word has been preached in vain. Lord, pluck them as brands out of the burning.

May our servants be enlightened in the knowledge of Christ: and when they may be bowed down with affliction, may God mercifully raise them up.

Into thy hands we commend ourselves this night; and we implore an answer to our prayers, and the pardon of our sins, for Jesus' sake. Amen.

Our Father which art in heaven, &c.

UNIVERSAL PRAISE.

Bangal. Regent. Pleasbury. Falcon Street. P. M.

1 YE tribes of Adam, join
With heaven, and earth, and seas,
And offer notes divine
To your Creator's praise:
Ye holy throng
Of angels bright,
In worlds of light,
Begin the song.

2 Thou sun with dazzling rays,
And moon that rules the night,
Shine to your Maker's praise,
With stars of twinkling light;
His power declare,
Ye floods on high,
And clouds that fly
In empty air. WATTS, *Ps.* 148.

PSALM CXLVII.

Unspeakable Blessings.

SING unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the Lord.

PSALM CXLVIII.

Praise.

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

REFLECTIONS UPON PSALM CXLVII., CXLVIII.—Blessed are they who are taught by the Spirit to make the God of salvation the object of their love and the subject of their praise. All God's works proclaim his glory, even the clouds, the rain, the flowing streams, the grass upon the mountains, the beasts of the field, and the winged tribes of the air, whose voice he hears, and whose wants he never fails to supply. Unspeakably great are the privileges of the children of God. They are loved with an everlasting love. They are the objects of the delight of Jesus, who condescends to take delight in their persons, their graces, their services, their attainments, and their fellowship. Wonderful is the manifestation of God's agency in the elements, in the warmth of summer, in the vivifying influence of spring, in the fertility of autumn, and in the cold of winter. Far more wonderful the display of his gracious power in connection with his Gospel. This he makes the wisdom of God, and the power of God to them who believe. Great are the privileges which God has conferred upon our land. But the Gospel which he has given us exceeds them all, more than the light of the sun exceeds the feeble light of the twinkling stars. Do we feel the claims of the God of grace for our love, obedience, homage, adoration, and praise? Invaluable a praising frame, a soul in tune to celebrate the wonderful greatness, the boundless attributes of the Triune Jehovah. Such a frame assimilates to angels and prepares for the joys of heaven, where the Sun of glory ever shines and never sets. Hallelujah!

PRAYER.

O LORD, we rejoice that it is no vain thing to draw near unto thee in prayer. No humble, believing, penitent suppliant ever sought thy face in vain. On many occasions, thou hast prevented thy petitioners with blessings, and hast answered their prayers while their petitions were in their mouths.

We rejoice that thou art merciful and gracious, and that thou hast invited the weary and heavy laden to come unto thee, to be refreshed with the blessings of thy goodness. This morning may we experience the refreshing influence of thy grace descending on our souls, like the reviving showers which fall upon the mown grass. We thank our heavenly Father for thy mercy during the last night, and the past year, which has nearly revolved over our heads, and which will in a few hours be swallowed up in the ocean of a vast eternity. While thousands who began the year with us are now the inhabitants of an eternal world, we, in the abundance of thy grace, are spared in the land of hope, and where the gospel-trumpet still pours forth the joyful accents of redeeming love. O what reason have we to exclaim, Give thanks unto the Lord, for he is good; for his mercy endureth for ever!

If any of our relatives have been removed from us by death during the past revolving year, O sanctify to us the bereaving event: and may these solemn dispensations arouse us to flee to Jesus, our only refuge, that when the time of our departure comes, we may be found prepared for the coming of our Lord, and having our lamps burning.

Spare the lives of our dear children to a good old age. But if any of them should die in early life, or even before the approaching year comes to a close, may early death be early glory; and may they fall asleep in the arms of Jesus, with the assured hopes of a glorious immortality.

Bless the word we have now been privileged to read. Great were the advantages conferred on ancient Israel, but far greater the privileges conferred on our land, on our nation, and our church.

As a nation, thou hast strengthened the bars of our gates, and blessed our children within us. Thou hast surrounded us by the waters of the great deep, and hast long preserved us from the invasion of hostile bands, and art still continuing to render us powerful among the kingdoms of the world. Above all, thou hast given us thy Gospel, the ordinances of thy grace, thy ministers, thy day, thy word, thy statutes, thy judgments. O when we consider how richly we enjoy these privileges, which are not so extensively enjoyed by other lands where even thy Gospel is preached, what reason have we to exclaim in accents of joyful praise, Thou hast not dealt so with any nation; and as for thy calamitous judgments we have not known them; praise ye the Lord.

Graciously assist us in all the duties of this day, hear the voice of our supplications, and forgive our sins, for our dear Redeemer's sake. Amen.

PRAISE.

Cyprus. Pell Street. Sydenham. C. M.

1 IN God's own house pronounce his praise,
His grace he there reveals;
To heaven your joy and wonder raise,
For there his glory dwells.

2 Let all your sacred passions move,
While you rehearse his deeds;
But the great work of saving love
Your highest praise exceeds.

3 All that have motion, life, and breath,
Proclaim your Maker blest;
Yet when my voice expires in death,
My soul shall praise him best. WATTS, *Ps.* 150.

PSALM CXLVIII.

Universal Praise.

PRAISE the LORD from the earth, ye dragons and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is excellent; his glory *is* above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

God's Love.

PRAISE ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: Let the children of Zion be joyful in their King.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory; let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD

PSALM CL.

Praise.

PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

REFLECTIONS UPON PSALM CXLVIII., CXLIX., CL.—God's works reflect his glory, and passively proclaim his praise. Even irrational tribes, the various elements, and the innumerable products of the vegetable creation, from the lowly violet to the lofty cedar, serve the end of their existence. But, alas! unregenerate man is worse than a *blank* in the universe of God. He is the enemy of his Creator, and employs his faculties and powers in dishonouring the name of Him in whom he lives, moves, and has his being! O may a regenerating change be effected in our hearts by the irresistible power of the Divine Spirit! Then the name of God will appear before us in all its captivating excellence. Then we will rejoice in the person, the righteousness, the intercession, and the offices of Christ. Then we will rejoice in his government, in his sceptre, and in his laws. Do we take pleasure in Jesus? Then he takes pleasure in us. Do we take pleasure in the voice of his Gospel? Then he takes pleasure in the voice of our prayers, our thanksgiving, and our praise. Ungodly princes who die impenitent shall perish in eternal ignominy; but imperishable, unfading honours await the followers of Christ, however mean their circumstances here below, and however much they may be trodden under foot, and despised by the great and mighty of this world. How animating, how glorious the prospects of the redeemed beyond the grave! In a very little while they shall unite with angels in the sweet, melodious songs of heaven, where their sun shall no more go down, and the days of their mourning shall be ended.

PRAYER.

IN approaching thy throne, O God of salvation, we would supplicate from thee a spirit of grace and supplication. In presenting our petitions we would remember that thou art enthroned in heaven, amid all the glories of thine uncreated majesty, and constantly receiving the refined and melodious praises of angels, and the spirits of just men made perfect. We bless thee that thou condescendest to hear the adoration, prayers, and praises, of thy humble and feeble worshippers here below. We confess our infinite unworthiness, but rejoice that, through the righteousness of our divine Immanuel, we can obtain the acceptance of our persons, and the answer of our prayers.

Lord, we are sinners; we have incurred thy displeasure; we have exposed ourselves to thy wrath; we have often sinned deliberately and presumptuously; and we have sinned against light, against love, and against the most distinguished privileges. We desire to lie down low and humble, and penitent, at the foot of mercy, and at the foot of the cross of Christ. O give us faith to look upon his atoning sacrifice for deliverance from the guilt of all our sins; O give us faith to wash in the fountain opened for sin and uncleanness.

We humbly supplicate the blessings of the Divine Spirit on the solemn ordinance in which we are engaged, and on the animating words we have now read.

We rejoice that thou art glorified, O Lord, by all thy works. Even dragons and all deeps, fire and hail, snow and vapour, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, and creeping things and flying fowl, bring to thy perfections a revenue of glory. Holy Spirit, teach us to glorify and praise the name of the Lord.

We acknowledge, O Lord, that thy name is excellent, and that thy glory is far above the earth and the heavens. Excellent is thy name as the Creator of all things, and as the moral and the mighty Governor of the universe; but thy name, O Jesus, is peculiarly excellent as the God of salvation, and as the deliverer of thy church and people.

Lord, give our dear children thy grace. Now they are in the most joyful period of their lives, O teach them to rejoice in him that made them; and may they join the children of Zion, and be joyful in their Saviour and King.

Lord, we are pilgrims and strangers on earth, surrounded by numerous enemies: O defend us from our enemies. We are exposed to many dangers; graciously preserve us: and in thine arms may we constantly repose. And when this life comes to an end, may we rest in heaven with thee at last.

Accept of us in Christ. Amen. And may the grace of the Lord Jesus Christ be with us, and all the people of God, for ever and ever. Amen.

APPENDIX.

Last Day of the Year.

SHORTNESS OF TIME.

Kennington. Penrith. Bath Chapel. Follett. C. M.

1 TIME! what an empty vapour 'tis!
And days how swift they are!
Swift as an Indian arrow flies,
Or like a shooting star.

2 The present moments just appear,
Then slide away in haste,
That we can never say, They're here,
But only say, They're past.

3 Our life is ever on the wing,
And death is ever nigh;
The moment when our lives begin
We all begin to die.

4 Yet, mighty God, our fleeting days
Thy lasting favours share,
Yet with the bounties of thy grace
Thou loadest the rolling year.

5 'Tis sovereign mercy finds us food,
And we are clothed with love;
While grace stands pointing out the road
That leads our souls above.

6 His goodness runs an endless round;
All glory to the Lord:
His mercy never knows a bound,
And be his name adored!

7 Thus we begin the lasting song,
And when we close our eyes,
Let the next age thy praise prolong
Till time and nature dies.

WATTS, 58, *B. II.*

READ PSALM XC.

PRAYER.

O THOU blessed Object of prayer, adoration, and praise, we draw near to thy sacred and gracious throne, at the close of another year, and we prostrate ourselves at thy footstool in the name of Jesus, our Advocate and Redeemer. With thee there is no revolution of time, for one day is with thee as a thousand years, and a thousand years as one day. O how inexpressibly wonderful and glorious art thou in thy being! From everlasting to everlasting thou art God. And we have reason to lift up our hallelujahs of praise, that from everlasting to everlasting thou art the God of salvation. May all of us in reference to thine everlasting arrangements in the covenant of grace, which was entered into before all worlds, be enabled to sing, in the exercise of lively gratitude and faith, According as he hath chosen us in him from the foundation of the world, that we should be holy and without blame before him in love.

With humble penitence, O thou God of spotless holiness, we would bow down before thee. We confess the sins of the past year. The sins of our thoughts, our purposes, our desires, our imaginations, our wills, our affections, we lay them down at mercy's feet. The sins of enmity, carnality, covetousness, envy, vanity, and pride, with which we have been chargeable in thy sight, during the year which has come to a close, we lay them down at mercy's feet, and we supplicate pardon through our Saviour's blood.

We confess the unhallowed expressions which have fallen from our lips. Whatever profane, or angry, or irreverent, or unkind, or unseasonable words have been uttered by us, to the dishonour of thy name, to the offence of others, or the injury of our own souls; we lay these sins of our expressions at mercy's feet, and we supplicate pardon through the all-prevailing righteousness of Jesus Christ.

All our sinful actions we confess; whatever we have done in opposition to what thy law forbids, and what we have not done in opposition to what thy law requires; these our sins of omission, and our sins of commission, we lay down at mercy's feet, and we supplicate pardon through the atoning sacrifice of our great Redeemer.

We thank a gracious Providence for the mercies of the year. For preserving our lives, our health, our reason, our usefulness, our temporal business, but, above all, our spiritual privileges, we desire to praise thee with thankful and joyful hearts. What shall we render to the Lord for all his benefits towards us? We will take the cup of salvation, and call on the name of the Lord.

We earnestly pray that our God and Father in Christ would sanctify all the events of the year, including the continuance or bereavement of friends; the enjoyment or loss of property; the possession or loss of health: O may all things work together for our present and eternal welfare.

Lord, affect us with the fleeting nature of time, and teach us to aspire after a life of immortality in the skies. When our time on earth shall cease, may we enter into the house not made with hands, to be for ever with the Lord.

O hear our prayer, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

First Day of the Year.

NEW YEAR.

Epping Forest.

1 ANOTHER year
Has told its fourfold tale,
And still I'm here,
A traveller in the vale.

2 Ah! not a few
Who seemed life's toils to brave,
Are hid from view
Within the silent grave.

3 Why am I spared
To see another year?
Why have I shared
So many mercies here?

4 'Tis not my birth,
For I was born in sin;
'Tis not my worth,
For I've a heart unclean.

5 From God alone
My mercies I receive,
I would make known
His goodness while I live.

6 Then aid my tongue,
Companions on the road,
To raise a song
Of gratitude to God.

7 Hallelujah!
Let *all* their voices raise:
Hallelujah!
To God be all the praise. W. WALKER.

READ ROMANS XII.

PRAYER.

GOD of all grace, and Father of mercies, we come before thee on the first day of another year, in the name of our great Intercessor, who appears within the veil as the surety, the forerunner, and the advocate of his people. God the Father, Son, and Holy Ghost, we adore thee in the boundless antiquity, and in the endless and unchanging duration of thine uncreated being. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture thou shalt change them, and they shall be changed. But thou art the same, and thy years shall have no end.

While thousands who entered upon the last year in the enjoyment of health are now lying in the cold grave, we praise thy sovereign and unmerited goodness that we are mercifully preserved to enter upon another year, in the possession of many personal and relative blessings, and surrounded by Gospel privileges of inestimable worth.

Great God, we adore thy mighty hand, by which we are still the preserved monuments of thy mercy. O Lord, the opening year proclaims thy goodness; and may thy mercy crown it till the close.

We own past mercies; Lord, make us grateful to thee, the Divine Benefactor, who hast continually poured into our cup the unmerited blessings of thy goodness. Thou hast in thy wisdom concealed from us the future; but we praise thee thou hast not concealed from us thy wisdom, to which we are permitted to apply for direction in hours of darkness, perplexity, and doubt. We bless thee, that thou hast not concealed from us the sources of thy goodness and love, to which we may apply for every mercy, and for every grace.

Suffer us not, O Lord, to bring a reproach this year on our Christian name. Enable us to keep the garments of our profession clean. Every day, may it be the constant study and delight of our hearts, to live soberly, righteously, and godly; making our light so to shine before men, that others, beholding our good works, may glorify our Father who is in heaven.

As a family, may we make great advances in Divine knowledge, in conformity to the image of our God and Saviour, and great progress in every grace. Such among us as are partakers of thy grace, may we revive as the corn, and grow as the vine, and may we cast forth our roots as the cedars of Lebanon. Such among us who are not the sharers of thy grace, O let the year not come to a close till we are introduced into the family of Christ, and have all our hopes of salvation placed on Jesus, the chief and the sure corner-stone.

Bless our beloved children. O may they be rooted and grounded in Christ. To thee, O Jesus, may they be united, and begin this year as the living branches of thee, the true Vine.

Blessed God, we now dedicate ourselves to thee. Into thy hands we surrender our souls, with all their faculties, capacities, and powers. We surrender to thee our bodies, which must soon be the inhabitants of the grave. Lord, we are thine;—make us thy holy temples, and may Jesus for ever reign on the throne of our hearts. In life, in death, in judgment, and in eternity, may we be thine. Lord, hear our prayer, and forgive our sin, for Jesus' sake. Amen.

Birth of Christ,

OR CHRISTMAS-DAY MORNING.

CHRIST'S BIRTH.

Auburn. Zion Church. Missionary.

1 SHEPHERDS! rejoice, lift up your eyes,
And send your fears away,
News from the regions of the skies,
Salvation's born to-day.

2 Jesus, the God whom angels fear,
Comes down to dwell with you;
To-day he makes his entrance here,
But not as monarchs do.

3 No gold nor purple swaddling bands,
Nor royal shining things;
A manger for his cradle stands,
And holds the King of kings.

4 Go, shepherds, where the infant lies,
And see his humble throne;
With tears of joy in all your eyes,
Go, shepherds, kiss the Son.

5 Thus Gabriel sang, and straight around
The heavenly armies throng,
They tune their harps to lofty sound,
And thus conclude the song:

6 Glory to God that reigns above,
Let peace surround the earth;
Mortals shall know their Maker's love,
At their Redeemer's birth.

7 Lord, and shall angels have their songs,
And men no tunes to raise?
O may we lose our useless tongues,
When they forget to praise.

8 Glory to God that reigns above,
That pitied us forlorn;
We join to sing our Maker's love,
For there's a Saviour born. WATTS.

READ LUKE II.

PRAYER.

GREAT and glorious Jehovah, we adore thee in all the mysteries of thine uncreated essence, and threefold personality. We adore the grace of the Father, in sending forth his Son made of a woman, and made under the law, to redeem them that are under the law. We adore the grace of the Son, in becoming the infant of days, and in taking on him the nature of man, and appearing in the likeness of sinful flesh, to save a ruined world. We adore the grace of the Spirit, in presiding over the formation of the infant-humanity of Jesus, and in enabling her who is the most blessed among women to present a Saviour, for the deliverance of fallen men.

Glory to thy name, O Jesus, that thou didst willingly become the child born, and the son given. Remembering the wonders of thy nativity—remembering the never-to-be-forgotten day, when thou wast born of a woman, we would join with angels in their song of praise, Glory to God in the highest, peace on earth, and goodwill towards men! Holy Spirit, enable us to

sing in the joyful strains of an Old Testament church, Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, and the Prince of Peace! O may the remembrance of the birth of Jesus fill our hearts with joy unspeakable, and full of glory!

Hear our prayers, and forgive our sins, for Jesus' sake. Amen.

Birth of Christ,

OR CHRISTMAS-DAY EVENING.

BIRTH OF JESUS.

Denmark. L. M.

1 WHEN Adam took forbidden fruit,
And sin had tainted all his blood;
His conscience dreaded quick pursuit,
Sinning against so just a God.

2 Nor were his fears of vengeance vain,
Forced to resign the blissful place,
By toil condemned life to sustain,
With loss of happiness and peace.

3 But hark, the Saviour: Lo, I come,
Obedient to my Father's will,
To save the sinner from his doom,
And all the holy law fulfil.

4 Well might the hosts of angels fly,
To sound abroad the wondrous plan:
Hark, how their heavenly voices cry
Glory to God, goodwill to man!

5 Hail, great Immanuel, Son of God!
This day we celebrate thy birth;
May thy great name be known abroad,
Thy praise be sung through all the earth!

W. WALKER.

READ MATTHEW II.

PRAYER.

O LORD, we adore thee as the eternal Father, whose power is almighty, whose reign is boundless, and whose love is everlasting. Glory to thy name, for the most wonderful display of thy love, in the gift of thy well-beloved Son, to be the Saviour of a lost and ruined world. What are we, O Lord God, that thou hast so loved the world, as to give thine only begotten Son, that whosoever believeth in him should not perish, but have everlasting life! Thou mightst, by an act of strict justice, have sent thy Son into our world to condemn the world: but, eternal praises to thy name, thou hast sent him, that the world through him might be saved.

As many have observed this day to the Lord, to call to their remembrance the birth of Jesus, bless the religious exercises which have engaged their attention, for increasing their gratitude, love, and praise. May the birth of Jesus be to us, and all our relatives, tidings of great joy. May these tidings be speedily conveyed to all people, and may the day soon arrive when all the inhabitants of the earth shall raise their grateful hallelujahs, that there was born in the city of David a Saviour, who is Christ the Lord. What shall we render to the Lord, for this most distinguished of mercies? Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David!

Graciously hear our prayers, and accept our thanksgivings, for Jesus' sake. Amen.

Crucifixion,

OR GOOD FRIDAY MORNING

CRUCIFIXION.

New Sarum. Mornington. Warren. P. M.

1 HARK! the loud cry! O sun! thy golden locks
Why dipt in blood? Tell me, ye rending rocks!
Thou labouring earth! why from your centre quake?
Ye yawning graves! why thus with horror shake?

2 Behold that cross! affrighted nature cries;
In anguish there the God of nature dies!
Then ask no more why the sun hides his head,
Earth quakes, rocks rend, the grave gives up her dead.

3 I look'd—O sight of woe! the wounds still bled,
As on his bosom fell his sacred head!
Upon his brow the crown of thorns he bore,
And down his body flowed the crimson gore!

4 His lifeless corpse, now bending forward, swung,
As on his dislocated arms it hung;
The livid stripes his furrowed shoulders show,
Wide gapes the side, the blood and water flow!

5 Say, heart of stone! canst thou behold unmoved
This scene of sorrow? 'T was because he loved
Wretches like thee! to save them from the grave,
Sin, death, and hell—himself he cannot save!

6 Look to him, sinners! till the sight imparts
True godly sorrow to your pierced hearts!
Then, body, spirit, yield to his control—
And let him see the travail of his soul!

HAWKES.

READ JOHN XIX.

PRAYER.

GOD of all grace, and God of salvation, we adore thee in all the mysteries of thy being and of thy love. What is man, that thou art mindful of him; or the son of man, that thou visitest him? Adored be thy name, that as there was no other method by which a ruined world might be saved, but by the sufferings and death of thine eternal and well-beloved Son, thou didst most willingly surrender him up to ignominy, suffering, and death for us. With an apostle may we sing in holy astonishment, He that spared not his own Son, but gave him up to death for us all, how shall he not with him also freely give us all things? Thanks be unto God for his unspeakable gift.

Adored be thy name, O Jesus, that thou didst suffer reproach, that we might be crowned with glory; and that thou didst endure the greatest ignominy, that the ignominy of our degradation and guilt might be for ever removed. Adored be thy name, that thou didst bear the wrath of offended justice, that we might for ever enjoy the smiles of Jehovah's love. What is man, O Jesus, that thou art mindful of him! Adored be thy name, that thou didst wear the thorny crown, that we might wear a crown of righteousness and immortality. Glory to thy name, that thou didst submit to the agonizing and accursed death of the cross, that we might obtain forgiveness, life, and heaven. It became thy divine character, O God, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of our salvation perfect through sufferings. Bless the Lord, O our souls, and forget not all his benefits!

Graciously hear our prayers, for Jesus' sake. Amen.

Crucifixion,

OR GOOD FRIDAY EVENING.

CROSS OF CHRIST.

Crucifixion. Campbell. Manning. L. M.

1 WHEN I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

2 Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most
I sacrifice them to his blood.

3 See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

4 His dying crimson, like a robe,
Spreads o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

5 Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. WATTS.

READ ISAIAH LIII.

PRAYER.

FILL our hearts with believing wonder, O Lord, when we remember that the Lord of glory was once a feeble babe—that once he was a man of sorrows and acquainted with grief—that once he suffered and died on Calvary's cross! Holy Spirit, enable us, in holy astonishment, to unite with an apostle in his expressions of wonder, Great is the mystery of godliness: God, manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

We thank thee, O Lord our God, for the richest display of thy divine and unmerited love which could possibly be given to men, in willingly delivering up thine only begotten Son to become the victim of divine justice and the victim of death. May all our hearts most sensibly feel the words of an inspired apostle, who said, When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die; but God commended his love toward us, in that, while we were yet sinners, Christ died for us.

Give us faith, O Lord, to believe our interest in the death of Christ. From thy death, O Jesus, may we derive life. And may the remembrance of thy death fill our minds with wonder, gratitude, and love. O Saviour, we surrender ourselves, soul and body, to thee, who surrendered thyself to death for us.

Graciously hear our prayers, and forgive our sins, for Jesus' sake. Amen

Resurrection of Christ,

OR EASTER SABBATH MORNING.

THE RESURRECTION OF CHRIST.

Suffolk New. Amana. Islington. L. M.

1 UPRISING from the darksome tomb,
See the victorious Jesus come;
The Almighty Prisoner quits the prison
And angels tell, The Lord is risen.

2 Ye guilty souls, that mourn and grieve,
Hear the glad tidings; hear and live.
God's righteous law is satisfied;
And justice now is on your side.

3 Your surety, thus released by God,
Pleads the rich ransom of his blood;
No new demand, no bar remains;
But mercy now triumphant reigns.

4 Believers, hail your rising head,
The first begotten from the dead;
Your resurrection's sure through his,
To endless life and boundless bliss. HART.

READ MATTHEW XXVIII.

PRAYER.

GOD, the Father, Son, and Holy Ghost, we adore thee in all the unfathomable mysteries of thy nature, and in all the boundless glory of thy perfections. We would rejoice in the blessed manifestation of thy power, in the resurrection of Christ from the dead. O Immanuel, we praise thee that thou didst most willingly submit to death and the grave, to accomplish the deliverance of thy church from the bondage of eternal death; and we would rejoice in the victory gained over those powerful enemies, by bursting asunder the bonds of mortality, and rising triumphant from the tomb. God the Father, we praise thee, that the soul of our divine Surety was not left in the grave, and that his spotless humanity saw no corruption in the tomb. Thou hadst power, O Jesus, to lay down thy life, and thou hadst power to take it up again. Glory to thy great name, that thou didst most fully accomplish that promise, O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes. We rejoice and praise thee, that, on the morning of the third day, an angel descended from heaven, and as the commissioner of justice, which was satisfied, did roll away the stone from the door of the sepulchre, and that thou didst come forth as an exalted and conquering Redeemer.

Lord Jesus, give each of us a spiritual resurrection from hell, sin, and guilt; and O give us the hopes of a glorious resurrection from the grave. Then may we awake, having our bodies likened unto Christ's glorious body.

Mercifully hear our prayers, for Jesus' sake. Amen.

Resurrection of Christ,

OR EASTER SABBATH EVENING.

THE GRAVE OF JESUS.

Surrey Chapel. Collyer's. Deptford. Firth P. M.

1 MET around the sacred tomb,
Friends of Jesus, why those tears?
Midst the sad, sepulchral gloom,
Shall your faith give way to fears?
He will soon, even as he said,
Rise triumphant from the dead.

2 Hidden from all ages past
Was the cross's mystery:
Doubts awhile a veil had cast
O'er that first dear family,
Till they saw him and believed,
And as Lord and God received.

3 Now with tears of love and joy
We remember all his pain,
Sighs and groans, and dying cry,
For the Lamb for us was slain;
And from death our souls to save,
Once for us lay in the grave.

4 Hither, sinners, all repair,
And with Jesus Christ be dead;
None have 'scaped the tempter's snare
But who to his tomb have fled:
Here the weary and oppressed
Find a never-ending rest. C. LATROBE.

READ JOHN XX.

PRAYER.

O JESUS, we desire to rejoice in thy glorious resurrection from the grave, and in thine ascension to the celestial mansions, there to take full possession of all the honours of thy mediatorial purchase. We praise thee, O Lord, for the great and splendid manifestations of thy power, which were wrought in Christ, when thou didst raise him from the dead, and set him at thine own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

We acknowledge thee, O Jesus, in thy resurrection, as the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. As our surety, who rose triumphantly from the grave, thou art the first-fruits of them that sleep. O may we rejoice, that thy resurrection is the commencement of the resurrection of the saints. May the conviction of the truth of thy resurrection dispel from our minds all doubts respecting the blessed certainty of the glorious resurrection of the bodies of thy saints, on the morning of that day when thou shalt come in the clouds of heaven to sit down on thy throne of judgment. Give us, Holy Spirit, a lively faith in the final triumph over death and the grave; and may we sing, O death! where is thy sting? O grave! where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

Hear our feeble prayer, for Jesus' sake.

The Day of Pentecost,

OR WHIT-SUNDAY MORNING.

PRAYER TO THE SPIRIT.

Colesham. Langbourne. Carey's. Hoxton. P. M.

1 CREATOR Spirit, by whose aid
The world's foundations first were laid,
Come visit every waiting mind;
Come pour thy joys on human kind:
From sin and sorrow set us free,
And make thy temples worthy thee.

2 O source of uncreated light,
The Father's promised Paracleto!*
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire;
Come, and thy sacred unction bring,
To sanctify us while we sing.

3 Refine and purge our earthly parts;
But, oh, inflame and fire our hearts!
Our frailties help, our vice control,
Submit the senses to the soul;
And when rebellious they are grown,
Then lay thy hand and hold them down.

4 Chase from our minds the infernal foe,
And peace, the fruit of love, bestow;
And, lest our feet should step astray,
Protect and guide us in the way;
Make us eternal truths receive,
And practise all that we believe. DRYDEN.

READ ACTS II.

* Paracleto, or Comforter.

PRAYER.

HOLY Spirit, mercifully cause thine influences to descend upon us in refreshing showers, while we call to our remembrance the abundant and miraculous communication of thy grace on the day of Pentecost. Glory to thy name, O Jesus, that so soon after thy blessed ascension thou didst testify effectually the value of thy death, and the merit of thy righteousness. Eternal praises to thy name, O Immanuel, that when thou didst ascend on high, thou didst lead captivity captive, and didst receive gifts for men, even for the rebellious, that God the Lord might dwell among them. O bestow on us the gifts of thy grace, and the blessings of thy salvation; then we shall have the testimony within us that the residue of the Spirit is with thee, and that thou art actually engaged in dispensing the blessings of thy purchase among the children of men.

Eternal thanks to God, for the down-pouring of the Spirit on the day of Pentecost. We thank the Most High for those miraculous gifts by which the apostles were qualified to preach the Gospel in every language, and in every land which they were enabled to visit on the great errand of mercy. Praise to God, for the great multitude who were converted on that memorable day, when cloven tongues, like as of fire, sat on each of the apostles. Adored be the grace of God, that on that hallowed day some were converted who had actually taken a part in the crucifixion of Jesus.

Holy Spirit, descend on us as a family, and may all of us be the subjects of thy regenerating grace. Hear, O Lord, our humble prayers, for Jesus' sake. And may the grace of the Lord Jesus Christ be with us all. Amen.

The Day of Pentecost,

OR WHIT-SUNDAY EVENING.

PRAYER TO THE SPIRIT.

Haddon. Ingatestone. P. M.

1 HOLY Ghost, dispel our sadness,
Pierce the clouds of sinful night:
Come, thou source of sweetest gladness,
Breathe thy life, and spread thy light.
Loving Spirit, God of peace,
Great distributor of grace,
Rest upon this congregation,
Hear, O hear our supplication!

2 From that height which knows no measure,
As a gracious shower descend,
Bringing down the richest treasure
Man can wish, or God can send.
O thou glory, shining down
From the Father and the Son,
Grant us thy illumination,
Rest upon this congregation.

FLETCHER'S COLLECTION, 1724.

READ HOSEA XIV.

PRAYER.

O LORD, with what reverence and thankfulness should we approach thy throne, to supplicate the gift of the Holy Spirit! We present the expressions of our gratitude for the accomplishment, on the day of Pentecost, of that Old Testament prediction, And I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and upon my servants and upon mine handmaidens, I will pour out in those days of my Spirit, and they shall prophesy.

Adorable Redeemer, we praise thee, that before thy death thou didst promise to thy disciples the gift of the Holy Ghost, whose influences should descend upon them, after thine ascension to heaven. Glory to thy name, the Comforter has come, even the Spirit of truth, who is willing to guide us into all truth, and show us things to come.

O Lord, we would now pray for the descent of the Holy Spirit on us, as individuals, as a family, as a congregation, and as a nation. O let his influence come down upon us like the rain upon the mown grass, and as the showers that water the earth. Fulfil in us that most blessed promise, I will be as the dew unto Israel: he shall revive as the corn, and grow as the vine. May all of us feel the convincing and the converting influence of the Holy Ghost. Suffer us not to oppose the Spirit, or to quench the Spirit, or to grieve the Spirit. Holy Spirit, breathe upon us, and we shall live for ever.

Hear our feeble prayers, for Jesus' sake.

Fast-Day Morning.

HUMILIATION.

Penitents. Contrition. Green's 100th. L. M.

1 LORD, when thine Israel we survey,
We in their crimes discern our own;
And if thou turn our prayer away,
Our misery must, like theirs, be known.

2 To us thy prophets have been sent,
With words of terror and of love;
But not the vengeance nor the grace,
Ten thousand stubborn hearts will move.

3 Our eyes are blind, and deaf our ears;
Our hearts are hardened into stone;
As we would bar thy mercy out,
And leave a way for wrath alone.

4 Justly our God might give us up
To plague and famine, and the sword;
Till towns and cities, rich and fair,
Lay desolate, without a lord.

5 O'er bleeding wounds of slaughtered friends,
Rivers of helpless grief might flow,
Till the fierce conqueror's haughty race
Dragged us to chains and slaughter too.

6 But spare a nation long thine own,
And show new miracles of grace:
'Tis thine to heal the deaf and blind,
And wake the dead to life and praise.

DODDRIDGE.

READ PSALM LI.

PRAYER.

O LORD, thou art a God of spotless holiness, and thou canst not look upon iniquity but with the utmost detestation and abhorrence. It is infinitely opposed to all thine attributes, and therefore impenitent sinners must be exposed to the wrath and indignation of thine offended justice.

Holy Spirit, enable us at this time to make humble and penitential confession of our transgressions. May we really experience the emotions of that repentance which is unto life, and which shall be followed by the joys of heaven. As a family, as a church, as a congregation, may we look on him whom we have pierced; and when we think of our sins, which nailed the Saviour to the accursed tree, may we mourn and be in bitterness, as one mourns over the death of an only child, or over the interment of a first-born.

As individuals, and as a nation, in all the departments of the community, from the king *(or queen)* upon the throne, to the meanest of the subjects, we are altogether an unclean thing; from the sole of the foot to the crown of our head, there is no soundness in us, but moral and spiritual wounds, which have not been washed, nor closed, nor mollified with ointment. O Lord, we deserve the heavy judgment with which we are now threatened; and if thou deal with us as we deserve, thou wilt utterly destroy us. O forgive the sins of our princes, our nobles, our legislators, our rulers, our judges, our magistrates, our ministers, our merchants, the teachers of our youth, our churches, and our families. Lord, avert thine anger, and forgiv our sins, for Jesus' sake. Amen.

Fast-Day Evening.

HUMILIATION.

Christchurch. Penrith. Tucker's. C. M.

1 HARK! the loud trumpet of our God
Sounds an alarm of war:
Attend, O earth; ye nations, hear,
And tremble from afar!

2 With humble reverence and with awe,
We hear the sacred word;
And, trembling, own the sentence just
Which dooms us to the sword.

3 Not e'en in war should we repine
The murdering sword to view,
Might the same stroke that wastes the land
Destroy its vices too.

4 But we shall hail the happy day
Which ends the painful doom;
When earth shall, like the world above
In peace and virtue bloom.

5 Still let our songs declare his name
Who guards the British race;
The God of justice we adore,
And bless the God of grace.

READ PSALM LX.

PRAYER.

O LORD, we come unto thee, in the name of Jesus, our Advocate and Saviour. We approach thee on a day set apart for humiliation, fasting, mourning, and supplication. Graciously enable us, in the exercise of true repentance, holy contrition, and sincere devotion, to pour out our hearts, and make supplication before thee.

We are a sinful nation, we are a people laden with iniquity. We confess the pride, the covetousness, the carnality and luxury, the spiritual indolence and unconcern, the profanity and neglect of ordinances, and, above all, the rejection of Jesus, thy gift unspeakable, with which we are chargeable. Thou art afflicting us as a nation:—O that our hearts may be afflicted, and mourn and weep for our multiplied offences. In thy righteousness thou art suspending over us a heavy calamity; and if thou shouldst deal with us as we deserve, thou wouldst visit us with destruction, and blot out our name from the catalogue of nations. O Lord, in the midst of deserved wrath, remember us with undeserved mercy. O may the cloud we so much and so justly dread, in thy great kindness burst with blessings on our head.

Lord, give us as a nation repentance and reformation, and may all the people return to thee, as one man, and supplicate pardon through our Saviour's blood. O make us a nation of righteousness: and all we ask is for Jesus' sake. Amen.

Thanksgiving-Day Morning.

THANKSGIVING.

Cyprus. Zadok. George's. America. C. M.

1 ZION rejoice, and Judah sing;
The Lord assumes his throne;
Let Britain own the heavenly King,
And make his glories known.

2 The great, the wicked, and the proud,
From their high seats are hurled:
Jehovah rides upon a cloud,
And thunders through the world.

3 He reigns upon the eternal hills,
Distributes mortal crowns,
Empires are fixed beneath his smiles,
And totter at his frowns.

4 Navies that rule the ocean wide
Are vanquished by his breath;
And legions armed with power and pride
Descend to watery death.

5 Let tyrants make no more pretence
To vex our happy land;
Jehovah's name is our defence,
Our buckler is his hand.

6 Long may the king [*or queen*] our sovereign live,
To rule us by his [*or her*] word;
And all the honours he [*or she*] can give
Be offered to the Lord.

WATTS, III, *B. II.*

READ PSALM XLVI.

PRAYER.

GOD of salvation, we adore thee as Britain's God, and as the Lord our God. We fall down before thee, to present our thanksgivings for national blessings. We lift up our eyes to thee, Holy Spirit, that thou wouldst mercifully assist us in presenting suitable, sincere, and acceptable expressions of our gratitude and praise.

We thank our God for our national blessings, and for our national security, as surrounded and defended by the waters of the great deep. We thank thee for our civil and political privileges, and for the distinguished advantages we enjoy, under a mild and liberal government. We praise thee that our throne has been filled by a long succession of mild and just and merciful kings. We present our thanksgiving for the wholesome laws by which our nation is governed. For the blessings of commerce, and for our most remarkable intercourse with other nations of the earth, we present before thee the humble tribute of our praise.

Above all, we thank thee for Jesus Christ, and his glorious Gospel, which is the wisdom of God, and the power of God to them that believe. We thank thee for the Bible, for ordinances, and for ministers. We praise thee for the blessed efficacy with which a preached Gospel is accompanied, in the heart and lives of multitudes in our land. Praise to thy name, that for a long series of ages thy church has been preserved among us. Lord, graciously accept our humble thanksgivings for these mercies, for Jesus' sake. Amen.

Thanksgiving-Day Evening.

PRAISE FOR NATIONAL BLESSINGS.

Charity. Lutton (Canada). Job. Old 100th. L. M.

1 GREAT Ruler of the earth and skies,
A word of thine almighty breath
Can sink the world, or bid it rise;
Thy smile is life, thy frown is death.

2 When angry nations rush to arms,
And rage, and noise, and tumult reign,
And war resounds its dire alarms,
And slaughter dyes the hostile plain;

3 Thy sovereign eye looks calmly down,
And marks their course, and bounds their power;
Thy law the angry nations own,
And noise and war are heard no more.

4 Then peace returns with balmy wing,
Sweet peace! (with her what blessings fled!)
Glad plenty laughs, the valleys sing,
Reviving commerce lifts her head.

5 Thou good, and wise, and righteous Lord,
All move subservient to thy will;
Both peace and war await thy word,
And thy sublime decrees fulfil.

6 To thee we pay our grateful songs,
Thy kind protection still implore:
O may our hearts, and lives, and tongues,
Confess thy goodness and adore!

MRS. STEELE.

READ PSALM CXLVII.

PRAYER.

O LORD our God, thou art the Father of mercies, and we would humbly approach thy gracious throne, to express our thanksgivings for those natural mercies thou hast so bountifully conferred on our land. Thy mercy, O Lord, is above the heavens, and thy truth reacheth unto the clouds. Thy goodness abideth continually.

We praise thee that thou hast so long preserved our privileges in the midst of us. For centuries thou hast preserved our laws, our liberties, and our religion. We thank thee, O King of Zion, for all that our beloved ancestors were enabled to accomplish; and that they have not only handed down to us the most valuable civil liberties and privileges, but that they have also handed down to us the Bible, a preached Gospel, with all the ordinances of religion, pure and unimpaired. We thank God that our land is delivered from pagan idolatry, and in a great measure from priestly superstition and domination, which reigned for many generations. We praise God that we can worship the God of our fathers with such security and peace; and that we can sit down under our vine and our fig-tree, none daring to make us afraid. We bless God for the efficacy of the Gospel; O may that efficacy increase! May it soon be universal!

We thank thee, O Lord, for our universities, our colleges, and our schools; and for the prospect of a day when all shall be able to read the word of life.

We thank thee for preserving us from our national enemies. O make us a holy nation. All we ask is for Jesus' sake. Amen.

Spring.

SPRING.

Fullerton. Melody. Evans'. Stoughton. C. M.

1 THE icy chains that bound the earth
Are now dissolved and gone:
Waked by the sun, the blooming spring
Puts his new livery on.

2 Where awful desolation reigned
Blessed plenty rears her head:
Exulting with a smile to see
Her late destroyer fled.

3 Teeming with life, the advancing sun
Protracts the falling day;
Grand light of heaven! he seems to wish
To make a longer stay.

4 In clouds of gold behold him sit,
Beyond the west he flies:
Short is his nightly course, and soon
He gilds the eastern skies.

5 My soul, in every scene admire
The wisdom and the power:
Behold the God in every plant,
In every opening flower.

6 Yet in his word the God of grace
Has wrote his fairer name:
The wonders of redeeming love
My noblest songs shall claim.

7 With warmest beams, thou God of grace,
Shine on this heart of mine;
Turn thou my winter into SPRING,
And be the glory thine.

NEEDHAM.

READ SOLOMON'S SONG II.

PRAYER.

O LORD our God, we adore thee as exercising thy sovereign and unlimited control over all times and seasons. During the winter months, thou didst cast forth thine ice like morsels; none were able to stand before thy cold. Now, thou hast sent forth thy word and melted them; thou causest the wind to blow, and the waters flow.

What reason have we to acknowledge with shame and contrition of heart, that the state of religion in our own souls, in our family, and in our neighbourhood, too much resembles the cold and death of winter. Let not our cold and languid and inactive state continue. Holy Spirit, grant that by thy sacred influence a spiritual revival may take place. As in spring the face of nature is refreshed and beautified and enlivened by genial showers, may thine influences descend on us as a family and as a congregation, like rain upon the mown grass, and like showers that water the earth. May the Word read in private and heard in public resemble the good seed cast into good ground. O cause it to vegetate, and take root; and may our souls resemble a field adorned with animating verdure, and display those marks of spiritual growth which will be the promising symptoms of a future and abundant harvest. O let a preached Gospel drop as the rain, and distil as the dew. In its spiritual effects may it resemble the small rain upon the tender herb, and the showers upon the grass.

We thank thee, O Lord, for delivering us from the cold and the sterility of winter. O deliver the souls of all our relatives and friends from the cold and barrenness of a state of nature, which is the dreary winter of the soul of man. Heaven grant that they may soon enter on the spiritual spring of a new and regenerated life. We thank thee that the time of singing of birds is come, and that our ears are delighted with their songs of praise. O Lord, may all of us be introduced into a state of grace; then shall we feel thy saving goodness, and then shall we proclaim thy praise. Enable us to hear a call, as it were, from every bird that pours forth its warbling, joyful notes, to praise the name of the Lord. Never may we forget to make melody with our lips and with our hearts to the Lord. As songs of rejoicing are heard in the tabernacles of the righteous, may our abode have this blessed token of being a Bethel, the residence of Jacob's God.

O Jesus, have mercy on the rising race, and give them grace to consider and improve their early youthful days as the spring-season of their existence. Convince them, that as they sow now, so shall they reap hereafter. O suffer them not to sow to the flesh, to their own vanity, passions, and lusts. Holy Spirit, let the incorruptible Gospel-seed be sown in their hearts, and may the spring-time of their life issue in an harvest of glory.

Mercifully hear our prayers, and forgive our sins, for Jesus' sake. Amen.

Summer.

JESUS SEEN IN THE SEASONS.

Bethel. Chester New. Elim Chapel. Cookham. 7s.

1 WINTER has a joy for me,
While the Saviour's charms I read
Lowly, meek, from blemish free
In the snow-drop's pensive head.

2 Spring returns, and brings along
Life-invigorating suns:
Hark! the turtle's plaintive song
Seems to speak his dying groans

3 Summer has a thousand charms,
All expressive of his worth;
'Tis his sun that lights and warms,
His the air that cools the earth.

4 What, has autumn left to say
Nothing of a Saviour's grace?
Yes, the beams of milder day
Tell me of his smiling face.

5 Light appears with early dawn;
While the sun makes haste to rise,
See his bleeding beauties drawn
On the blushes of the skies.

6 Evening, with a silent pace,
Slowly moving in the west,
Shows an emblem of his grace,
Points to an eternal rest.

COWPER.

READ PSALM LXX.

PRAYER.

WE praise thee, O Lord, for the display of thy perfections which is furnished by the beauty, glory, and luxuriance which now cover the face of the earth. We thank thee that the winter is past, that the rain is over and gone, that the flowers appear on the earth, that the time of the singing of birds is come, that the voice of the turtle is heard in our land, that the fig-tree putteth forth her green figs, and that the vines with the tender grapes give a good smell.

At thy command, O Lord, the spring perfumes the air, and adorns the land: the summer-rays shine with vigour, that an abundance may be produced for man and beast.

As the season of summer is remarkable for the rich display of fragrant flowers of astonishing variety and unspeakable beauty, we pray, O Jesus, that our souls may exhibit the animating state of spiritual summer. Give to us the graces of the Spirit; and may all these graces be vigorous and lively, spreading abroad the sacred influence of a Divine perfume. We bless thee for the summer-sun of Gospel-ordinances and privileges. While that sun continues to shine upon us so gloriously, Heaven forbid that we should resemble those desert and dreary wastes on which the sun of spring and of summer shines in vain. As a family and as a congregation may we resemble a garden in summer, filled with rich and hopeful plants, and beautified with comely and fragrant flowers; then shall we be able to sing and pray with thy church of old, in seeking after the reviving influences of

the Holy Spirit, Awake, O north wind, and come, thou south; blow upon our garden, that the spices thereof may flow out. Let our beloved come into his garden, and eat his pleasant fruit.

O Jesus, we earnestly pray that the power and warmth and influence of a summer's sun may remind us of thee the Sun of righteousness. Divine Redeemer, rise upon us with healing in thy wings. Rise upon us, O Jesus, in thine influence; then our darkened understandings shall discover far more glory than the brightness of a summer's sky. O shine upon us, Sun of righteousness; then shall the plants of humility, faith, love, and every grace, come forth in all the beauty, variety, and vigour of spiritual summer.

We pray that the glory and luxuriance of summer may bring to our minds the remembrance of heaven. May we long to reach that blessed paradise, where we shall see the glorious plants which grow in the celestial Eden; where we shall see the tree of life, which grows in all its magnificence, bearing twelve manner of fruits; and where we shall walk on the banks of the river of life, which flows from the throne of God and of the Lamb.

May all of us enjoy a summer of grace below; then shall we enter upon a summer of glory in heaven, which shall never be followed by winter's dreary shades. Hear our prayers, for Jesus' sake. Amen.

Harvest.

SEED-TIME AND HARVEST.

Alfred. New Creation. China. L. M.

1 THE rising morn, the closing day,
Repeat thy praise with grateful voice;
Both in their turns thy power display,
And, laden with thy gifts, rejoice.

2 Earth's wide extended, varying scenes,
All smiling round, thy bounty show;
From seas or clouds, full magazines,
Thy rich diffusive blessings flow.

3 Now earth receives the precious seed,
Which thy indulgent hand prepares:
And nourishes the future bread,
And answers all the sower's cares.

4 Thy sweet refreshing showers attend,
And through the ridges gently flow,
Soft on the springing corn descend;
And thy kind blessing makes it grow.

5 Thy goodness crowns the circling year;
Thy paths drop fatness all around;
E'en barren wilds thy praise declare,
And echoing hills return the sound.

6 Here spreading flocks adorn the plain;
There plenty every charm displays;
Thy bounty clothes each lovely scene,
And joyful nature shouts thy praise.

MRS. STEELE.

READ PSALM CXLIV.

PRAYER.

MOST merciful and gracious Lord God, we desire to lift up our longing eyes to the Holy Spirit for that grace without which we cannot address thy throne with reverence and godly fear. Agreeably to thy promise, pour out thy Spirit upon us, and make known thy words unto us. Enable us with an apostle to say, in humble dependence upon Divine grace, We will pray with the spirit; we will sing with the spirit.

We bless thee, O Lord, for the opportunity we enjoy of presenting our thanksgivings and praises, for the abundance with which thou hast covered the face of the earth. Thou hast heard the prayer of the poor, and thou hast accomplished the hopes and wishes of the husbandman. Thou hast provided grass for cattle, and herbs for the use of man. Thou hast crowned the season of the year, as with a diadem of plenty. Though we deserve the misery of famine and want, thou hast brought the fruits of the year to maturity, and with the unlimited munificence of thy gracious providence, thou art richly supplying all our wants. When we think of the bounty of our God, in making the fields rich unto the harvest, may we devoutly remember, with joyfulness of heart, the covenant our God made with Noah—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

We seek thy grace, O Lord, to enable us to make spiritual improvement of this season of the year. While we look on the abundance around us, we have reason to mourn over the spiritual barrenness that prevails within us. We have been culpably negligent in the spring-season of our life, and therefore we have cause to lament that our lives discover so much sterility in producing the fruits of righteousness. Suffer not our spiritual indolence and inactivity to remain, lest the day should come when in mournful accents we shall be compelled to exclaim, The harvest is past, the summer is ended, and we are not saved!

Have mercy on all thine aged and afflicted people. Comfort them with the consolatory thought, that though they have sown in tears, they shall reap in joy. Cheer their hearts with this promise, and may all our hearts derive comfort from it in the day of affliction—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

We pray for all the labourers in Christ's vineyard, and in particular for our beloved pastor. Give to them and to him an abundant harvest of souls, the blessed fruits of a Saviour's death.

May all our aged friends, when they die, be so rich in grace, that they shall resemble a shock of corn fully ripe.

O prepare us all for the general judgment, the great harvest of the world; then may the angels who are the reapers convey us into the heavenly garner above.

Forgive our sins, and hear our prayers, for a Divine Redeemer's sake. Amen.

Winter.

WINTER.

Kerwell. University. Providence College. C. M.

1 STERN winter throws his icy chains
Encircling nature round;
How bleak, how comfortless the plains,
Late with gay verdure crowned!

2 The sun withdraws his vital beams,
And light and warmth depart;
And drooping, lifeless nature seems
An emblem of my heart.

3 Return, O blissful sun, and bring
The soul-reviving ray:
This mental winter shall be spring,
This darkness, cheerful day.

4 O happy state, divine abode,
Where spring eternal reigns;
And perfect day, the smile of God,
Fills all the heavenly plains.

5 Great Source of light, thy beams display,
My drooping joys restore,
And guide me to the seats of day,
Where winter frowns no more.

MRS. SCHELL.

READ JOB XXXVII.

PRAYER.

WE adore thee, O Lord, as the mighty governor of the universe, and as maintaining a constant control over all the elements of nature. Such is thy power, that they are as completely under thy management, and as ready to execute thy will, as the animated tribes of thy creation. Thou givest snow like wool; thou scatterest the hoar frost like ashes; thou castest forth thine ice like morsels; who can stand before thy cold? Open our eyes, that we may see the display of thy perfections in all the revolving seasons of the year. Amid thy manifold works, may we see the beamings of thy glorious attributes, and may we say, in the exercise of devout admiration, In wisdom hast thou made them all; and the earth is full of thy goodness.

We thank thee, O Lord, for the advantages of winter; for the salutary effect which its frost and cold and snow produce upon the soil, the great source of the supply of all that is necessary for the support and comfort of our lives. We thank God, that the cold of winter prepares the ground for receiving the seed in spring. O may the winter-storms of affliction produce on our minds the most blessed effects, and prepare us for receiving the incorruptible truths of the Gospel of Christ.

We thank thee, O Lord, for the social advantages and privileges which are enjoyed in winter; and that the cold of winter tends to enhance the comfort and blessedness of social and domestic life. O that those seasons of fellowship may be seasons of moral and spiritual improvement. On these occasions may we contrive plans of usefulness, and provoke each other to love and good works.

We thank God for the blessed protection thou hast given us from the severity of the elements of winter. We praise thee for the raiment which thou hast afforded to cover and comfort us. We bless thee for our abodes, where we remain in such security and peace, while the winter's blast is howling around us.

During the trying season of winter, fill the hearts of the rich with compassion for the poor. Enable them and dispose them to use their wealth, as an instrument of communicating great comfort to the needy and the indigent, that they may cause their hearts to sing for joy.

As the severity of winter's storms stirs us up to seek the shelter of our home, may this remind us of the necessity of fleeing now to Jesus, the only refuge from the storms of Divine wrath.

We have reason, O Lord, to acknowledge the winter state of our souls. Sun of righteousness, Divine Redeemer, mercifully rise upon us, with all the genial influence of thy Divine light and grace. Jesus, thou Sun of righteousness, arise and melt our frozen hearts. O hush the storms of sin, O clear our skies, and may we feel thy vital love.

Preserve all who are exposed to danger from the cold or the storms of winter. When they cry to thee in the anguish of their spirit, Lord, save them, and send them deliverance.

Graciously hear our prayers, for Jesus' sake. Amen.

Before the Lord's Supper.

COMMUNION WITH CHRIST AND WITH SAINTS.

Bethel. Leominster. Harbro'. Shirland. S. M.

1 JESUS invites his saints
To meet around his board;
Here pardoned rebels sit and hold
Communion with their Lord.

2 For food he gave his flesh,
He bids us drink his blood;
Amazing favour! matchless grace
Of our descending God!

3 This holy bread and wine
Maintains our fainting breath,
By union with our living Lord,
And interest in his death.

4 Our heavenly Father calls
Christ and his members one:
We the young children of his love,
And he the first-born Son.

5 We are but several parts
Of the same broken bread;
One body hath its several limbs,
But Jesus is the head.

6 Let all our powers be joined
His glorious name to raise;
Pleasure and love fill every mind,
And every voice be praise. WATTS, 2, *B. III.*

READ JOHN XIX.

PRAYER.

O LORD, thou art the God of ordinances, and we praise thee for their merciful institution. Glory to thy name, O Jesus, that on the night in which thou wast most cruelly and treacherously betrayed, thou didst institute the holy ordinance of the supper, to commemorate thy sufferings and death. We thank thee for appointing this feast to be observed in the place of the Old Testament passover, and to remain till the end of the world as a blessed legacy to thy Church. We thank thee, Holy Spirit, that thou hast disposed the hearts of some of us now in thy presence, to avail ourselves of our New Testament privilege, and to obey Christ's dying command, Do this in remembrance of me. We acknowledge the obligation of the command, and earnestly pray that we may be enabled with love and solemnity to obey it.

Holy Spirit, enable us impartially to examine ourselves, whether we are in reality believers in Christ, before partaking of that sacred sacramental feast. O may our hearts burn with love to Jesus, while seated at his table. By faith, may we see in the bread and wine the emblems of his crucified humanity, and also the emblems of his righteousness, his atonement, and all the blessings of his purchase. At thy table, O Jesus, may we obtain a foretaste of heaven. When receiving the bread and wine into our hands, may we receive Jesus into the arms of our faith.

Mercifully inspire us with an appropriating faith in Christ as our Surety and as our great High-Priest, who gave himself for us an offering and a sacrifice of a sweet-smelling savour unto God. O may the remembrance of what he became for us, and of what he suffered for us, fill our hearts with love, thankfulness, and joy. Enable us to renew our vows and obligations to be his wholly, only, and for ever. O Jesus, reign supreme upon the throne of our hearts! Powerfully assist thy servant, our minister, in dispensing the ordinance, and let thy house be filled with thy glory, for Jesus' sake. Amen.

After the Lord's Supper.

CHRIST'S GLORY THE REWARD OF HIS SUFFERINGS.

Admiration. Monmouth. Angel's Hymn. L. M.

1 NOW far above the starry skies,
Our Jesus fills his brighter throne,
Invisible to mortal eyes,
But not to humble faith unknown.

2 The countless hosts that round him stand,
The subjects of his sovereign power,
Fly through the world at his command,
Or prostrate at his feet adore.

3 Satan and all his rebel crew
That raged to pull his kingdom down,
Crushed by his hand, in ruin now
Lie trembling at his awful frown.

4 His name above all creatures great,
He all sustains and all controls!
Yet from his high exalted state
Looks kindly down on humble souls.

5 Though in the glories he possessed,
Long ere this world or time began,
He shines the SON of GOD confessed.
Yet owns himself the SON of MAN.

6 Here once in agonies he died,
Now in the heavens he ever lives;
Of joy *there* pours the eternal tide,
Here saves the sinner who believes.

7 All hail! thou great Immanuel, hail!
Ten thousand blessings on thy name!
While thus thy wondrous love we tell,
Our bosoms feel the sacred flame.

8 Come, quickly come, immortal King!
On earth thy regal honours raise,
The full salvation, promised, bring;
Then every tongue shall sing thy praise!

D. TURNER.

READ PSALM CXVI.

PRAYER.

WE thank thee, O God of salvation, for the opportunity we enjoyed this day, of sitting down at the sacramental table, and commemorating the death of Christ. Glory to thy name, O Lord, for the manifestations of thy love and grace we were permitted to witness, in the events of Calvary, in the sufferings and death of Immanuel, God with us, so clearly exhibited in the sacramental elements of the bread and wine.

We acknowledge, O Lord, that thy love is boundless, immutable, and eternal. What are we, that thou shouldst have sent thy Son into our world, that thou shouldst have laid our sins upon Jesus our Surety, and that thou shouldst have delivered him up to the death for us all? Behold what manner of love is this!

We thank our God for any spiritual enjoyment we experienced at the sacramental table, and for any communications of thy grace and love. We sat down under thy shadow, O Jesus, and thy fruit was sweet to our taste. Glory to thy name, thou broughtest us into thy banqueting house, and thy banner over us was love. We have vowed to thee, O Lord, and may we never go back. Mercifully enable us to fulfil our vows.

We lament over the imperfect and languid manner in which we observed the holy communion. O forgive the sins of our holy things.

We supplicate grace to be enabled faithfully to fulfil our vows. Teach us to pay our vows in the presence of all the people; and to the close of life may we take the cup of salvation, and call on the name of the Lord. Lord, hear our prayers, and receive our thanksgiving, for Jesus' sake. Amen.

For the King or Queen, etc.

THE KING, THE CARE OF HEAVEN.

Zadok. Sandgate. Milbourn Port. C. M.

1 THE king [*or queen*], O Lord, with songs of praise,
Shall in thy strength rejoice;
And, blest with thy salvation, raise
To heaven his cheerful voice.

2 Thy sure defence, through nations round,
Has spread his glorious name;
And his successful actions crowned
With majesty and fame.

3 Then let the king on God alone
For timely aid rely;
His mercy shall support the throne,
And all our wants supply.

4 But, righteous Lord, his stubborn foes
Shall feel thy dreadful hand;
Thy vengeful arm shall find out those
That hate his mild command.

5 When thou against them dost engage,
Thy just but dreadful doom
Shall, like a fiery oven's rage,
Their hopes and them consume.

6 Thus, Lord, thy wondrous power declare,
And thus exalt thy fame;
Whilst we glad songs of praise prepare
For thine almighty name.

WATTS, *Ps.* 21

READ PSALM XXI.

PRAYER FOR THE KING, QUEEN, AND ROYAL FAMILY.

WE adore thee, O Lord, as the King of kings, and as the Lord of lords. It is by thee, O Jesus, that kings reign, and princes degree justice. It is by thee alone that princes rule, and judges, even all the nobles of the earth. We fall down before thee to offer up our supplications in behalf of thy servant our king. O may he be adorned with all those heavenly graces and amiable virtues which will render him the father of his people, and by which he shall live in the affections of his subjects. May his throne be ever surrounded by the love and loyalty of his people, as a barrier of defence more powerful than the most numerous and most valiant armies. As thy Holy Spirit rested on Moses, Joshua, and Samuel, so may his influence rest on the head of our beloved king. Make him as David, the man according to God's own heart. Abundantly bless his royal consort, the QUEEN. Thou hast placed upon their heads diadems of gold—O give them a diadem of grace. Crown them with loving-kindness and tender mercies; and when they terminate their life on earth, may they be admitted into the heaven of heavens, to receive a crown of righteousness which fadeth not away. May all the members of the royal family belong to the family of heaven, and be made kings and priests unto the God and Father of Christ. May their exalted station be adorned by the beauties of holiness.

Hear our humble supplications, for Jesus' sake. Amen.

PRAYER FOR THE KING [*or* QUEEN] REGNANT, AND ROYAL FAMILY.

WE adore thee, O Lord, as the King of kings, and as the Lord of lords. It is by thee, O Jesus, that kings reign, and princes decree justice. By thee alone princes rule, and nobles, even all the judges of the earth. We fall down before thee to offer up our supplications in behalf of our sovereign and lawful ruler. Let his [*or her*] mind be adorned by all

those heavenly graces and amiable virtues which will render him [*or her*] the blessing of his [*or her*] people, and by which he [*or she*] shall live in the heart and affections of his [*or her*] subjects. O may the throne ever be surrounded by the love, the loyalty, the patriotism, and the prayers of the people. And let these, O Lord, be a barrier of defence more powerful than the most numerous or valiant armies. May the Holy Spirit, who rested on the head of Moses, Joshua, and Samuel, rest on our beloved sovereign. Make him [*or her*] as David, the man according to God's own heart. Thou hast given him [*or her*] an earthly crown: O give him [*or her*] a crown of loving-kindness and tender mercy. Thou hast placed upon his [*or her*] head a diadem of gold; O make him [*or her*] an heir of a crown of righteousness, of glory, and of life, which shall never fade away. May all the members of the royal family belong to the family of heaven, and be made kings and priests unto the God and Father of Christ. May their exalted station be adorned by the beauties of holiness.

Hear our humble supplications for the great Redeemer's sake.

Our Father which art in heaven, &c.

For the British Churches.

PRAYER FOR BRITAIN'S SPIRITUAL PROSPERITY.

Church Street. Conquest. Missionary. C. M.

1 SHINE, mighty God, on Britain shine
With beams of heavenly grace;
Reveal thy power through all our coasts,
And show thy smiling face.

2 Amidst our isle, exalted high,
Do thou our glory stand,
And like a wall of guardian fire
Surround the favourite land.

3 When shall thy name, from shore to shore,
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God?

4 Sing to the Lord, ye distant lands,
Sing loud with solemn voice;
While British tongues exalt his praise,
And British hearts rejoice.

5 He the great Lord, the sovereign Judge,
That sits enthroned above,
Wisely commands the worlds he made
In justice and in love.

6 Earth shall obey her Maker's will,
And yield a full increase;
Our God will crown his chosen isle
With fruitfulness and peace.

7 God, the Redeemer, scatters round
His choicest favours here,
While the creation's utmost bound
Shall see, adore, and fear. WATTS, *Ps. 67.*

READ PSALM LXVII.

PRAYER.

O THOU God of Zion, we praise thee that for many ages thy Church has been planted and preserved in our land. Glory to thy name, that instead of temples erected for the worship of pagan deities, everywhere sacred sanctuaries are to be seen, which have been reared for the worship of the Father, Son, and Holy Ghost. Praise to our God, that for many centuries thou hast never left thyself without many witnesses in these lands of our nativity. We thank thee for enabling many of thy saints and ministers to seal their testimony with their blood. And we praise thee for the immense and lasting benefits which flowed from the noble testimony which they sealed by their death.

Lord, bless all the churches, not only those which are called national, but all the various denominations of thy people. We earnestly pray that the influences of the Spirit may descend on all the churches. We pray for their increasing purity. May the Gospel be preached more purely, more fully, more faithfully; and may the members of the respective churches be the living and consistent ornaments of the glorious Gospel. O Lord, grant that the love and harmony of the churches may be more and more advanced. Let a spirit of bigotry, haughtiness, selfishness, and distance, be speedily destroyed. Walk in the midst of all the churches, O Jesus, as thou didst walk in the midst of the seven golden candlesticks. May thy churches be fair as the moon, clear as the sun, and terrible as an army with banners.

Hear our prayers, for Jesus' sake. Amen.

FOR

Bible, Missionary, and other Sacred Institutions.

SUCCESS OF THE GOSPEL.

Suffolk New. Zion Temple. Chard. L. M.

1 BEHOLD the expected time draw near,
The shades disperse, the dawn appear!
Behold the wilderness assume
The beauteous tints of Eden's bloom!

2 Events, with prophecies, conspire
To raise our faith, our zeal to fire;
The ripening fields already white,
Present an harvest to our sight.

3 The untaught heathen waits to know
The joy the gospel will bestow,
The exiled slave waits to receive
The freedom Jesus has to give.

4 Come, let us, with a grateful heart,
In the blest labour share a part,
Our prayers and offerings gladly bring
To aid the triumphs of our King.

5 Let us improve the heavenly gale,
Spread to each breeze our hoisted sail,
Till north, and south, and east, and west,
Shall be as favoured Britain bless'd.

6 Invite the globe to come and prove
A Saviour's condescending love,
And humbly fall before his feet,
Assured they shall acceptance meet.

7 Our hearts exult in songs of praise,
That we have seen these latter days,
When our Redeemer shall be known,
Where Satan long has held his throne.

8 Where'er his hand hath spread the skies,
Sweet incense to his name shall rise;
And Tyre and Egypt, Greek and Jew,
By sovereign grace be formed anew. VOSS.

READ ISAIAH XI.

PRAYER.

WE thank thee, O King of Zion, for those Bible and missionary societies which exist in our land, and for all other kindred institutions which are formed for the increase of Gospel knowledge, for the enlargement of the kingdom of Christ, and for the prosperity of thy Church.

We thank God that these invaluable societies have been so long preserved, and that their labours have been blessed with so much success. Glory to God, that by means of their efforts, crowned with the smiles of heaven, so many portions of the earth, which were once in the very midnight of pagan ignorance and idolatry, now enjoy the animating and sanctifying light of the blessed Gospel. Adored be thy name, that multitudes already have cast their idols to the moles and the bats, and now acknowledge Jehovah as the only object of their religious adoration, and now look to Jesus as their only Saviour.

We earnestly pray that all these societies may be preserved till the world is filled with the glory of the Lord—till not one vestige of idolatry is found on the face of the whole earth.

O Lord, have mercy on all nations, and soon may the heathen be given to Jesus for his inheritance, and the uttermost ends of the earth for his possession. O Jesus, take to thyself thy great power and reign. O say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. Soon may it be said in every land, The Lord God omnipotent reigneth.

Hear our earnest, humble prayers, for Jesus' sake. Amen.

For the Jews.

GENTILES PRAYING FOR JEWS.

Colesham. Berwick. Langbourne. Carey's. P. M.

1 FATHER of faithful Abra'm, hear
Our earnest suit for Abra'm's seed;
Justly they claim the softest prayer
From us adopted in their stead,
Who mercy through their fall obtain,
And Christ by their rejection gain.

2 Outcast from thee, and scattered wide
Through every nation under heaven,
Blaspheming whom they crucified,
Unsaved, unpitied, unforgiven;
Branded like Cain, they bear their load,
Abhorred of men, and cursed of God.

3 But hast thou finally forsook,
For ever cast thy own away?
Wilt thou not bid the murderers look
On him they pierced, and weep, and pray?
Yes, gracious Lord, thy word is past,
All Israel shall be saved at last.

4 Come, then, thou great Deliverer, come,
The veil from Jacob's heart remove;
Receive thy ancient people home,
That, quickened by thy dying love,
The world may their reception view,
And shout to God the glory due. ANON.

ROMANS XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches,* be graffed into their own olive tree?

REFLECTIONS UPON ROMANS XI.—A more stiffnecked nation than the Jews never existed upon the face of the earth; and yet God chose them for his peculiar people—incomprehensible mystery!—he did for them what he did for no other nation—he gave them his oracles, his ordinances, his prophets. He made his temple his royal residence in the midst of them on earth. He dwelt amid the glories of the Shechinah as their guide, their protector, their king. For their sakes he performed the most stupendous miracles, he overthrew mighty kings, and made their armies, numerous as grasshoppers, to disappear like clouds before the furious tempests, and like the chaff before the wind. Wonderful to tell! their instances of rebellion were, in magnitude and number, in proportion to the abundant instances of God's astonishing acts of miraculous interposition and mercy. At last the threatened period of their rejection and punishment arrived. They rejected God as a people, nation, and church, and he rejected them. They cast themselves out of the fold of his Church. Then the long abandoned Gentile nations entered in. Since the commencement of the Christian era, the despised Gentiles have constituted the New Testament Church. The

true Messiah whom the Jews rejected, the Gentiles have embraced. The Messiah whom the Jews murdered by nailing him to a cross, the Gentiles have received as their King. They have crowned him Lord of all. And the day *shall* arrive when the long-preserved Jewish nation shall return, pay *their* homage at Immanuel's feet, and crown him Lord of all. Hallelujah!

PRAYER.

O LORD, we adore thy sovereignty and justice in the present circumstances of the Jewish nation. They rejected thy Son, in opposition to the evidence of the most splendid miracles; they cruelly murdered him by nailing him to the cross; they imprecated his blood to fall on their heads, and on the heads of their descendants, who, alas! walk in the footsteps of their fathers;—and thou art just in all that has befallen them.

In thy righteousness, thou hast scattered them among the nations of the earth, and thou hast brought upon them heavy calamities, and made them a hissing and a reproach among all people. Open the eyes of their priests, and their chief men, and the whole body of the people, to see that they are now most assuredly visited with thy displeasure, because they continue to reject Jesus of Nazareth as the Son of God, and as the promised Messiah. Open their eyes to see that the time is long since past when the Redeemer of men should appear as the Saviour of the world. Remove the veil of enmity, of prejudice, and unbelief, with which their minds have been so long blinded. O restore them to thy church, and hasten the fulfilment of that promise, All Israel shall be saved, and there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; afterward the children of Israel shall return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

Graciously hear our prayers, for Jesus' sake. Amen.

For a Friend in Affliction,

OR AN AFFLICTED MEMBER OF THE FAMILY.

SICKNESS OF A BELIEVER.

Westerham. Serenity. Chudwell. C. M.

"HE WHOM THOU LOVEST IS SICK."

1 AND must the objects of thy love
Feel sickness, pain and death?
Must those who hope to dwell above,
Resign their fleeting breath?

2 Yes; every one of Adam's race
Effects of sin do mourn;
And thou hast righteously decreed,
To dust we must return.

3 But thou, O Lord, canst raise the dead,
And bid the sleeper rise;
Arouse him from his earthly bed,
To dwell above the skies.

4 Well, if I must resign my breath,
Unworthy though I am,
Like Lazarus, O may my death
Bring glory to thy name.

W. WALKER.

READ PSALM CXLIII.

PRAYER.*

O LORD our God, thou art sovereign and wise in all the events of thy providence. We would now bow before thee in humble adoration, and acknowledge thy just right and sovereignty in all the afflictions which are sent to the children of men. Agreeably to thy merciful will and gracious command, we present our earnest and affectionate prayers before thy throne of grace, in behalf of our dear friend whom thou hast laid upon the bed of affliction.

O enable him [*or her*] to see thy hand in the affliction. Suffer him not to imagine that the event has occurred by chance. O may he see that it is sent under the wise and merciful direction of the God of grace. May he see that it is the hand of a loving Father, and not of an angry judge. O may he see that the affliction is sent by love and not by wrath.

Lord, support him under his affliction. Thou knowest that human strength is weakness, and how soon the mind is overwhelmed by suffering, unless thy powerful and gracious arm is extended for help and deliverance. O place under our dear friend the everlasting and almighty arms of thy grace. May he feel a *present Deity*. Give him grace to sing and declare, in the presence of all around, for his own consolation, and for their comfort: The eternal God is my refuge. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.

May our dear afflicted friend be comforted with suitable meditations on the bed of languishing. Convince him deeply that for his transgressions he deserves these sufferings; yea, that these afflictions bear no proportion to the demerit of his sins. In sincere humility and repentance may he acknowledge, It is of the Lord's mercy I am not consumed! May he also see the wisdom of God in his affliction, and that it is the most suitable as to kind, and most seasonable as to time. Bring the sufferings of Christ to his remembrance. Even if agonized with pain, may he reflect that his agonies are nothing compared with the agonies of the Son of God, in Gethsemane's garden, and on Calvary's cross. Enable him to believe that the merit of Christ's sufferings has taken out the sting of the Divine curse from all the sufferings which he is called to endure.

Give him thy presence in his affliction. Fulfil graciously that promise, Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness.

Sanctify the affliction, and let it prove a blessing in disguise. O that his present sufferings may be instrumental in preparing him for a far more exceeding and eternal weight of glory. May his thoughts and hopes rise from the bed of languishing to the throne of glory.

If it be thy will, remove the affliction, and say to it, Go no farther. Spare the life of our dear friend, we earnestly pray. O Lord, prolong his days; but if death be in the cup, let the sufferings of time be followed by the triumphs of immortality.

May this affliction be sanctified to us all; and teach us the infinite importance of an interest in Christ.

Lord, hear our prayers, for Jesus' sake. Amen.

After the Recovery of a Friend,

OR ONE OF THE FAMILY.

SICKNESS SWEETENED.

Warwick. University. Bath Chapel. C. M.

1 WHEN languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.

* The offering up of this prayer was followed by the remarkable conversion of a dying physician in Cornwall, attested to me by his surviving sister.—THE AUTHOR.

2 Sweet to look inward, and attend
The whispers of his love;
Sweet to look upward to the place
Where Jesus pleads above.

3 Sweet to look back, and see my name
In life's fair book set down;
Sweet to look forward, and behold
Eternal joys my own.

4 Sweet to reflect, how grace divine
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid.

5 Sweet in his righteousness to stand,
Which saves from second death;
Sweet to experience, day by day,
His Spirit's quickening breath.

6 Sweet on his faithfulness to rest,
Whose love can never end;
Sweet on his covenant of grace,
For all things to depend.

7 Sweet, in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his.

8 If such the sweetness of the streams,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from thee! TOPLADY.

READ PSALM CXVI.

PRAYER.

WE desire, O Lord, with grateful hearts, to approach thy throne, and bless and adore thy great and gracious name. Thou hast heard the voice of our supplications, and in answer to our prayers thou hast raised our beloved friend from the bed of suffering, and restored him [*or her*] to wonted health. What shall we render to the Lord for all his benefits! O enable us to give thanks to the Lord, for he is good; for his mercy endureth for ever. As a father pitieth his children, so thou our Saviour and our God pitiest them that fear thee; for thou knowest our frame, thou rememberest that we are dust.

We thank thee that thou hast accomplished in our friend that animating promise, When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God. If our dear friend was enabled, in the hour of affliction, to exercise faith in Jesus as the only foundation, and to lift up his hopes to heaven as his home, we praise thee for this exercise of grace. If our friend has enjoyed the consolations of the Gospel, and unspeakable benefit of thy comforting presence, we praise thee for these instances of thy special goodness.

Enable our friend in health to fulfil those vows which he made in sickness. O let them not be like the morning-cloud, or the early dew, which soon passeth away. Let not his vows resemble the gourd of Jonah, which speedily grew up, and which as speedily withered away. May his life testify that all his resolutions have been formed in the strength of Divine grace. As the gold is purified by the furnace, may he furnish satisfying evidence that the Holy Spirit, the Divine refiner, has sanctified him in the furnace of affliction. With the Psalmist, may he have just reason to exclaim, in the exercise of holy thankfulness and praise, Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted: that I might learn thy statutes.

Now that our beloved friend has been raised from the bed of affliction, may his life be more devoted to thy glory, may he be more active in thy service, and in seeking and promoting the prosperity of thy kingdom; may he testify less love to this world and its objects, and more love to heaven and its realities—less love to the creature, and more love to Jesus his Creator and Saviour.

Though thou hast mercifully preserved him from death at this time, O may he seriously remember that the time will come when the messenger of death will perform his work, and the body which has been restored to health shall be deprived of life, and laid in the silent grave. May he and all of us, in the prospect of our death, receive Jesus the only Saviour; then for us to live will be Christ, and to die gain.

Graciously hear our prayers, for Jesus' sake. Amen.

After the Death of a Parent.

PROSPECT OF HEAVEN MAKES DEATH EASY.

Gibeah. Jordan's Banks. Miles's Lane. Prospect. C. M.

1 THERE is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

2 There everlasting spring abides,
And never-withering flowers:
Death like a narrow sea divides
This heavenly land from ours.

3 Sweet fields beyond the swelling flood
Stand dressed in living green:
So to the Jews old Canaan stood,
While Jordan rolled between.

4 But timorous mortals start and shrink
To cross this narrow sea,
And linger shivering on the brink,
And fear to launch away.

5 O! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With unbeclouded eyes!

6 Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

WATTS, 65, B. II

READ PSALM XXII. AND XXIV.

PRAYER.

OUR Father who art in heaven, bereaved of a beloved earthly parent, we bow before thee in the name of Jesus, and we would acknowledge and adore thee as our God and our Father. O thou who dost all things well, we acknowledge thy justice, thy wisdom, and thy sovereignty in this bereaving and afflicting event of thy providence. We were unworthy of the great blessing of the enjoyment of the dearly beloved parent thou hast taken from us by the hand of death. We thank thee that our deceased parent was preserved over us so long, and that we have so long enjoyed the benefit of his [*or her*] guardianship, counsel, example, and prayers. We implore thy grace to preserve in our minds the lively remembrance of *his* graces, *his* virtues, and *his* activity in thy service.

Preserve us from sinking under thine afflicting hand. May the language of our soul be, It is the Lord, let him do what seemeth meet in his sight! Blessed Jesus, enable us to cleave to thee as our everlasting Father, from whom we can never be

separated by the hand of death or the ravages of the tomb. O say to us, and may the saying comfort our bleeding hearts, I will be a Father unto you, and ye shall be my sons and daughters. May the death of our earthly parent enable us to cleave more closely to thee, our heavenly Father. May we long and pray and prepare to meet our departed parent beyond the starry skies, where we shall be separated no more, and where we shall be ever with the Lord.

O hear our prayers, for Jesus' sake. Amen.

For an Afflicted Infant.

PRAYER FOR A SICK CHILD.

Webster's. St. Mary's. Bangor. C. M.

1 JESUS, great healer of mankind,
Who dost our sorrows bear,
Let an afflicted parent find
An answer to his prayer.

2 I look for help in thee alone,
To thee for succour fly;
My child is sick, my darling child,
And at the point to die.

3 By deep distress a suppliant made,
By agony of grief,
Most justly might thy love upbraid
My lingering unbelief.

4 Surely if thou pronounce the word,
If thou the answer give,
My dying child shall be restored,
And to thy glory live.

5 O save the father, in the child,
Restore him, Lord, to me;
My heart shall thankful be and mild,
And give him back to thee. C. WESLEY.

READ 2 SAMUEL XII. 15—23.

PRAYER.

GOD and Father of our Lord and Saviour Jesus Christ, thou art a Sovereign, and therefore canst do what seemeth good in thy sight. We approach thy throne, in behalf of our beloved and afflicted child. Though our child has not reached the years of discretion, and cannot be chargeable with actual transgression, yet thou art righteous in the afflictions thou hast laid on our infant. As inheriting from Adam original sin, his [*or her*] fallen covenant head, we acknowledge thy justice in all the pains the child is now called to endure. We desire to feel humble and submissive under thy holy and sovereign will.

We lay our dear child at thy feet. Thou merciful Jesus, who in the days of thy flesh saidst, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven; we bring our afflicted child to thee. We commit him into thine arms; and we earnestly pray that thou wouldst bless him, and preserve his life. Our child cannot pray, but may his cries enter into the ears of the Lord of Sabaoth, and may his health be restored, and his days be lengthened.

Graciously mitigate his sufferings, and alleviate his pain. Raise him to serve thee and honour thee. May this child live to be an eminent ornament of the Gospel of Christ. But if it is thy wise and sovereign will that he should die of this affliction, may early death be early glory; and may he shine through all eternity as a jewel in the Saviour's crown.

Mercifully hear our prayers, for Jesus' sake. Amen.

After the Recovery of an Afflicted Infant.

CHILDREN DEDICATED TO GOD.

Fellsworth. Israel. Gainsboro'. C. M.

1 GENTILES by nature, we belong
To the wild olive wood:
Grace took us from the barren tree,
And grafts us in the good.

2 With the same blessings grace endows
The Gentile and the Jew;
If pure and holy be the root,
Such are the branches too.

3 Then let the children of the saints
Be dedicate to God;
Pour out thy Spirit on them, Lord,
And wash them in thy blood.

4 Thus to the parents and their seed
Shall thy salvation come,
And numerous households meet at last
In one eternal home. WATTS, 114, *B. I.*

READ PSALM XVI.

PRAYER.

O LORD our God, we bow down before thy throne in the exercise of humility and thankfulness. We presented our prayers in behalf of our beloved infant, who was brought low by thine afflicting hand, and threatened with early and premature death: we praise thee that our unworthy prayers reached thy gracious ear, and that our supplications have been mercifully answered; if thou hadst dealt with us as we deserved, thou wouldst have deprived us of our dear infant, yea, thou wouldst have written our name *childless*. But thou hast been merciful to our unrighteousness. Truly, O Lord, we are less than the least of all thy mercies. May our preserved child live to maturity of years, and prove a distinguished ornament of the Christian profession. May we live to see the graces of the Spirit shine in the life and example of our child with great brightness and loveliness. May our beloved infant be spared by thy gracious providence to be an humble, active, useful member of thy Church on earth; and at the close of life be translated to the joyful regions above, to be a pillar in thy heavenly temple, to go no more out.

We would now, in the exercise of parental affection, and in humble dependence on the aid of the Divine Spirit, dedicate this our infant to thee, O Saviour. We present him [*or her*] before thee, soul and body, for life and death, for time and eternity.

O Lord, may our thanksgivings and petitions come up before thee with acceptance, for Jesus' sake. Amen.

After the Death of an Infant.

INFANTS DYING IN THE ARMS OF JESUS.

Arabia. Hanover Chapel. Shillman. C. M.

1 THY life I read, my dearest Lord,
With transport all divine;
Thine image trace in every word,
Thy love in every line.

2 Methinks I see a thousand charms
Spread o'er thy lovely face,
While infants in thy tender arms
Receive the smiling grace.

3 I take these little lambs, said he,
And lay them in my breast:
Protection they shall find in me—
In me be ever blest.

4 Death may the bands of life unloose,
But can't dissolve my love;
Millions of infant souls compose
The family above.

5 Their feeble frames my power shall raise
And mould with heavenly skill:
I'll give them tongues to sing my praise,
And hands to do my will.

6 His words the happy parents hear,
And shout with joys divine,
Dear Saviour! all we have and are
Shall be for ever thine. DR. S. STENNET.

READ MATTHEW II.

PRAYER.

O LORD, thou art the living God and the sovereign disposer of the life of all thy creatures. For a short time thou didst preserve our dear infant in the land of the living—for a short time we looked upon our infant with fond hope, humbly praying that he [*or she*] might have lived to be the prop of our declining years, and to have been a useful member and a shining ornament of thy church; but in thy wisdom thou hast taken from us the delight of our eyes. We desire to bow with humble submission to thy sacred will. Holy Spirit, enable us to say with Job, thy servant, who was bereaved of all his children, The Lord gave, the Lord hath taken away, and blessed be the name of the Lord! If we have cleaved too closely in our fond affections to our departed child—if we have in any degree cherished an idolatrous regard—if we have placed our babe in the place of God—if we have sinfully mourned over the death of our child—we earnestly pray for the pardon of these our sins.

Lord Jesus, comfort us under this our affliction, and enable us to believe that our dear babe is with thee in heaven. O teach us to rejoice in the maturity of mind and of grace, and in the glorious heights of blessedness, to which our dear infant is exalted in the heavenly world. Enable us to live in the believing hope of meeting our babe beyond the skies, where our tears of grief shall be for ever exchanged for songs of praise.

Blessed Jesus, we would now cleave to thee, the Child born and the Son given.

O hear our prayers, and comfort our hearts, for a Saviour's sake. Amen.

Before the Interment of a Friend.

BEFORE A FUNERAL.

Munich. Lawrence Jewry. Paul's. L. M.

1 THROUGH every age, eternal God,
Thou art our rest, our safe abode;
High was thy throne ere heaven was made,
Or earth, thy humble footstool, laid.

2 Long hadst thou reigned ere time began,
Or dust was fashioned to a man;
And long thy kingdom shall endure
When earth and time shall be no more.

3 But man, weak man, is born to die,
Made up of guilt and vanity;
Thy dreadful sentence, Lord, was just,
Return, ye sinners, to the dust.

4 A thousand of our years amount
Scarce to a day in thine account;
Like yesterday's departed light,
Or the last watch of ending night.

5 Death like an overflowing stream
Sweeps us away; our life's a dream;
An empty tale; a morning flower,
Cut down and withered in an hour.

6 Our age to seventy years is set:
How short the term! how frail the state!
And if to eighty we arrive,
We rather sigh and groan than live.

7 But O how oft thy wrath appears!
And cuts off our expected years;
Thy wrath awakes our humble dread;
We fear the power that strikes us dead.

8 Teach us, O Lord, how frail is man;
And kindly lengthen out our span,
Till a wise care of piety
Fits us to die, and dwell with thee.

WATTS, *Ps.* 90.

READ PSALM XXXIX.

PRAYER.

WE acknowledge, O Lord our God, thy justice in the sentence, It is appointed unto man once to die, and after death the judgment. May the death of our beloved friend, whose lifeless body is now stretched upon the bed of death, be instrumental, by thy Holy Spirit, in impressing our minds with the thought of our own mortality. Preserve us from the delusion of deliberately attempting to banish from our thoughts the unavoidable event of our own dissolution.

We praise thee that thou hast revealed unto us JESUS, as the great conqueror of death. O Immanuel, by thy death thou hast taken away the sting of death, even the guilt of sin, which alone can render death formidable to the soul. Give us faith in thee as *our Saviour;* then we shall be able to look on death, not as a foe, but as a friend, to conduct us to the gates of heaven.

We bless thee, O Lord, that we have reason to believe the soul of our dear departed friend is now occupying a place in heaven, through the merit of our Saviour's death. Let us not, then, mourn as those who have no hope. By faith may we now flee to Jesus:—may we hear, as it were, a voice from his [*or her*] lifeless ashes, calling upon us to hearken to the calls of mercy, and no longer to refuse an offered Saviour. While we are solemnly affected by the circumstance of the lifeless body of our friend remaining under our roof till the period of interment, may we be led to inquire whether our souls are delivered from the bonds of spiritual death. O Lord, give us spiritual life, through Jesus Christ, our Lord and Saviour. Amen.

After the Interment of a Friend.

BLESSED ARE THEY WHO DIE IN THE LORD.

Funeral Thought. Marylebone. Carolina. C. M.

1 HEAR what the voice from heaven proclaims,
For all the pious dead;
Sweet is the savour of their names,
And soft their sleeping bed.

2 They die in Jesus, and are blessed,
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare.

8 Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward.

WATTS, 16, *B. I.*

READ ACTS VIII., 1—17.

PRAYER.

ON this solemn day, O Lord, where can we flee for consolation and help but to thyself alone? By the removal from us of our dear relative, whose body has this day been committed to the grave, thou hast smitten us; but we desire to trust that with everlasting loving-kindness thou wilt have mercy upon us. In this bereaving event thou hast caused us grief; but we pray that thou wouldst have compassion upon us according to the multitude of thy mercies. Have mercy upon us, O Lord, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions.

The body of our friend is now shut up in the grave; may this sensibly remind us that the crucified humanity of Jesus was shut up in the tomb. Adored be thy name, O Saviour, that thou hast thus honoured the grave, and made it a bed of rest for all thy people.

We bless thee, O Lord, for the glorious discovery of the resurrection. While our hearts are sad that we shall no more see our departed friend in the land of the living, O may we sing with the believing transport of an apostle, That which is sown in corruption shall be raised in incorruption; that which is sown in dishonour shall be raised in glory; that which is sown in weakness shall be raised in power; and that which is sown a natural body shall be raised a spiritual body.

Enable us now, O Jesus, to rejoice in thee as a living Saviour. In the prospect of our own death and interment, and in the hopes of a blessed resurrection, we now surrender ourselves to thee.

O Lord, hear and answer and forgive, for Jesus' sake. Amen.

For an Afflicted Minister.

DANGEROUS ILLNESS OF A MINISTER.

Elmdon. St. Lawrence. Babylon Streams. Gould's. L. M.

1 O THOU, before whose gracious throne
We bow our suppliant spirits down,
View the sad breast, the streaming eye,
And let our sorrows pierce the sky.

2 Thou know'st the anxious cares we feel,
And all our trembling lips would tell;
Thou only canst assuage our grief,
And yield our woe-fraught hearts relief.

3 Though we have sinned, and justly dread
The vengeance hovering o'er our head,
Yet, Power benign, thy servant spare,
Nor turn aside thy people's prayer.

4 Avert thy swift descending stroke,
Nor smite the shepherd of the flock,
Lest o'er the barren waste we stray,
To prowling wolves an easy prey.

5 Restore him, sinking to the grave;
Stretch out thine arm, make haste to save!
Back to our hope and wishes give,
And bid our friend and father live.

6 Bound to each soul by tenderest ties,
In every breast his image lies;
Thy pitying aid, O God, impart,
Nor rend him from each bleeding heart.

7 Yet if our supplications fail,
And prayers and tears can nought prevail,
Condemned on this dark desert coast
To mourn our much-loved leader lost:

8 Be thou his strength, be thou his stay,
Support him through the gloomy way;
Comfort his soul, surround his bed,
And guide him through the dreary shade

9 Around him may the angels wait,
Decked with their robes of heavenly state,
To teach his happy soul to rise,
And waft him to his native skies.

READ PHILIPPIANS II.

PRAYER.

EXALTED Jehovah, we adore thee as the Father of mercies, and as the sovereign disposer of all events. We fall down before thee, to present our humble and earnest prayers in behalf of thy servant our beloved minister, whom thou hast laid upon the bed of affliction. If consistent with thy holy will, and thy wise and inscrutable purposes, do thou raise him up from his bed of suffering and pain. May the means which are employed for this purpose be attended by thy blessing; and may the prayers which are presented for his restoration to former health, activity, and usefulness, come up before thy throne with gracious acceptance.

We bless thee, O Lord, that in our pleading with thee, we are permitted, in thy great condescension, to use arguments. For the honour of thy name, and for the furtherance of thy Gospel, mercifully restore our minister to health. For the extension of a Saviour's fame, and for the publishing of a Saviour's love, mercifully restore our minister to health. For the conversion of sinners, for the edification and comfort of saints, mercifully restore our beloved minister to health. O add many more years to his life, that many more souls may be added to his ministry. O spare his life, that he may be instrumental in yet turning many sinners from the evil of their ways. Prepare him and prepare us for thy holy will. If he lives, may it be Christ; if he dies, may it be gain. In the heavenly world may he shine as the brightness of the firmament, for ever and ever.

Lord, hear our earnest prayers, and forgive our sins, for Jesus' sake. Amen.

After the Recovery of a Minister.

MINISTERS ABOUNDING IN THE WORK OF THE LORD.

Kensey. Warrington. Bramcote. Ayliff Street. L. M.

1 BEFORE thy throne, eternal King,
Thy ministers their tribute bring—
Their tribute of united praise,
For heavenly news and peaceful days.

2 We sing the conquests of thy sword,
And publish loud thy healing word:
While angels sound thy glorious name,
Thy saving grace our lips proclaim.

3 Thy various service we esteem
Our sweet employ, our bliss supreme:
And, while we feel thy heavenly love,
We burn like seraphim above.

4 Nor seraphs there can ever raise
With us an equal song of praise;
They are the noblest work of God,
But we, the purchase of his blood.

5 Still in thy work would we abound;
Still prune the vine, or plough the ground;
Thy sheep with wholesome pasture feed,
And watch them with unwearied heed.

6 Thou art our Lord, our life, our love,
Our care below, our crown above;
Thy praise shall be our best employ,
Thy presence our eternal joy.

B. FRANCIS.

READ PHILIPPIANS II.

PRAYER.

WE desire, most gracious and merciful God and Father in Christ, to approach thy throne with grateful, humble hearts. Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders? Holy Spirit, enable us to present acceptable thanksgivings and praises to our God, for his great mercy in hearing our earnest prayers, and in raising our beloved minister from the bed of suffering and affliction. Thou, O Lord, hast heard our prayer and our supplication. We cried unto thee from the depths, and thou hast heard our voice. What shall we render unto thee, the Lord, for all thy benefits? We thank thee for permitting and enabling our beloved pastor to appear in thy courts, and to sound the sweet accents of the Gospel trumpet. We thank and praise thee, that we have been allowed to see him in his pulpit, and that we have not been called upon to lay him in his grave.

Affectionately we pray, that his affliction may be crowned with the greatest benefit to himself, and with the greatest benefit to us. May we all find that the dispensation is crowned with blessings. We pray that our beloved minister may appear like the gold which has come purified from the furnace, and that all his graces may shine with renewed and increasing brightness. O enable him to preach Christ more faithfully, and may great success attend his labours. May his last days be his best,—most honourable to God, and most useful to men.

Lord, hear our prayers, and accept our thanksgivings, for Jesus' sake. Amen.

After the Death of a useful Minister.

COMFORT UNDER THE LOSS OF MINISTERS.

Warwick. Rexton. Ann's. Stephen's. C. M.

1 NOW let our drooping hearts revive,
And all our tears be dry;
Why should those eyes be drowned in grief,
Which view a Saviour nigh?

2 What though the arm of conquering death
Does God's own house invade?
What though the prophet and the priest
Be numbered with the dead?

3 Though earthly shepherds dwell in dust,
The aged and the young;
The watchful eye in darkness closed,
And mute the instructive tongue;

4 The eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart.

5 Lo, I am with you, saith the Lord,
My church shall safe abide;
For I will ne'er forsake my own,
Whose souls in me confide

6 Through every scene of life and death,
This promise is our trust;
And this shall be our children's song,
When we are cold in dust.

DOBSZEWSKI.

READ NUMBERS XX.

PRAYER.

O LORD our God, we desire, in the name of Jesus, to bow down before thee in humble submission to thy holy and sovereign will. Thou hast taken from us our beloved pastor. Thy will be done. It is the Lord, let him do what seemeth good in his sight. In thy great mercy thou didst give us thy servant to labour amongst us for a season; and in thy sovereignty thou hast taken him from us, to dwell in loftier regions, and to worship before thy heavenly throne. Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.

We thank thee, O Lord, for thy kindness to our beloved minister on the bed of suffering, and in the valley and shadow of death. Adored be thy name, that he felt the power and tasted the sweetness of those blessed and consolatory truths which he so successfully and faithfully testified to others. We praise thee, that he was enabled in the trying hour to lean on Jesus, the Divine and almighty prop, and implicitly to commit his soul into the arms of that Saviour who has now exalted him to the joys of heaven.

Lord, bless to us the remembrance of his discourses, his example, his graces, and his prayers. May the seed he has sown be followed by a rich and an eternal harvest. May we at last join his fellowship in the skies, and unite in casting our crowns at our Saviour's feet. O let not our departed pastor appear as a witness against us at the last day. Blessed Jesus, send us another minister to fill his place, filled with the Holy Spirit.

All we ask is for Jesus' sake. Amen.

The Orphan's Prayer.

TRUST IN GOD.

Luton. Mercy Seat. Lebanon. Manning. L. M.

1 PRAISE ye the Lord, my heart shall join
In work so pleasant, so divine;
Now, while the flesh is mine abode,
And when my soul ascends to God.

2 Praise shall employ my noblest powers,
While immortality endures;
My days of praise shall ne'er be past,
While life, and thought, and being last.

3 Happy the man whose hopes rely
On Israel's God; he made the sky,
And earth and seas, with all their train,
And none shall find his promise vain.

4 His truth for ever stands secure;
He saves the oppress, he feeds the poor:
He sends the labouring conscience peace,
And grants the prisoner sweet release.

5 The Lord hath eyes to give the blind;
The Lord supports the sinking mind;
He helps the stranger in distress,
The widow and the fatherless.

6 He loves his saints, he knows them well,
But turns the wicked down to hell:
Thy God, O Zion, ever reigns;
Praise him in everlasting strains.

WATTS, *Ps.* 146.

READ PSALM CXLVI.

PRAYER.

OUR Father who art in heaven, we desire humbly to adore thee in thy sovereignty, thy justice, and thy wisdom. Thou hast taken from us our beloved parents by the hand of death. Thou hast deprived us of those who were our kind guardians and our affectionate counsellors. Thou hast deprived us of the nearest and most valuable of our earthly friends, and we are now left orphans upon the face of the earth.

Glory and praise to our God, that though we are deprived of valuable earthly parents, we are not deprived of thee, O God of salvation, our heavenly and eternal Father. Though we are deprived of their watchful care, we are not deprived of thine; and though we have no longer the benefit of their counsel, we rejoice that we have constant access to that wisdom which is laid up in Christ.

We desire, O Lord, to submit to thy will. Thy will be done! The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!

We rejoice, O God, that thou art the orphans' God. O fulfil in us the animating promises thou hast given to comfort the heart of the fatherless and the orphan. Thou hast said to dying fathers, Leave thy fatherless children, and I will preserve them alive. Lord, do as thou hast said. Thou hast promised, I will be the father of the fatherless, and the orphan's stay. Lord, do as thou hast said. O Jesus, into thy hands we commend our spirit. All our concerns, temporal and spiritual, we commit into thy hand. Holy Spirit, enable us now to say, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation. Now, O Lord, we would cleave to thee as our Father and God.

Lord, hear our prayers, heal our wounds, forgive our sins, for Jesus' sake. Amen.

The Prayer of a Widow.

COMFORT IN GOD UNDER THE DEATH OF FRIENDS.

Sherbourn. Nailsworth. Ulverston. Fawcett. L. M.

1 THE God of love will sure indulge
The flowing tear, the heaving sigh,
When righteous persons fall around,—
When tender friends and kindred die.

2 Yet not one anxious murmuring thought
Should with our mourning passions blend;
Nor would our bleeding hearts forget
The almighty, ever-living Friend.

3 Beneath a numerous train of ills,
Our feeble flesh and heart may fail;
Yet shall our hope in thee, O God!
O'er every gloomy fear prevail.

4 Parent and husband, guard and guide!
Thou art each tender name in one:
On thee we cast our every care,
And comfort seek from thee alone.

5 Our Father God! to thee we look,
Our rock, our portion, and our friend:
And on thy covenant love and truth
Our sinking souls shall still depend.

AMEN.

READ PSALM CXXI.

PRAYER.

I BOW before thy sovereign arrangements, O Lord God. Thou hast taken from me the associate of my days, my nearest and dearest earthly relative, with whom I held sweet counsel in the exercises of our holy faith. Thou hast burst asunder those sacred bonds by which we were united together; and by the hand of death thou hast dissolved that hallowed relation which formed the basis of our social usefulness, happiness, and fellowship. Holy Spirit, give me grace to bow in humble submission before the inscrutable decrees and the righteous will of the Lord my God. Truly, O Lord God, clouds and darkness are round about thee, righteousness and judgment are the habitation of thy throne.

I confess, O my God, that my sins deserve this heavy calamity! Great is my affliction, but far greater my sins. Jesus, my Saviour, O let the guilt of all my sins be removed by the merit of thy righteousness. Lord, enable thy servant and her fatherless children to place all their confidence in thee. Encourage us by thy promise, and teach us to cleave to it in faith: I will be the husband of the widow, the father of the fatherless, and the orphan's stay. O Jesus, be to me an husband, from whom I shall never be separated by the hand of death. Say unto my afflicted soul, I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. Lord Jesus, I surrender myself to thee, I place my children at thy feet. Guide us safely through the vale of life, and at last conduct us to the heavenly mansions, for our Saviour's sake. Amen.

For a Mother and New-born Babe.

CHRIST'S LOVE TO CHILDREN.

Arabia. Swanwick. Condescension. C. M.

1 SEE Israel's gentle Shepherd stand
With all engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms!

2 Permit them to approach, he cries,
Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came.

3 We bring them, Lord, by fervent prayer,
And yield them up to thee;
Joyful that we ourselves are thine,
Thine let our offspring be.

4 Ye little flock, with pleasure hear;
Ye children, seek his face;
And fly with transport to receive
The blessings of his grace.

5 If orphans they are left behind,
Thy guardian care we trust;
That care shall heal our bleeding hearts,
If weeping o'er their dust.

DODDRIDGE

READ 1 TIMOTHY II.

PRAYER.

O LORD, our lives are in thy hand. It is in thee we live, move, and have our being. We appear before thy throne in behalf of our dear friend, one of the heads of our beloved family. We thank thee that thou hast given her thy presence, thy help, and thy blessing, in the hour of danger, fear, and suffering. We present our grateful praises, that she is the living mother of a living babe. May her heart be filled with

thankfulness and joy for what her God and Father has done for her, and may she exclaim, in the language of holy devotion, My soul doth magnify the Lord. Enable her to make a full and believing dedication of herself and babe to Jesus. As Hannah dedicated little Samuel to Israel's God, may she dedicate herself and child to her God and Father in Christ.

Let both the mother and the child live before thee. O preserve the babe from early death. May he [*or she*] reach maturity of years. May he live to receive the instructions of his parents, and by them, as humble instruments, be trained up in the nurture and admonition of the Lord. O make this child a jewel in the Saviour's crown; O make him a star in the Saviour's right hand.

If, in the mysteries of thy providence, he should be removed by death in his infant days, O may his soul be conveyed to glory on the wings of eternal love, to the house not made with hands, eternal in the heavens. And may all the members of our family at last assemble before the throne of God and the Lamb.

Hear our prayers, for the sake of Jesus, our Surety and Saviour. Amen.

For a Son leaving Home,

WITH A VIEW OF GOING INTO BUSINESS.

YOUTH SUPPORTED.

Spillbrook. Jordan's Banks. C. M.

1 PLACED on the verge of youth, my mind
Life's opening scene surveys;
O'er all its ills of various kind
With awful fear I gaze.

2 O how shall I, with heart prepared,
Its terrors learn to meet?
How from its thousand snares to guard
My unexperienced feet?

3 Let faith suppress each rising fear,
Each anxious doubt exclude;
My Maker's will has placed me here,
A Maker wise and good.

4 He to my every trial knows
Its just restraint to give:
Attentive to behold my woes,
And faithful to relieve.

5 Then why thus heavy, O my soul?
Say, why distrustful still?
Thy thoughts with vain impatience roll,
O'er scenes of future ill.

6 Though griefs unnumbered throng thee round,
Still in thy God confide,
Whose finger marks the seas their bound,
And curbs the headlong tide.

MERRICK.

READ PSALM XXXIV.

PRAYER.

IT is by thy good providence, O God, that we exist as a family. What shall we render to the Lord for the abundant mercies we have received, since we were formed as a family, and which have been most graciously continued with us up to the present day!

Lord, bless our dear son, who is about to be separated from us for the purpose of entering on a useful and honourable vocation. We thank God that he is not separated from us by death. O preserve him long to adorn the Gospel of the great God our Saviour. And we thank thee that he is not separated from us by the hand of penal justice, and removed to distant lands.—Merciful God, as thou hast preserved him from temptation in the past, O preserve him from temptation in the future. May he be in reality convinced of sin, regenerated by the Holy Ghost, adorned with grace, and arrayed in the robe of a Redeemer's righteousness.

Give him grace readily and meekly to submit to the restraints connected with the acquirement of that knowledge in business which is necessary for his future support, usefulness, and happiness. Make him dutiful, obedient, and kind to his employers. Give him grace to manage his temper, and most wisely to govern and regulate his speech. O Lord, while leaving his father's house, may he not forsake his father's God. Make him a praying youth. May he ever begin and end his day with intercourse with God. May he be a blessing to his employer, and may his employer be a blessing to him. Lord, preserve him from temptation. Affectionately we commend him to thy care, O Lord. Hear our prayer, for Jesus' sake. Amen.

On the Marriage of one of the Family.

WEDDING HYMN.

Denmark. L. M.

1 WHEN Adam from the dust was made,
And stood complete before his God;
His happiness still felt a shade,
Though placed on Eden's genial sod.

2 Thus said the high and lofty One,
Thou art for social life inclined;
It is not good to be alone,
Nor good for body or for mind.

3 Forth came a partner kind and fair,
Whose love 'twas thought would never cloy;
Behold the happy, happy pair,
Sharing each other's earthly joy.

4 Hail, wedded love! by heaven ordained,
May we its purest blessings know;
Be its best rites by us maintained,
To cheer our hearts while here below.

5 Hail, wedded pair! be yours the bliss,
To live in harmony and love;
And when this world with you shall cease,
May purer joys be yours above.

W. WALKER.

READ JOHN II.

PRAYER.

WE praise thee, O Lord, that we have constant access to the throne of grace, and that we are permitted to acknowledge thee in all our ways.

We implore thy blessing on the important transaction of this day. One of our family has entered into a relation the most important, sacred, and solemn. Ratify and confirm in heaven what has been done by thy gracious sanction on earth. May the life of our friends thus united be long, prosperous, and happy. May their love and harmony and comfort render their relation and their life a true emblem of the union subsisting betwixt Christ and the Church. May their mutual love never expire; and may it be sweetened and dignified by Christian confidence and esteem. Make them in an especial manner to each other, counsellors, helpers, and comforters. Lord, enable them to begin their career with the observance

of domestic worship, and may the fire of evangelical devotion burn on the domestic altar to the close of life. Like Zacharias and Elizabeth, may they walk in all the statutes and ordinances of the Lord blameless.

If in thy sovereign arrangements they should be blessed with offspring, may they train them up for Jesus and immortality. —Prepare them for all the difficulties and trials of the journey. In all things, may they submit with faith and resignation to the will of God. When separated by death, may they exercise the well-grounded hope of meeting beyond the skies, to live together amid the joys of heaven.

Graciously hear our prayers, for Jesus' sake. Amen.

For a Rebellious Son,

WHO HAS LEFT HIS FATHER'S HOUSE.

A YOUTH FALLING SHORT OF HEAVEN.

Geneva. Campbell. Lewton. Stirling. L. M.

1 MUST all the charms of nature then
So hopeless to salvation prove?
Can hell demand, can heaven condemn,
The man whom Jesus deigns to love?

2 The man who sought the ways of truth,
Paid friends and neighbours all their due,
A modest, sober, lovely youth,
And thought he wanted nothing new.

3 But mark the change! thus spake the Lord.
Come, part with earth for heaven to-day;
The youth, astonished at the word,
In silent sadness went his way.

4 Poor virtues that he boasted so,
This test unable to endure;
Let Christ, and grace, and glory go,
To make his land and money sure.

5 Ah foolish choice of treasures here!
Ah fatal love of tempting gold!
Must this base world be bought so dear?
Are life and heaven so cheaply sold?

6 In vain the charms of nature shine,
If this vile passion govern me:
Transform my soul, O love divine,
And make me part with all for thee! WATTS, 23, *B. I.*

READ LUKE XV.

PRAYER.

O LORD, we come before thee as afflicted parents, earnestly to supplicate thy throne in behalf of our son, who has cast off the salutary restraints of parental authority, and who is now following the counsel of his own will. We adore thy sovereignty, gracious God, in this most distressing family calamity. We acknowledge that it is a just punishment for any carelessness or neglect we, as parents, are chargeable with in the tuition of our son. Thou art righteous in all thy ways, and holy in all thy works. Just and true are thy ways, O thou King of saints.

Lord, visit not our sin with the perdition of our son. In the midst of deserved wrath, O remember us with undeserved mercy. Earnestly we pray for the salvation of our son. Lord, make him a monument of mercy. Let his conscience be awakened within him. Open his eyes to see the enormity, the aggravation, and the danger of his offences. O let filial affection be again enkindled in his bosom, and, like the penitent prodigal, may he return again to his father's house, and say, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Stop him, O Lord, in his career of sin, and let him not plunge headlong into the lake of woe! Mercifully pluck him as a brand out of the burning! O bring forth the best robe of a Redeemer's righteousness, and put it on him; then shall we sing, This our son was dead, and is alive again; he was lost, and is found!

O Lord, hear the prayer of thine afflicted servants, for Jesus' sake. Amen.

Before the Entering of Friends on a Journey.

FILGRIM'S SONG.

Tamworth. Rousseau's Dream. Mariner's. P. M.

1 GUIDE me, O thou great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand:
Bread of heaven!
Feed me till I want no more.

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery cloudy pillar
Lead me all my journey through;
Strong deliverer!
Be thou still my strength and shield.

3 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side:
Songs of praises
I will ever give to thee.

FLETCHER'S COLLECTION, 277.

READ EXODUS XIV.

PRAYER.

WE supplicate, O Lord, thy gracious care and protection during the journey on which some now before thee are about to enter. May the knowledge of thine omnipresence comfort their hearts; and may they rejoice that, though at a distance from home, they are never at a distance from thee. Though their friends, from whom they are about to separate, shall not be able to hear their voice, may they rejoice that wherever they are, they are near a prayer-hearing God, whose ear is ever open to their cry.

Give to our dear friends journeying mercies. Give thine angels charge over them, to hold them up in all their ways. As Jacob and his family were divinely defended during their interesting and dangerous journey, so may they enjoy Divine protection and care. Fulfil in their experience these promises, The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil, he shall preserve thy soul. Mercifully, O Lord, preserve their going out and their coming in, from this time forth, and even for evermore. May our dear friends be restored to us in peace, and may the object of their journey be fully obtained.

As we are all journeying to eternity, Lord, grant that we may be all journeying to heaven. When our wanderings on earth shall cease, may we be triumphantly admitted into the joy of our Lord.

Graciously hear our prayers, for Jesus our Redeemer's sake. Amen.

After the Return of Friends from a Journey.

PROVIDENCE OUR GUARD.

Petition. Sutton Coldfield. Vermont. Wirksworth. S. M.

1 WHERE is the Hebrews' God,
Who kept them night and day?
Where is the heavenly fire and cloud,
Which showed the church their way?
No symbol visible
We of thy presence find,
Yet all who would obey thy will
Shall know the Father's mind.

2 Father, thou still dost lead
The children of thy grace,—
The spiritual, believing seed,
Throughout this wilderness;
Our chart thy written word,
Thy Spirit is our guide,
And Christ, the glory of the Lord,
Doth in our hearts reside.

3 Thy providential care,
Lord, we with joy confess,
Assured thou wilt our paths prepare,
And order all our ways;
Thy presence shall direct
Our journeys here beneath,
And convoy home thine own elect
Through a triumphant death. C. WESLEY.

READ PSALM CXXI.

PRAYER.

WE desire, O Lord, with thankfulness to fall down before thy gracious throne. We praise thee that our dear friends have been brought back to us in safety and comfort. Their lifeless bodies only might have been restored to us, and our hearts filled with the agonies of despondency and anguish. But we thank thee that they are now in the midst of us, in the enjoyment of their usual health and strength. We praise thee, that while exposed to the dangers of journeying, no accident has befallen them. Thou hast held them up by thy powerful hand; thou hast watched over them by thy kind and providential care; thou hast kept their bones, so that not one of them is broken.

We thank thee, O Lord, if the object of their journey has been in any degree realised, whether it may respect the restoration of health, or commercial concerns, or the enjoyment of an affectionate interview with beloved and distant friends. The success of every good plan depends immediately upon thee, O Lord; and we bless thee for the accomplishment of our lawful wishes and expectations.

May the safe return of our friends to an earthly home remind us of another and a better home, even a house not made with hands, eternal in the heavens. Give us faith to receive Jesus as our prophet, priest, and king; then, at the termination of the journey of life, we shall join the ransomed myriads before the throne of God and the Lamb. Lord, hear the prayer of thy servants, for Jesus' sake. Amen.

For Rain.

YEAR OF SEVERE DROUGHT.

Colchester. Craven Chapel. Aldridge. C. M.

1 THE spring, great God, at thy command,
Leads forth the smiling year;
Gay verdure, foliage, blooms, and flowers,
To adorn her reign appear.

2 But soon canst thou in righteous wrath
Blast all the promised joy,
And elements await thy nod,
To bless or to destroy.

3 The sun, thy minister of love,
That from the naked ground
Calls forth the hidden scenes to birth
And spreads their beauties round,

4 At the dread order of his God
Now darts destructive fires;—
Hills, plains, and vales are parched with drought,
And blooming life expires.

5 Like burnished brass, the heaven around
In angry terror burns,
While the earth lies a joyless waste,
And into iron turns.

6 Pity us, Lord, in our distress,
Nor with our land contend;
Bid the avenging skies relent,
And showers of mercies send.

GILMORE.

READ GENESIS VIII.

PRAYER.

THOU, O Lord, hast graciously said, They shall call upon me in the day of trouble, and I will answer them. O Lord our God, we come unto thee in the day of trouble, when the fruits of the earth are in danger of being seriously injured or destroyed by the severe drought. The heavens over us have become as brass, and the earth as iron.

Holy Lord God, we deserve this calamity! We have refused to hearken to thy voice in the Gospel of thy Son, when the accents of thy mercy dropped as the rain, and distilled as the dew. With justice, therefore, thou hast withdrawn from us the refreshing rain of the clouds of heaven. We have not listened as we should to thy calls of mercy from heaven—therefore the sky above us is become as brass; and we have been obdurate under the blessed means of grace—our hearts have been as adamant, and therefore thou hast justly made the earth beneath us as iron. Merciful Father, deal not with us, as a nation, as we deserve. Let the judgment which is now impending over our heads excite a spirit of penitence and prayer, and then in thine abundant goodness send us a plentiful rain to refresh the parched earth, that the heart of the pious husbandman may rejoice, and the poor and needy may lift up their voice and praise the name of the Lord. We also pray that showers of blessings may descend upon our families and churches, that they may revive as the corn and grow as the vine.

Lord, hear the prayers of thy servants, for Jesus' sake. Amen.

Thanksgiving for Rain.

THE BLESSING OF RAIN.

Arundel. Carr's Lane. Smithfield. Miles's Lane. C. M.

1 'TIS by thy strength the mountains stand,
God of eternal power;
The sea grows calm at thy command,
And tempests cease to roar.

2 Thy morning light and evening shade
Successive comforts bring;
Thy plenteous fruits make harvest glad,
Thy flowers adorn the spring.

3 Seasons and times, and moons and hours,
Heaven, earth, and air are thine;
When clouds distil in fruitful showers,
The author is divine.

4 Those wandering cisterns in the sky,
Borne by the winds around,
With watery treasures well supply
The furrows of the ground.

5 The thirsty ridges drink their fill,
And ranks of corn appear;
Thy ways abound with blessings still,
Thy goodness crowns the year.

WATTS, *Ps. 65, p. II.*

READ PSALM LXV.

PRAYER.

WE approach thee, merciful Father, with the voice of praise and thanksgiving. During the long absence of refreshing rain we cried unto thee, and in our calamity and danger thou didst hear our supplication: for thy mercy endureth for ever. Though we are unthankful and unworthy, thou hast not left thyself without a witness: thou art continually doing good; thou hast, in answer to our prayers, given us rain from heaven; and we now, under thy gracious smiles, enjoy the encouraging prospect of a fruitful season. Thou art filling our hearts with joy and gladness. While we deserved famine with all its horrors, thou art presenting before our eyes the encouraging prospect of a sufficient supply of grass for cattle, and of herbs for the use of men. What shall we render to the Lord for his goodness! Thou visitest the earth, and waterest it; thy mercy endureth for ever! Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof: thy mercy endureth for ever!

We earnestly pray that thy seasonable interposition in our behalf may prove beneficial to the souls of multitudes. May it lead many to present their thanksgivings before heaven's throne, who never thanked or praised their God before. O let the revival on the face of the earth be accompanied with a revival over the face of the Church! O make the wilderness and the solitary place to rejoice, for our dear Redeemer's sake. Amen.

For Fair Weather,

IN A TIME OF THREATENING RAIN.

YEAR OF THREATENING RAIN.

Webster's. Highbury College. Ann's. C. M.

1 HOW hast thou, Lord, from year to year,
Our land with plenty crowned!
And generous fruit and golden grain
Have spread their riches round.

2 But we thy mercies have abused,
To more abounding crimes;
What heights, what daring heights in sin,
Mark and disgrace our times!

3 Equal, though awful is the doom,
That fierce descending rain
Should into inundations swell,
And crush the rising grain!

4 How just that, in the autumn's rain,
When we had hoped to reap,
Our fields of sorrow and despair
Should lie a hideous heap!

5 But, Lord, have mercy on our land,
Those floods of vengeance stay;
Dispel these glooms, and let the sun
Shine in unclouded day!

6 To thee alone we look for help;
None else of dew or rain
Can give the world the smallest drop,
Or smallest drop restrain.

RIPPON, 462.

READ PSALM XLII.

PRAYER.

O LORD, we desire to bow down before thee, as the almighty, absolute, and irresistible sovereign, who doest what seemeth thee meet in the armies of heaven, and among the inhabitants of the earth. Thou art a God of judgment as well as of mercy; a God of justice as well as of grace. We bow ourselves prostrate before thee as a holy and a righteous God.

We confess that, as a nation, we have greatly and grievously offended thee. The present calamity suspended over our land, the torrents of descending and destroying rain incessantly falling down on our fields of corn, and threatening the destruction of our hopes, remind us of our sins,—that we are a corrupted, degenerate, unthankful, and unworthy nation. We have not been thankful for thy great mercies, and particularly thy Gospel, the bread of life; and therefore thou art justly frowning upon us, and threatening us with the calamity of scarcity or famine. As a nation, we have neglected to send up our prayers to thy heavens; and now thou art justly punishing us by sending down destructive showers from the skies. Lord, give us the clear shining after the rain. Graciously bind up the bottles of heaven, and restrain thy watery treasures. Let not the fruits of the earth be found in rotten heaps in the furrows of the field. Lord, smile upon our land spiritually, and may the Sun of righteousness rise upon us with healing in his wings. Forgive our sins, and hear our prayers, for Jesus' sake. Amen.

Thanksgiving for Fair Weather.

SEASONS CROWNED WITH GOODNESS.

Newport. Suffolk New. Coombs. Denmark. L. M.

1 ETERNAL Source of every joy!
Well may thy praise our lips employ,
While in thy temple we appear
To hail thee sovereign of the year.

2 Wide as the wheels of nature roll,
Thy hand supports and guides the whole!
The sun is taught by thee to rise,
And darkness when to veil the skies.

3 The flowery spring, at thy command,
Perfumes the air and paints the land;
The summer rays with vigour shine
To raise the corn and cheer the vine.

4 Thy hand in autumn richly pours
Through all our coast redundant stores;
And winters, softened by thy care,
No more the face of horror wear.

5 Seasons and months, and weeks and days,
Demand successive songs of praise;
And be the grateful homage paid
With morning light and evening shade.

6 Here in thy house let incense rise,
And circling Sabbaths bless our eyes,
Till to those lofty heights we soar,
Where days and years revolve no more.

DODDRIDGE.

READ HOSEA XIV.

PRAYER.

HOLY Spirit, the Divine source of all grace, mercifully assist us in presenting the thanksgivings of our heart for the gracious interposition of Providence in behalf of our land. O Lord, we thank thee for shutting the windows of heaven, and for seasonably restraining the overflowing showers which threatened to destroy the fruits of the earth. We praise thee, O God of providence and of grace, for the salutary and comfortable change, and that thou art giving thine unworthy servants such abundant reason to rejoice in thine unmerited goodness.

O Lord, thou art good, and doest good. Our fears were great, but thou hast been better to us than our fears. We deserved thy vengeance, but thou didst mercifully restrain thy hand, and say, It is enough. Thou hast given us to see and enjoy the clear shining after the rain. In the rays of the natural sun we see thy smiles. O give to our souls, to our families, and to our churches, the clear shining of gospel light, and of gospel grace. May Jesus be to us our everlasting light, and our God our glory.

Grant, O Lord, that all the inhabitants of the land may present a sacrifice of thanksgiving for the seasonable change in the weather, and for the prospect of an abundant harvest. Let the people praise thee, O Lord, let all the people praise thee, then shall the earth yield her increase, and God, even our God, shall bless us.

Heavenly Father, hear our prayers, and forgive our sins, for Jesus our Redeemer's sake. Amen.

In a Thunder-storm.

GOD THE THUNDERER.

Worship. Alton. Tucker's. C. M.

1 SING to the Lord, ye heavenly hosts,
And thou, O earth, adore;
Let death and hell through all their coasts
Stand trembling at his power.

2 His sounding chariot shakes the sky,
He makes the clouds his throne;
There all his stores of lightning lie,
Till vengeance dart them down.

3 His nostrils breathe out fiery streams
And from his awful tongue
A sovereign voice divides the flames,
And thunder roars along.

4 Think, O my soul, the dreadful day,
When this incensed God
Shall rend the sky, and burn the sea,
And fling his wrath abroad.

5 What shall the wretch the sinner do?
He once defied the Lord;
But he shall dread the thunderer now,
And sink beneath his word.

6 Tempests of angry fire shall roll
To blast the rebel-worm,
And beat upon his naked soul
In one eternal storm.

WATTS, 62, *B. II.*

READ HABAKKUK III.

PRAYER.

O LORD, thou art most high and most mighty. We now hear the thunder which is thy voice. Who can thunder with a voice like thine? The lightnings, which are weapons in thine hand, by which in a moment thou canst level with the ground the proudest and the strongest enemies, flash with vivid brightness before our eyes, declaring thy power and our weakness.

We desire, O Lord, to stand in awe of thee! Thy brightness is as the light. The pestilence goeth before thee, and burning coals at thy feet. When thou utterest thine awful voice the earth doth shake and tremble. At the brightness which is before thee thick clouds passed; hail-stones and coals of fire.

O Lord, we earnestly supplicate thy gracious protection. The help of men is vain: even the rocks of the mountains could afford us no defence. While we stand in awe of thee, and tremble under thine overwhelming voice, where can we—where should we—apply for help, but unto thee? We lay ourselves at thy feet, and cry, Lord, save us, else we perish! Thou, O Lord, who art thundering in the heavens, art Jesus, who took up little children in thine arms and blessed them—thou art he who died incarnate to save rebellious man, and therefore we come unto thee; we lay ourselves down at the feet of thy mercy, and plead for salvation through thy righteousness and death. When that day arrives when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, may we find that He who now thunders in the heavens is our Father and friend. Lord, hear our prayers, for Jesus' sake. Amen.

After a Thunder-storm.

GOD'S MAJESTY.

Zadok. Poland. Miles's Lane. C. M.

1 THE Lord descended from above,
And bowed the heavens most high;
And underneath his feet he cast
The darkness of the sky.

2 On cherub and on seraphim
Full royally he rode;
And on the wings of mighty winds,
Came flying all abroad.

3 He sat serene upon the floods,
Their fury to restrain;
And he, as sovereign Lord and King,
For evermore shall reign.

STRANHOLD.

READ PSALM XVIII.

PRAYER.

O LORD our God, thou art infinitely great and glorious. In all thy judgments thou art just and terrible, and thou art unsearchable in all thy ways. At thy rebuke the earth trembles, and the very foundations of the hills shake. Who can conceive thy power? for with as great ease thou canst shake the earth as thou canst shake the leaves of the forest—with as great ease thou art able to remove the earth out of its place as thou art able to remove the chaff which is driven before the wind.

We adore thee, O Lord, in all the suffering or injury sustained by the late tempest of lightning and thunder; and we praise thee that we are not numbered with the dead. Though trees have been torn up by the roots, here we are, the preserved monuments of thy mercy. We now present before thee the sacrifice of our thanksgiving and our praise. Accept of this our sacrifice! May this instance of thy preserving kindness in a time of great danger and fear deeply affect our hearts, and stir us up to inquire whether our hopes of pardon, heaven, and immortality are placed on Jesus, the tried corner-stone,

where alone there is perfect security against the thunders of a broken covenant of works. May thy preserving kindness animate us to serve thee with affectionate diligence and godly fear; and whatever storm shall arise, may we sing, in holy confidence, Jesus is our refuge and our strength, a very present help in trouble.

Mercifully hear our prayers, for Jesus' sake. Amen.

Thanks for an Abundant Harvest.

GOOD HARVEST.

Ebenezer New. Hampshire. Eythorn. C. M.

1 TO praise the ever-bounteous Lord,
My soul, wake all thy powers:
He calls, and at his voice come forth
The smiling harvest hours.

2 Well pleased, the toiling swains behold
The waving yellow crop;
With joy they bear the sheaves away,
And sow again in hope.

3 Thus teach me, gracious God, to sow
The seeds of righteousness:
Smile on my soul, and with thy beams
The ripening harvest bless.

4 Then, in the last great harvest, I
Shall reap a glorious crop;
The harvest shall by far exceed
What I have sown in hope. NEEDHAM.

READ PSALM LXVII.

PRAYER.

O THOU God of providence and of grace, we praise thee that, in the abundant harvest with which thou hast mercifully crowned the season of the year, we now witness renewed evidences of the truth of thy covenant with Noah: While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease. Give us grace to rely on all the promises of thy truth, and to rejoice that the heavens and the earth shall sooner pass away than the very least of thy promises fall to the ground.

We bless thee, O Lord, that thou hast opened to us the treasures of thy goodness, that thou hast given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. We thank God for the alternate rain and sunshine by which the fruits of the earth are brought to maturity. And we bless God for that fair weather by which they have been safely collected, and gathered into our barns. May this general and national blessing produce expressions of universal praise!

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

God of salvation, mercifully deliver thy Church throughout the world from spiritual sterility, and make her distinguished for spiritual fruitfulness. May she flourish like the palm-tree, and grow like the cedar of Lebanon. O have mercy on pagan and Mahomedan nations, now exhibiting the sad spectacle of extensive moral and spiritual deserts. May they soon be visited with the Gospel of salvation, and become a rich portion of the garden of the Church of Christ.

O Lord, may each of us exhibit a rich harvest of the graces of the Spirit, and at the close of our present life may we enjoy an harvest of glory.

O prepare us for the last great harvest—the judgment day! Clothe us in the robe of righteousness; then shall we meet our Judge with confidence and joy.

Graciously hear and answer and forgive, for Jesus' sake. Amen.

In the Time of Pestilence,

OR OF AN INFECTIOUS DISEASE.

DARKNESS OF PROVIDENCE.

Fordingbridge. Dovendale. Winchester. S. M.

1 LORD, we adore thy vast designs,
The obscure abyss of providence,
Too deep to sound with mortal lines,
Too dark to view with feeble sense.

2 Now thou array'st thine awful face
In angry frown, without a smile;
We through the cloud believe thy grace,
Secure of thy compassion still.

3 Through seas and storms of deep distress,
We sail by faith, and not by sight:
Faith guides us in the wilderness,
Through all the briers and the night.

4 Dear Father, if thy lifted rod
Resolve to scourge us here below,
Still we must lean upon our God,
Thine arm shall bear us safely through.

WATTS, 109, B. II.

READ PSALM XCI.

PRAYER.

O LORD, we adore thee in all the judgments which have befallen the children of men, and in the great calamity with which we are now visited. Thou hast in thy justice sent among us an invisible and destroying messenger, by which many are speedily removed from time to eternity! Lord, we deserve this great calamity, and even a calamity far greater, for our long-continued and highly aggravated transgressions. In former days thou didst justly punish the sins of Israel, and slew threescore and ten thousand by pestilence. If thou shouldst visit our land as our iniquities deserve, thou wouldst cut down the guilty inhabitants in far greater multitudes. Israel's sin was great, but ours is greater; for we have sinned against clearer light, and against more distinguished privileges. O Lord, remove our sins, which deserve such judgments; and remove the judgments which our sins deserve.

Lord, pity us in our sufferings; take away from us this awful plague, and let us not perish in our iniquities. God of mercy, stop the destroying angel, and say to him, by the voice of thy gracious omnipotence, It is enough.

Lord, deliver us, as a family, from the pestilence of sin; deliver our land from this pestilence, and make us a holy nation, a royal priesthood, a peculiar people. May this calamity lead multitudes to Jesus' feet, to supplicate salvation through his blood.

Lord, hear our prayers, and forgive our sins, for Jesus' sake. Amen.

Thanks for the Removal of Pestilence,

OR OF AN INFECTIOUS DISEASE.

SICKNESS HEALED.

Folkstone. Berwick. Bridby. L. M.

1 I WILL extol thee, Lord, on high;
At thy command diseases fly:
Who but a God can speak and save
From the dark borders of the grave?

2 Sing to the Lord, ye saints of his,
And tell how large his goodness is:
Let all your powers rejoice and bless
While you record his holiness.

3 His anger but a moment stays
His love is life and length of days;
Though grief and tears the night employ,
The morning-star restores the joy.

WATTS, *Ps. 30, p. 1.*

READ PSALM XXX.

PRAYER.

O THOU who art the preserver of men, we would fall down before thee with grateful hearts, and praise thy name for hearing our prayers and sending deliverance. Thou hast delivered our souls from the hand of the grave; and when our lives were in the most imminent danger, thou hast kept us alive, that we should not go down to the pit. The arrows of death were flying thick around us, multitudes on the right hand and on the left were made the fatal victims of a destroying and infectious disease; we went about with our lives in our hands, and yet we are now the preserved monuments of thy mercy. What shall we render to the Lord for all his benefits! Glory to our God, that the disease which has been to many the messenger of death, has not come nigh us. We have dwelt in the secret place of the Most High, and we have been preserved in safety under the shadow of the Almighty.

We thank thee, O Lord, for thy kindness to our neighbourhood and nation, not only for removing the disease, but for all the benefit which has been derived from this gloomy visitation. If any have been brought to see their sin and misery, if they have been led to mercy's feet to implore salvation through a Saviour's blood, we magnify thy great name for blessings so great. O let not our nation return to their former thoughtlessness and profanity, but may all the inhabitants solemnly dedicate themselves to the service and honour of our redeeming God!

Lord, hear our humble prayers, for Jesus' sake. Amen.

In the Time of War, and for its Destruction.

PEACE PRAYED FOR.

Lution (Canada). Job. Peace. Alic Street. L. M.

1 ON Britain, long a favoured isle,
Now overwhelmed with grief and shame,
Deign, mighty God! once more to smile;
The same thy power, thy grace the same.

2 Let peace descend with balmy wing,
And all its blessings round her shed;
Her liberties be well secured,
And commerce lift its fainting head.

3 Let the loud cannon cease to roar,
The warlike trump no longer sound;
The din of arms be heard no more,
Nor human blood pollute the ground:

4 Let hostile troops drop from their hands
The useless sword, the glittering spear,
And join in friendship's sacred bands,
Nor one dissentient voice be there.

5 Thus save, O Lord! a sinking land;
Millions of tongues shall then adore,
Resound the honours of thy name,
And spread thy praise from shore to shore. BEDDOME.

READ ISAIAH XI.

PRAYER.

O LORD, we adore thee as the Lord of hosts. Great and mighty are thine armies, by which thou canst easily lay waste the guilty nations of the earth. We come unto thee, O merciful God, in a time of great public calamity, while our own and other nations are visited with the dreadful scourge of war. We would mourn, O Lord, over the pride and haughtiness and envy and revenge which agitate the bosoms of earthly rulers, and make them rush into unnecessary wars, and thus sport with the property, the comfort, the blood, and the lives of the children of men. In thy righteousness, O Lord, remove from the thrones of kingdoms such scourges of mankind. O scatter those who delight in war, and who will adopt no method for adjusting their differences, but that of leading thousands into the field of battle, and thus ushering multitudes, unprepared, into the presence of a holy and a righteous God.

O Lord, give us peace. Jesus, thou prince of peace, mercifully cause the tumult of war to cease, and teach the rulers and the nations to cultivate mutual harmony and love. Let all false ideas of dignity and glory be buried in the dust, and may all in authority see that it is their greatest glory to rule in the fear of the Lord.

O pity those who are in the very seat of war. Lord, preserve them from death, but above all, save their souls from hell!

Prepare us all for the peaceful blessedness of heaven. Hear our prayers, and forgive our sins, for Jesus' sake. Amen.

Thanksgiving for Peace.

PEACE.

Old 100th. Portugal. L. M.

1 LET Sion in her King rejoice,
Though tyrants rage and kingdoms rise!
He utters his almighty voice,
The nations melt, the tumult dies.

2 The Lord of old for Jacob fought,
And Jacob's God is still our aid;
Behold the works his hand has wrought,
What desolations he has made!

3 From sea to sea, through all the shores,
He makes the noise of battle cease;
When from on high his thunder roars,
He awes the trembling world to peace.

4 He breaks the bow, he cuts the spear,
Chariots he burns with heavenly flame:
Keep silence all the earth, and hear
The sound and glory of his name.

5 Be still, and learn that I am God,
I'll be exalted o'er the lands;
I will be known and feared abroad,
But still my throne in Sion stands.

6 O Lord of hosts, almighty King,
While we so near thy presence dwell,
Our faith shall sit secure, and sing
Defiance to the gates of hell.

WATTS, *Ps. 46, p. 11.*

READ PSALM XLVI.

PRAYER.

GOD of salvation, we come before thee with grateful hearts, to present the sacrifice of thanksgiving and praise for the blessings of peace. Glory to God, that thou hast caused the storm of war to cease, and that thou hast put an end to

the effusion of human blood. Thou art he who makest war to cease unto the end of the earth; thou breakest the bow, and cuttest the spear asunder, and burnest the chariot [illegible]

[illegible]

We would earnestly pray that the late war may be followed by thy blessing; for thou art able to bring great good out of the greatest evil. May the eyes of rulers be opened to see their dreadful guilt, and the vanity and cruelty of settling their disputes by the wanton destruction of the lives of men.

We pray for the universal extension of the holy, wise, and merciful principles of the religion of Christ. May these holy, peaceful principles enter into the cabinets and palaces of princes;—then shall wars cease unto the very ends of the earth, and then shall righteousness, as well as peace, flourish among all nations. Blessed Saviour, we long, we pray for thy universal reign among the kingdoms of the world. O hasten that day, when thou shalt be universally known and loved and adored.

Teach all of us to cultivate peace in our family, and in our own bosoms. O make us heirs of the peaceful joys of heaven and immortality.

Mercifully accept our thanksgivings, for Jesus' sake. Amen.

Setting out on a

OR OUTWARD BOUND.

SETTING SAIL.

Gibeah. Jordan's Banks. Prospect.

1 O HOLY Spirit, heavenly wind,
Blow and expand our sails,
That we may leave the shore behind,
Where pestilence prevails.

2 A barren soil, and sickly clime,
And waters naught are here;
O waft us to the heavenly port,
For none are sickly there.

3 Perpetual breezes on us blow,
Nor suffer us to strand;
It is to Canaan we would go,
That holy, promised land.

4 No weeds of vice, no stagnant pools,
Are found upon that shore;
Grace having purified men's souls,
They live for evermore.

Jorck, 84.

ISAIAH XXXV.

The Coming of the Messiah.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, [illegible] *be* grass with reeds and rushes.

8 And an highway shall be there, and a way, and be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

PRAYER.

ALMIGHTY God, the God and Father of our Lord and Saviour Jesus Christ, we draw near thy throne to present our supplications in the name of Jesus, as we are about to leave our native shores, and proceed toward the distant regions of the earth.

We adore thee in thy almighty power, thy universal government, and thy boundless grace. Thou art he who spreadest out the heavens, and rulest the raging of the sea. Thou hast compassed the waters with bounds, until day and night come to an end.

We now commend our bodies, our souls, our lives, our property, and our ship, to thy Divine and gracious care. Convey us in safety to the place of our destination. May we reach the desired haven. O preserve us from the dangers of the great deep. Preserve us from furious winds and tempestuous billows. Suffer us not to fall on dangerous sands or destructive rocks. Let not our vessel spring a leak, that we may not be consigned to a watery grave. Enable us, O Jesus, to flee to thee as our Saviour. Let every individual and mariner on board be clothed with thy righteousness and redeemed by thy blood. Bless our commander, and all subordinate officers. May we ever render prompt and loving obedience to those under whom we are placed. During the whole of our voyage may the greatest harmony and peace prevail. Let the fear and love of God inflame all our hearts, and regulate all our actions. In thy due time, restore us in safety to our native land, our families, and friends.

Lord, forgive our sins, and hear our prayers, for Jesus' sake. Amen.

Service at Sea.

SABBATH MORNING.

GOD THE ONLY REFUGE.

Truro. Tranquillity. L. M.

1 GOD is the refuge of his saints,
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold him present with his aid.

2 Let mountains from their seats be hurled
Down to the deep, and buried there;
Convulsions shake the solid world,
Our faith shall never yield to fear.

3 Loud may the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shore,
Trembles, and dreads the swelling tide.

4 There is a stream, whose gentle flow
Supplies the city of our God;
Life, love, and joy still gliding through,
And watering our divine abode.

5 That sacred stream, thine holy word,
That all our raging fear controls;
Sweet peace thy promises afford,
And give new strength to fainting souls.

6 Sion enjoys her Monarch's love,
Secure against a threatening hour;
Nor can her firm foundations move,
Built on his truth, and armed with power.

WATTS, *Ps. 46, p. 1.*

ISAIAH XL.

Consolations of the Gospel.

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

PRAYER.

GREAT and glorious Jehovah, the Creator of the heavens and the earth, we desire with the humility of unfeigned devotion, to approach thy throne of grace in the name of Jesus, our Surety, our Advocate, and Saviour. We are now upon the bosom of the great deep, where we see thy wonders in forming, in managing, and in controlling the mighty and the formidable waves of the sea. We adore thy sovereignty in permitting the waves to rage during the dangers of the storm. And we adore thy goodness and thy power in saying to the waves, "Peace, be still!"

We thank thee for thy kind protecting care over us during the past night. Encircled by the arms of thy gracious power, we are as safe upon the waters of the sea as we should be on the dry land. We thank thee, that by thy kind providence we laid ourselves down in peace, and have slept. Thou, O Lord, alone makest us to dwell in safety; therefore it becometh us to resolve in the words of the Psalmist, and in the strength of Divine grace: "Our voice shalt thou hear in the morning, O Lord; in the morning will we direct our prayer unto thee, and look up."

Mercifully bless us during the whole of this day; let our thoughts, words, and actions be under thy guidance, and agreeable to thy holy will. As loving children delight to please their earthly parents, may it ever be our delight to do what is well-pleasing to thee our heavenly Father, our God and Father in Christ.

Mercifully assist us in all the duties of this Sabbath.

Suffer us not to forget that it is thy day—that it is by way of eminence "the Lord's day." May it ever be our delight to remember the Sabbath day and keep it holy. Ever may we value and love the ordinances of religion required to be observed on that sacred day. Holy Spirit, assist us in our meditations. O enable us to think of Jesus—to think of his great salvation, and to think of that glorious heaven he has prepared for those who love him. Mercifully give us the satisfying evidence that Christ is ours, that his salvation is our portion, and that his heaven is our home.

We acknowledge our sinfulness. Our sins of omission are innumerable. We have in countless instances neglected to do what thy holy law requires. For Jesus' sake, mercifully forgive these our sins of omission. Without number are our sins of commission, in having done what thy righteous law forbids. For Jesus' sake, mercifully pardon these our sins. In thy great compassion, place us among the number of those of whom it is said, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Mercifully give us an interest in the righteousness of Christ, then the guilt of our sins shall be for ever removed. Give us an interest in the influences of the Spirit of Christ, then the pollution of our sins shall be washed away.

O Lord our God, most graciously hear these our supplications, and answer our requests, for the sake of Jesus, our Surety and Saviour.

And now to the Father, Son, and Holy Ghost, one Jehovah, be ascribed the kingdom, the power, and the glory, for ever and ever. Amen.

May the grace of the Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with us all, for ever and ever. Amen.

Service at Sea.

SABBATH EVENING.

A FREE SALVATION.

Irish. Bedford. C. M.

1 LET every mortal ear attend,
And every heart rejoice,
The trumpet of the gospel sounds
With an inviting voice.

2 Ho! all ye hungry starving souls
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind.

3 Eternal Wisdom has prepared
A soul-reviving feast,
And bids your longing appetites
The rich provision taste.

4 Ho! ye that pant for living streams,
And pine away and die,
Here you may quench your raging thirst
With springs that never dry.

5 Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows,
Like floods of milk and wine.

6 [Ye perishing and naked poor,
Who work with mighty pain
To weave a garment of your own,
That will not hide your sin,

7 Come naked, and adorn your souls
In robes prepared by God,
Wrought by the labours of his Son,
And dyed in his own blood.]

8 Dear God, the treasures of thy love
Are everlasting mines,
Deep as our helpless miseries are,
And boundless as our sins.

9 The happy gates of gospel grace
Stand open night and day,
Lord, we are come to seek supplies,
And drive our wants away. WATTS, 7, *B. I.*

ISAIAH LV.

Invitations and Promises.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon *him*; and to our God, for he will abundantly pardon.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

PRAYER.

GOD of creation, of providence, and redemption, we desire humbly to approach thy throne of grace, in the name of Jesus, our Saviour and Intercessor. We cannot draw near to thy mercy-seat as we ought; but we praise thy glorious name for the promise of the Holy Spirit, who is willing to

help our infirmities, to enlighten our understandings, to sanctify our hearts, and to enable us to present those supplications which are suitable to our case, and which our God and Father, for Jesus' sake, will mercifully hear, accept, and answer.

We acknowledge and adore thee as the only, the living, and the true God. Lord, inspire us with grace, that we may acknowledge and adore thee as the Lord our God, and as our God and Father in Christ.

Most merciful Father, we confess before thee our sinfulness. In ourselves we are altogether an unclean thing. We were born in sin, and conceived in iniquity: we are the degenerate plants of a strange vine. We confess our transgressions; they are great in number, and we confess they are great in aggravation; they are a heavy burden, too heavy for us. O enable us with thankfulness and joy to remember that the second person of the Trinity, the Son of God, the beloved of the Father, became our Surety, took upon him our nature, and in that nature obeyed, suffered, and died to atone for our guilt. Glory to God in the highest that the atonement *is* made. Glory to God in the highest that the chief of sinners, if convinced of sin, and penitent under a sense of sin, are welcome to a throne of grace, to seek and obtain salvation through the atonement of Jesus. Father of mercies, we now seek forgiveness for Jesus' sake.

At the close of thy sacred, hallowed day, we present our thanksgiving for all the mercies, temporal and spiritual, we have this day received. Gracious God! the cup of our lot is not only filled with thy goodness, but overflowing with thy kindness. O may the goodness of our God lead us to repentance, thankfulness, and holy obedience.

May all of us enjoy thy guardianship and protection during the night. May we enjoy the blessing of sleep and repose. Give thine angels charge over us. May we be held up in their hands, that no evil may befall us. Above all, teach us to say in the comforting language of the Psalmist, "God is our refuge and our strength, a very present help in trouble. The Lord of hosts is with us, the God of Jacob is our refuge. Selah!"

Greatly bless the captain and officers of this ship. Enrich their souls with every grace, that they may be fitted for every duty, and prepared for every emergency. Ever may they look up to thee for guidance, and ever depend upon thee for protection. While the property and lives of others are committed to their care, may their own souls be safe in the arms of mercy, and may a rich inheritance await them beyond the skies, where the vicissitudes and dangers peculiar to the sea and ocean, are for ever unknown.

We supplicate from thee, the Lord our God, the continuance of every temporal mercy. May we receive thy mercies with thankful hearts, and enjoy and improve all the blessings of thy goodness, for our own spiritual benefit, and for the glory of thy great name.

In prosecuting our voyage through the sea of time, teach us to make thy word our compass, that we may safely reach the haven of celestial rest, peace, and joy. Ever may our hopes of heaven be fixed on Jesus, and on his righteousness and intercession; then shall we say with the Apostle, "Which hope we have as an anchor of the soul, both sure and steadfast, whither the forerunner hath for us entered;" then we shall rejoice in hope of the glory of God.

Most merciful Father, hear these our prayers, forgive our sins, and accept our persons, for Jesus' sake. And may the grace of the Lord Jesus Christ, and the fellowship of the Holy Ghost, be with us all. Amen.

Second Service at Sea.

SABBATH MORNING.

DESTRUCTION OF PHARAOH AND HIS HOST IN THE RED SEA.

Gethsemane Chorus. P. M.

1 SOUND the loud timbrel o'er Egypt's dark sea;
Jehovah has triumph'd, his people are free!
Sing, for the pride of the tyrant is broken,
His chariot, his horsemen, all splendid and brave;
How vain was their boasting! the Lord has but spoken,
And chariots and horsemen are sunk in the wave!
Cho. Sound the loud timbrel, &c.

2 Praise to the Conqueror; O praise to the Lord;
His word was our arrow, his breath was our sword!
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath looked out from his pillar of glory,
And all her brave thousands are dashed in the tide!
Cho. Sound the loud timbrel, &c.

FLETCHER'S COLLECTION, 348, pt. 2.

EXODUS XIV.

Overthrow of the Egyptians.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.
3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.
4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.
5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?
6 And he made ready his chariot, and took his people with him:
7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.
8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.
9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.
10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.
11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?
12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.
13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.
14 The LORD shall fight for you, and ye shall hold your peace.
15 And the LORD said unto Moses, Wherefore criest thou

unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

PRAYER.

MOST merciful Lord God, the God of our salvation, we praise thy name that we are permitted to approach thy throne of grace. We thank thee that we are encouraged to look up to thee for acceptance, and for the answer of our prayers, through the merits of the righteousness, and the efficacy of the intercession of Christ. Lord, inspire us with holy reverence, holy devotion, and holy confidence.

Thou hast mercifully preserved us through another night; thou hast refreshed us with sleep, rest, and repose. We present before thee the sacrifice of our thanksgiving and praise. We thank thee that we were not found dead upon our beds. We thank our God and Father in Christ that we were not found the subjects of disease, suffering, and pain. Bless the Lord, O our soul, and forget not all his benefits!

Give us thy Holy Spirit, that we may be enabled to sanctify thy sacred day. May we never forget that great and blessed event which this day was appointed to commemorate, namely, the *resurrection* of Jesus. Glory to God in the highest that, on the morning of this day, the humanity of the Son of God was raised from the dead. Lord, teach us to rejoice that on the morning of this day he was declared to be the Son of God, with power, by his resurrection from the dead. We praise thee that, on the morning of this day, Jesus rose as the first fruits of them who sleep. Give us faith in Jesus as the Resurrection and the Life, then we shall rejoice in the assured hopes that we shall have a blessed resurrection, and that we shall rise to the enjoyment of a glorious immortality.

Divine Spirit, give us grace to mourn over our sinfulness with holy penitence, and teach us to confess our sins with unfeigned sincerity. Teach us to say with the holy Psalmist, "We acknowledge our transgression, and our sin is ever before us. We were born in sin, and in sin did our mothers conceive us. Our sins are more in number than the hairs of our head, which cannot be numbered. They are gone over our head; as an heavy burden, they are too heavy for us." We thank thee that thou hast borne with us so long in the midst of our provocations, and that thou hast not deprived us of life while in the very act of sinning against thee. Truly, when we deserved to have been cut down, thou hast preserved us. In the midst of deserved wrath thou hast remembered us with undeserved mercy.

Father of mercies, we implore forgiveness through the merit of the atonement of Jesus. Have mercy upon us, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out our iniquities. As an evidence that our sins are forgiven, inspire our souls with holy, evangelical, unfeigned repentance. O teach us to abhor sin, to mourn over sin, and to forsake sin.

We pray that we may rejoice and trust in Christ as a sanctifying Saviour. May Jesus be made of God unto us *sanctification*. By the influences of his good Spirit, may the vile impurities of our nature be washed away. Wash us throughly from our iniquity, and cleanse us from our sin. Purge us with hyssop, and we shall be clean; wash us and we shall be whiter than snow. Create in us a clean heart, and renew in us a right spirit.

Bless all who are on board this vessel. Give and continue with them that wisdom, and health, and vigour, and fortitude, which are necessary for the management of the ship, and for safely directing its course through the waters of the great deep. May the captain be guided, preserved, and strengthened in the discharge of all his arduous and responsible duties; and may those who are engaged in his service be distinguished for fidelity, and for rendering ready and willing obedience in singleness of heart as unto Christ; not with eye-service as men-pleasers, but as the servants of Christ doing the will of God from the heart, with goodwill doing service as to the Lord, and not to men.

We present our prayers in behalf of all our beloved relatives and friends, from whom we are separated by the briny waters of the great sea. Let salvation be their portion, and let the graces of the Holy Spirit be the ornament of their souls. Again may we see them in peace. And when we shall have finished the voyage of this mortal state, may we meet in the

heavenly mansions to be for ever with the Lord. Merciful Father, hear and answer our supplications, for Jesus' sake; to whom, with the Father and the Holy Spirit, we ascribe equal and undivided praises. Amen.

May the grace of the Lord Jesus Christ, and the love of God the Father, be with us all for ever and ever. Amen.

Second Service at Sea.

SABBATH EVENING.

GOD'S MAJESTY AND CONDESCENSION.

Evening Hymn. Alfred. L. M.

1 UP to the Lord that reigns on high,
And views the nations from afar,
Let everlasting praises fly,
And tell how large his bounties are.

2 [He that can shake the worlds he made,
Or with his word or with his rod,
His goodness how amazing great!
And what a condescending God!]

3 [God, that must stoop to view the skies,
And bow to see what angels do,
Down to our earth he casts his eyes,
And bends his footsteps downward too.]

4 He overrules all mortal things,
And manages our mean affairs;
On humble souls the King of kings,
Bestows his councils and his cares.

5 Our sorrows and our tears we pour
Into the bosom of our God;
He hears us in the mournful hour,
And helps us bear the heavy load.

6 In vain might lofty princes try
Such condescension to perform;
For worms were never raised so high
Above their meanest fellow-worm.

7 O could our thankful hearts devise
A tribute equal to thy grace,
To the third heaven our songs should rise,
And teach the golden harps thy praise.

WATTS, 46, *B. II.*

EXODUS XV.

Song of Moses.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

PRAYER.

GREAT and glorious Lord God Almighty, we desire to draw near to thy throne of grace in the name of Jesus, our Advocate and Saviour, with holy reverence, believing confidence, and filial fear. We acknowledge our unfitness for approaching thy presence as we ought. We are laden with infirmities: but we praise thee that the Holy Spirit is willing to help our infirmities; and we bless thee that our Divine Advocate and Intercessor is willing to present our services

before the heavenly throne with acceptance. Holy Spirit, we lift up to thee the eyes of our soul, earnestly to supplicate thy gracious aid. Blessed Jesus, we commit to thee our imperfect services and unworthy sacrifices, that in thy love and mercy thou wouldst graciously secure their acceptance before the throne above.

On the bosom of the great deep, and surrounded by many perils, we desire in the language of humble, yet believing confidence, to acknowledge and adore thee as our strength and our song. Thou art the God of salvation. Blessed Lord, give us grace to adore thee, and love thee, and trust in thee as the God of our salvation. From many dangers by sea and by land thou hast defended us, and from many perils thou hast delivered us. O deliver us from the perils of sin, from the snares of the world, and from the insinuating and alluring temptations of Satan. Often thou hast saved our bodies from temporal destruction. When death, as it were, appeared full in view, when only an hair's breadth seemed to be between us and the grave, thou didst come to our help, thou didst preserve our life, and restore our souls for thy name's sake. Now, Father of mercies, we earnestly pray for the salvation of our souls, our never-dying souls. Thou didst deliver Israel, thy chosen people, from Pharaoh and his hosts: mercifully deliver us from Satan—the prince of the power of the air, the spirit who now worketh in the hearts of the children of disobedience. Suffer not that destroyer of souls to accomplish our destruction. Mighty Saviour, come to our deliverance. Great God of salvation, thou didst stretch out thine hand, and didst lead forth thy people in safety through the waters of the Red Sea. O mercifully preserve us from the destroying waves of the Red Sea of Divine wrath. Save us from the guilt, and power, and love of sin. Save us from the world and its ten thousand snares. Save us from the corruptions of our own heart. Save us from the sting of death. And mercifully save us from the miseries of hell!

The salvation we seek for ourselves we would supplicate for all who are near and dear to us on earth. Far removed from them, we often think of them with ardent affection; and now we pray in their behalf. Lord, comfort them with all the blessings of thy providence; above all, enrich them with all the rich blessings of thy great salvation. May they and we be thy regenerated children. May we be born again by renewing grace. May we be the subjects of that new birth, which cometh not of blood nor of flesh, which is not of the will of man, but of God. O grant that we may be the subjects of that new birth, without which we never can belong to thy kingdom of grace on earth, and without which we never can belong to thy kingdom of glory in heaven. We pray not for alliances with the great, the wealthy, and the mighty of this world, the fashion of which so speedily changeth, and the glory of which so soon passeth away. Our petition and our request is that we, and all in whom we are interested, may be exalted to the distinguished honour of being made the sons and daughters of the Lord God Almighty. O put us among thy children, and give us the goodly heritage of the host of nations. Make us heirs of that heavenly inheritance which is incorruptible and undefiled, and which fadeth not away—that precious inheritance "which is reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Most merciful Father, accept our united thanksgiving for the mercies of the past day. Wherein we have offended thee in thought, expression, or action, graciously forgive. This night give us the blessing of sleep, protection, and repose. Hear, forgive, and answer, for Jesus' sake. And may the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with us all. Amen.

During a Storm at Sea.

THE STORM.

Oswestry. Warrington. Wareham. L. M.

1 WE ask the Lord to know his way,
But hardly know for what we pray,
When we expect it in a *calm*,
When nothing can our peace alarm

2 To sail along with wind and tide,
And smoothly into harbour glide;
While very few the voyage perform,
But *in the whirlwind and the storm.*

3 In this way Jesus reached the shore,
As all the prophets did before;
By this rough course the apostles went,
And learnt therein to be content.

4 So that we are but landed where
The Saviour and the saints appear,
Our songs of praise will louder sound,
As tribulations here abound.

5 Then shall we sing with them at last,
The bitterness of death is past!
And then the whirlwind and the storm
No longer will our souls alarm. *Jones, 44.*

PSALM XXIX.

God's Voice.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength.

2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

3 The voice of the Lord *is* upon the waters: the God of glory thundereth: the Lord *is* upon many waters.

4 The voice of the Lord *is* powerful; the voice of the Lord *is* full of majesty.

5 The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

10 The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

11 The Lord will give strength unto his people; the Lord will bless his people with peace.

PRAYER.

O LORD our God, thou art the almighty God. Thou art the God of the ocean as well as of the dry land. The winds and the waves are under thy control. The winds cannot blow, nor the waves of the sea lift up themselves on high, but by thy permission, and at thy command. When thou willest, the winds blow, and the waves rage; and when thou willest, there is a calm. When thou sayest to the infuriated elements, Hither shalt thou come and no farther, instantly thy voice is obeyed.

In thy sovereign providence, we are brought into great peril. The infuriated winds are howling around us, and the proud, swelling billows are threatening our destruction. We mount up to the heavens, and go down again to the depths; our soul is melted because of trouble. We reel to and fro like a drunken man, and we are at our wits' end.

O Lord, we cry unto thee in our day of trouble! O bring us out of our distresses! The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves! O Lord, thou art mightier than the voice of many waters, yea, than the mighty waves of the sea! Lord, we cry unto thee for help. Save, Lord, or else we perish. Command the winds and the waves to be still, and they will instantly obey thee. But if any of us should perish in this storm, O let not our souls perish; but through the death of Jesus, who endured the storms of Divine wrath, may they be preserved from hell, and may they enter heaven. Thy will be done!

Graciously hear our prayers, for Jesus' sake. Amen.

Thanksgiving after a Storm at Sea.

ALL'S WELL.

Alfred. Berwick. Addison's. L. M.

1 ALL'S well with those that fear the Lord,
In every calling, time, and place;
He does, according to his word,
Supply them from his stores of grace.

2 Supported by his mighty hand,
No room is left for them to fear
Dangers or want, by sea or land,
For he their guardian's always near.

3 The fleeting, stormy winds he grasps;
No single breeze eludes his hold:
The waters in his hand he clasps;
And every sand they wash is told.

4 His *portion* he will ever keep
From Satan's power and raging hell;
On shore, and on the boundless deep,
With righteous souls it shall be well. JOYCE, 46.

PSALM XLII.

Trusting in God.

AS the hart panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holiday.

5 Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill of Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me.

8 *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PRAYER.

O LORD our God, thou art most mighty and merciful, and thy mercy is over all thy works. We appear before thee to present our thanksgivings for the great deliverance thou hast wrought for us. If thou hadst dealt with us according to our deserts, thou wouldst have made the sea our grave, and have sent our souls to the lowest hell. Glory to thy gracious name, that thou hast extended toward us the arm of thy mercy, and not the hand of thy vengeance.

O Lord, we have seen thy wonders in the deep; and thou hast manifested the greatness of thy power in raising the storm, and then in commanding the raging tempest to be still. We thank our God and Father for preserving our lives, our ship, and our property. Thou hast not dealt with us according to our sins: neither hast thou rewarded us according to our iniquities. From the awful deeps, O Lord, we cried unto thee, and thou didst deliver us out of our distress. Thou didst send forth thy commandment, and the stormy wind was turned into a calm. Holy Spirit, enable us to praise our protecting and delivering God for his goodness, and for his wonderful works to us, the children of men. Let our preserved lives be ever devoted to thee, O Jesus, who hast saved us from impending danger, and who laidest down thy life to save us from the miseries of hell. May the holiness of our future lives testify the unfeigned gratitude of our souls. O Lord, be to us the God of our salvation.

Graciously hear our prayers, for Jesus' sake. Amen.

On Reaching a Foreign Port.

SAFE MOORED.

Piety. Worcester. Otford.

1 NO more the sea of life, no more
In angry waves can rise,
To dash against the peaceful shore,
Where now the vessel lies.

2 No more opposing winds can blow
On weary seamen there;
No swelling billows overflow
Which overwhelmed them here.

3 No more temptation, fear, and guilt,
Disease and pain no more;
Which, during all the voyage they felt,
Are known upon that shore.

4 No more an anchor now they need,
For hope to realize;
A helm to steer, or sails to speed,
Now they have gained the prize.

5 No more can rocks, or shoals, or foes,
Their perfect peace annoy;
For there is nothing to oppose,
Where all is perfect joy.

JOYCE, 92.

1 PETER I.

Strangers on Earth.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us

again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

PRAYER.

O THOU God of creation, of providence, and of redemption, we would now lift up our eyes unto thee, from whence our help has come. On leaving our native shores, we cried unto thee; we committed ourselves, our property, and our ship to the care of thy special providence; we supplicated thy protection from the dangers of the deep. Thou hast heard our prayer, and, through Jesus Christ, thou hast mercifully answered our supplications. Thou hast brought us in safety to this distant portion of the globe. Thou hast covered us with the canopy of thy power, thou hast hid us in the hollow of thine hand; for thy mercy endureth for ever.

While we remain in this foreign port, suffer us not to be corrupted by the sinful manners of those around us. May we mourn over prevailing depravity, and long for the day when the inhabitants of all nations shall be sprinkled with the blood of Jesus, and sanctified by his spirit. Preserve us from every sin, and from every excess, which may bring a reproach on our country, or the religion of Christ, whose name we bear.

While lading our vessels with the commodities of this distant land, O make us concerned to have our souls enriched with the treasures of grace. May our conversation, our thoughts, and our affections, be in heaven. By prayer may we trade with that blessed land, and thus receive celestial blessings as our imperishable inheritance.

We humbly seek the answer of our prayers, for Jesus' sake. Amen.

Homeward bound.

THE DESIRED HAVEN.

Carlisle New. Annandale. Haarlem. Germany. P. M.

1 WHEN shall I be called to glory,
To behold my Saviour's face;
To declare the blissful story,
Of the freeness of his grace;
And with holy exultation
(Never more to fool dismay)
To begin the long relation
Of his mercies by the way?

2 Mercies now forgot, recounting,
Miseries past, to come no more,
Streams exchanged for the fountain,
Toils at *sea* for joys on *shore*;
Scenes of wondrous love unfolding
To my unmolested soul;
Ever praising, while beholding
The contrivance of the whole?

JOYCE, 87.

NUMBERS XX.

Journeys of Israel.

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah: because the children of Israel strove with the LORD, and he was sanctified in them.

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* anything *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

PRAYER.

O LORD, we adore thee as the omnipresent Jehovah. Thou who art the God of our native land, art God of the whole earth, and thou art equally present in all places of thy vast dominions. The sea is thine, for thou hast made it, and thy hands have formed the dry land. Thy glory shines in the sparkling stars; thy glory is manifested by lofty mountains and extended plains; and thy glory is displayed by the vast ocean, by powerful winds, and by raging waves. During our voyage homeward, may our eyes be opened to see thy wonders in the deep: yea, to see thy wisdom, thy goodness, and thy power.

Bless the country we are now leaving. May its inhabitants soon enjoy the same privileges, both of a civil and religious nature, by which our native land is so remarkably distinguished.

Doubtless many have suffered the calamity of shipwreck since we left our native shores. But thou, in thy great mercy, hast spread over us the shield of thy gracious protection, and hast suffered no real evil to befall us. For this great blessing we present the unfeigned thanksgiving of our hearts. Many have lost their lives, and met with a watery grave, since we left the land of our fathers. In thy gracious sovereignty we are the living monuments of thy mercy. O may we be the living to praise thee! Suffer us not to be unthankful, or to be forgetful of thy benefits,—the undeserved instances of thy goodness. Holy Spirit, mercifully teach us by thy grace, "To praise the Lord for his goodness, and for his wonderful works to us the children of men." We have been frequently in danger, in great danger. Lord, we praise thee and bless thee, that thou hast been to us a very present help in time of trouble. In all the perils with which we have been surrounded, we have had abundant reason to lift up the voice of thanksgiving and praise, and to exclaim in the language of inspiration, "The Lord of hosts is with us; the God of Jacob is our refuge! Selah."

We have reason to be humbled in thy presence, and with feelings of unfeigned penitence to acknowledge our sinfulness and unworthiness. While enjoying fair weather and the propitious breezes of the sky, we were exceedingly deficient in our feelings of thankfulness and in our expressions of praise. In a great measure we were unmindful of thee our heavenly Father, who didst watch over us with such tenderness and care. After working out for us great deliverances, when the deep threatened to swallow us up alive, our hearts have not been sufficiently impressed with the loving-kindness of our God. Lord, forgive us for Jesus' sake, and lay not this sin to our charge! We look to thee for pardon through our dear Redeemer's blood.

While we are proceeding homeward in our course, O may we be advancing heavenward in our affections, our wishes, and our prayers. Grant, O Lord, that we may be restored in safety to the land of our fathers. O let not our pleasing hopes be frustrated! Suffer no storm or shipwreck to blast our expectations. Animate us, O Lord, with the hopes of heaven, and may all our hopes be placed on Jesus the sure foundation; then no storm, no calamity, no enemy, shall ever be able to destroy our confidence.

Preserve the health of our commander and our crew; and mercifully keep far from us the breath of pestilence.

Let our feeble prayers be answered, for our Saviour's sake. Amen.

On Reaching Home.

SAILING INTO PORT.

Carr's Lane. Kerwell. George's. Michael's. C. M.

1 THE chosen vessels of the King
Will reach the heavenly shore;
To him a freight of glory bring,
In his appointed hour.

2 But as the sea of life they cross,
By falling in the hand
Of enemies, some suffer loss,
Though after 'scape to land.

3 The Spirit's graces fill their sails,
While sovereign wisdom steers;
So, wafted by auspicious gales,
Each in the port appears

JOYCE, 90.

JOSHUA III.

Israel at Jordan.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above: and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city of Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

PRAYER.

WE appear before thee, most merciful and gracious Lord God, to present the tribute of our thankfulness and praise, for restoring us once more to our native, our beloved land. O come, let us give thanks unto the Lord, for he is good; for his mercy endureth for ever. Thou art great, and greatly to be feared; and may we, whom thou hast delivered from the merciless rage of the sea, be enabled to glorify thy great name. If thou hadst dealt with us as we deserved, thou wouldst have left us to perish in the great deep! Thou hast preserved us from the dangers of one sea, O preserve us from the awful and overwhelming dangers of the sea of Divine wrath! O enable us without delay to flee to Jesus as the only refuge; then shall we indeed find him an effectual refuge from the winds, and a covert from the tempest of Divine wrath.

Lord, we thank thee that thou hast been more gracious to us than our fears. On leaving the land of our birth, painful apprehensions rose in our bosoms that we might no more see our dear and beloved relatives and friends; that we should no more see the land of our nativity; and that we should no more hear the voice of our dear minister, who prayed for us with such fervour and affection when we last listened to his voice. Most merciful God and Father in Christ, we praise thy great and gracious name that all our fears have been disappointed, and that our prayers to be again permitted to see our country and friends thou hast most graciously answered. Lord, what shall we, what can we render unto thee for all thy mercies! O teach us to say in the language of the Psalmist, in the exercise of faith, and under the influence of holy devotion, "O Lord, truly we are thy servants. We will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. We will take the cup of salvation, and call upon the name of the Lord. We will pay our vows unto the Lord now, in the presence of all his people." In a remarkable degree, and in numerous instances, we have enjoyed distinguished marks of thy providential interposition, protection, and care. God of salvation, in addition to the blessings of thy providence, bestow upon us the blessings of thy grace. Give us a title to the mansions of the blessed. When the earthly house of this tabernacle is dissolved, may we enter and inhabit the building of God, eternal in the heavens!

We thank God that our lives have not been taken away by the diseases peculiar to foreign lands. We praise thee, not only for the preservation of life, but also for the preservation of property. At the close of the voyage of life, may our souls be safe. Now we have reached our home, may we hear the voice of our earthly employers saying to us, "Well done, good and faithful servants." But at the close of the voyage of life, may we hear our blessed Saviour saying to us, "Well done, good and faithful servants, enter ye into the joy of your Lord." Graciously hear, answer, and forgive, for Jesus our Redeemer's sake. Amen.

Our Father which art in heaven, &c.

For Rulers.

MAGISTRATES AND RULERS.

Bedford. Irish. C. M.

1 ETERNAL Sovereign of the sky,
And Lord of all below,
We mortals to thy majesty
Our first obedience owe.

2 Our souls adore thy throne supreme,
And bless thy providence,
For magistrates of meaner name,
Our glory and defence.

3 Kingdoms on firm foundations stand,
While virtue finds reward;
And sinners perish from the land,
By justice and the sword. WATTS, 149, *B. II.*

PROVERBS VIII.

Wisdom.

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

PRAYER.

MOST merciful Lord God, we are unworthy and unfit to approach thy throne of grace. We praise thy great and glorious name that we are welcome to draw near to thy mercy-seat, through the merits of our Divine Intercessor, Jesus Christ, thy Son and our Saviour. Holy Spirit, inspire us with godly repentance and lively faith, then, relying on the atonement of Jesus, we shall present our supplications with sincerity and with acceptance.

Lord, we acknowledge and adore thee as the universal Potentate. O enable us to rejoice in thee as the author of all things, and as the end of all things! Great Redeemer, teach us by thy Spirit to rejoice in thee as the King of kings, as the Ruler of the universe, and as the King of Zion, thy Church; for the salvation of which thou didst shed thy blood, thou didst lay down thy life.

Exalted Saviour, we adore thee, and would rejoice in thee as having all kings and rulers under thine immediate control. None can rule without thy permission. And all are accountable to thee for the manner in which they fulfil the functions, and discharge the responsible duties of their important offices. All those virtues and graces which qualify rulers and magistrates for adorning their high and influential calling, and for making them blessings to men, come from thee. "It is by thee kings reign, and princes decree justice. By thee princes rule, and nobles, even all the judges of the earth."

We would confess before thee our sinfulness and the apostacy of our race, which have introduced into our world anarchy, confusion, rebellion, and misery. When we came from the pure hand of thine omnipotence, we were holy and loving as thyself. Had our innocence remained, we should never have known those vile, and restless, and dangerous passions which are the disgrace and the curse of our world, and which render indispensable, for our security and peace, the existence of rulers commissioned by thyself to act as in thy place. We thank our God and Saviour for this Divine institution, and for all the benefits, social, civil, political, and religious, we enjoy under its salutary influence.

We would now offer up our earnest and humble supplications for all our rulers, whether the sovereign as supreme, or judges, legislators, and magistrates as subordinate. Blessed Jesus, the King and Head of the Church, thou who didst inspire prophets and apostles with every needful grace, mercifully bestow on all our rulers those graces of wisdom, and righteousness, and forbearance, and patience, and mercy, without which they cannot rule for thy glory, for the welfare of society, and for the interests of thy Church. May it be their glory and delight to deliver the needy when he crieth; the poor also, and them who have no helper. Mercifully confer on them the spirit of wisdom and understanding. Give them the spirit of counsel and might. O make them of quick understanding in the fear of the Lord. Let them not be deceived by false appearances or by hypocritical pretensions; and thus may they be prevented from judging after the sight of their eyes, or from judging after the hearing of their ears: but with righteousness may they judge the poor, and reprove with equity for the meek of the earth.

Make our rulers a terror to evil-doers, and a praise to them who do well. May our rulers not only be eminent for human virtues and attainments, but may they be distinguished for heavenly grace. May the prosperity of Sion be ever near and ever dear to the hearts of all our rulers.

Lord, enable us who are under authority to submit ourselves to every ordinance of man for the Lord's sake; whether to the king as supreme, or unto governors as unto them that are sent by him.

God of salvation, mercifully hear and answer these our supplications, for the sake of Jesus, our Saviour and King. And to the Father, Son, and Holy Ghost, we would now ascribe the kingdom, the power, and the glory, for ever and ever. Amen.

Death of a Sovereign

DEATH AND THE GRAVE.

Old Hundredth. Lutheran. L. M.

1 SOVEREIGN of life, before thine eye,
Lo, mortal men by thousands die!
One glance from thee at once brings down
The proudest brow that wears a crown.

2 The friendly hand, no more shall greet
Accents familiar once, and sweet:
No more the well-known features trace,
No more renew the fond embrace.

3 Yet if my Father's faithful hand
Conduct me thro' this gloomy land,
My soul with pleasure shall obey,
And follow where he leads the way.

FLETCHER'S COLLECTION, 186, *pt.* 1.

1 KINGS II.

David's last Charge to Solomon.

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absolom thy brother.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

PRAYER.

IN the name of our great High Priest, who was dead, but is alive again, we approach thy throne, O Lord our God. The breath of earthly kings is in their nostrils, and wherein are they to be accounted of? Thou art the living God, and from everlasting to everlasting thou art God. Thou art the God of our salvation, in whom we are commanded to place all our trust and confidence, and not to trust even in the best of earthly princes, nor in the most distinguished of the sons of men, in whom there is no help. O how feeble and insignificant are earthly princes, of the greatest excellence and of the greatest power, when compared with thee, the Almighty Redeemer, who hast on thy vesture and on thy thigh the name written, King of kings, and Lord of lords! Thou art the Almighty Ruler, infinitely independent of all beings, in thy life, blessedness, and glory. As for earthly princes and kings, they are as grass, and the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth, but thy word, O King of kings, shall stand for ever.

We adore thee in thy Divine, wise, absolute, and irresistible sovereignty. The life of all living creatures, from the insect to the proud monarch, depends equally on thee. The mightiest of kings is as unable as the worm to resist thy power, or to evade the stroke of death when thou dost send forth thy command. Inhabiting his fortified palace, surrounded by soldiers, loyal, powerful, and brave, he is as weak and defenceless as the humble peasant inhabiting his lowly, secluded dwelling. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." May it be our happiness, privilege, and glory, to have the God of Jacob for our help, and to have our hope in the Lord our God.

In thy sovereignty, O Lord, thou hast sent the messenger of death into the palace of our king. Thou didst put the summons of death into his bosom. Thou hast taken from him his mortal life. Thou hast taken the sceptre from his hand. Thou hast removed the crown from his head. Thou hast laid his glory in the dust. Thou hast exchanged his throne for a coffin, his imperial robes for grave-clothes, and his royal residence for a grave! The splendour of royalty which surrounded him is extinguished for ever, and he is now enveloped with the darkness of the tomb. Thou didst invest him with sovereignty and power. By thy providence he was placed in circumstances of the most solemn responsibility. He has now appeared before thee, the universal, the wise, and the righteous Judge, to answer for his kingly acts, for the deeds he has done, whether they have been good or bad. He has appeared before thy tribunal, from which there is no appeal!

Lord, impress most deeply and seriously the minds of his surviving subjects, his surviving royal relatives, his surviving ministers and counsellors, but especially his successor, who now fills the throne he has left, with the importance of those solemn realities. O enable them by thy Spirit daily to remember the certainty of their own departure from time to eternity! Teach them, O teach them, the infinite importance of seeking while the day of mercy lasts an interest in Christ and a title to heaven! Let the graces of the Spirit be more precious in their estimation than the most splendid titles or costly jewels. Incline their hearts to seek an alliance with Christ and his redeemed family, which is infinitely more honourable and blessed than to claim kindred with the most distinguished and powerful of earthly monarchs. Teach them, O teach them the vanity, the utter vanity of all earthly grandeur, and greatness, and power, when compared with Divine grace, and an interest in the atonement of Jesus, which alone can secure a title to the heavenly mansions!

Graciously sanctify to the surviving members of the royal family and household the bodily sufferings of our late sovereign, which preceded and effected his dissolution. May they see and feel the importance of seeking and obtaining, in the period of health, that grace which alone prepares for the afflictions of the body in the dying hour; and which alone fits the soul, at the death of the body, for appearing before the presence of the eternal Majesty of the heavens, and for becoming a resident of the heavenly city.

Mercifully sanctify all the national mercies and national judgments of which our nation has been the subject during the reign of our late sovereign. May our national sins be forgiven, and remembered no more.

Teach us to rejoice that, though our late sovereign is numbered with the dead, Jesus the King of Zion lives, and reigns for ever blest. Lord, hear our prayers and forgive our sins, for Jesus' sake. To the Father, Son, and Holy Ghost, one Jehovah, be ascribed glory, honour, dominion, and power, for ever and ever. Amen.

May the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with us all. Amen.

Accession of a Sovereign to the Throne.

THE SPIRITUAL CORONATION.

Miles's Lane. Coronation. Gabriel New. C. M.

1 ALL hail the pow'r of Jesu's name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

2 [Crown him, ye martyrs of our God,
Who from his altar call:
Extol the stem of Jesse's rod,
And crown him Lord of all.]

3 Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go—spread your trophies at his feet,
And crown him Lord of all. ANONYMOUS.

1 KINGS I.

The Coronation of Solomon.

AND king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

PRAYER.

SOVEREIGN of the universe, and God of salvation, we thy creatures, dependents, subjects, and children, draw near to thy throne of grace, in the name of thy well-beloved Son, our Surety and Saviour. We adore thee in all the attributes of thy nature, which we are permitted to see through the blessed medium of the righteousness of Christ. O teach us to rejoice that all thine attributes are glorified in Christ! Give us thy holy Spirit, that we may look with faith on the righteousness, atonement, and intercession of Jesus, and see the blessed harmony of thy Divine perfections: "Mercy and truth meeting together, and righteousness and peace embracing each other."

We adore thee in thy sovereignty as displayed in removing by death our late king, and in raising up a successor to fill his throne. All thrones, sceptres, and kingdoms, are at thy disposal, and at thy disposal alone. Death is thy messenger. Thou sendest him to the palaces of princes to summon their appearance before thy tribunal. We praise thee that we are not visited with the great national calamity of a disputed succession. In past generations our country was visited with this judgment. Accept mercifully our individual and our national thanksgivings, that our sovereign has been led peacefully to the throne of his ancestors, without the revolting calamity of the shedding of human blood. As a nation, thou hast not dealt with us as our iniquities deserved. In the midst of deserved wrath thou hast remembered us with undeserved mercy. Teach us to praise thee for thy goodness, and for thy wonderful works to us the children of men. Incline our hearts to exalt thee in the congregation of the people, and to praise thee in the assembly of the elders.

It is our duty and our privilege to present our supplications before thy mercy-seat in behalf of him whom thou hast elevated to an earthly throne. Thou hast placed him in a sphere the most important, and in a station the most sacred, difficult, influential, and responsible. To a pinnacle of regal eminence thou hast exalted him,—surrounded by difficulties, temptations, and snares. When our sovereign thinks on the duties which he is required to discharge, the laws he is required to administer, and of the interests of the numerous subjects committed to his care, he has reason to exclaim in the language of the inspired Apostle of the Gentiles, "Who is sufficient for these things?" O lead him by thy good Spirit to say and to believe and feel what he utters, "My sufficiency is of God." May he hear the voice of Jesus, his King and Saviour, thus addressing him in language of encouragement, "My grace is sufficient for thee, and my strength shall be made perfect in weakness."

Most mercifully endue our king with every grace. It is by thy Spirit alone kings can be qualified to reign, and thus become blessings to their subjects, and nursing-fathers to thy Church. We earnestly pray for the honour of thy name, for the prosperity of Zion, and for the welfare of this kingdom, that our beloved king may be made in deed and in truth, the subject of Divine grace. May the graces which enriched David, the man according to God's own heart, and which adorned Solomon, the wisest of kings, be the rich treasure of his soul, and the bright ornament of his reign. Give unto our king thy judgments, and let them be the guiding maxims of his government. Give unto the king thy righteousness, then his reign will resemble the genial beams of the sun, and the influence of the dew on the tender herb. Give him thy Spirit, that he may be enabled to judge the poor of thy people, and to save the children of the needy. Make him the father of his people. May not only their temporal interests, but more especially their spiritual welfare be near his heart. Then his benign influence shall come down like rain upon the mown grass, and like showers that water the earth. Let the righteous increase in his days, and his people be blessed with abundance of peace. Let the crown flourish upon his head, associated with those graces of the Spirit which are more precious than the costliest jewels.

Ever may he be surrounded by counsellors wise, patriotic, and pious; men loving righteousness and hating covetousness. May he always live in the loyal affections of his people. May his throne be held up and continue secure by means of the earnest and continued prayers of his believing subjects. Like the throne of Jesus, may justice and judgment be the habitation of his throne. May mercy and truth go before his face. May his reign be long, prosperous, and blessed. In his day may Zion prosper more than it has prospered under any preceding reign. Make him a blessed example, to all surrounding kings, of every grace, and of wise and merciful government. And make his kingdom the most prosperous, and holy, and united, upon the face of the earth. May our king ever love, adore, and serve Jesus, the King of kings, pay his homage at Immanuel's feet, and crown him Lord of all!

Mercifully hear our prayers, for our Redeemer's sake. And may the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost, be with us all. Amen.

Birth of a Firstborn Prince.

COVENANT OF GRACE UNCHANGEABLE.

Devises. Miles's Lane. C. M.

1 YET (saith the Lord) if David's race,
The children of my Son,
Should break my laws, abuse my grace,
And tempt mine anger down;
2 Their sins I'll visit with the rod,
And make their folly smart;
But I'll not cease to be their God,
Nor from my truth depart.
3 My covenant I will ne'er revoke,
But keep my grace in mind;
And what eternal love hath spoke
Eternal truth shall bind. WATTS, *Ps.* 89, *p. V.*

2 KINGS XXII.

Josiah.

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

PRAYER.

O THOU King eternal, immortal, and invisible, we bow before thy throne of grace, and would approach thy presence through that new and living way which thou in thy mercy hast opened up, namely, the atonement of thy beloved Son, our Surety and Saviour. When we remember what thou art, the self-existent Jehovah, arrayed in glorious and uncreated majesty, with what reverence we should draw near thy mercy-seat! But when we think of thee as our God and Father in Christ, we are encouraged to draw near with filial confidence and hope, believing that we shall be received with gracious and paternal acceptance.

Blessed Lord God, we desire and pray that we may be clothed with unfeigned humility and evangelical repentance. As individuals teach us to mourn over our personal sins; and as a nation, teach us to mourn over our national sins. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments." While we thus confess our sins, graciously enable us to mourn over our national transgressions. Give us grace as a nation to give evidence that our repentance is genuine by obeying thy precepts, observing thine ordinances, sanctifying thy Sabbath, and frequenting thy courts.

We come unto thee, our God, to present before thee our sacrifice of thanksgiving. We praise thee that thou, in thy gracious providence, hast given us a firstborn Prince, an heir-apparent to the throne of these realms. We thank thee that thou hast preserved the life of our beloved queen in the hour of fear, of danger, and of suffering. Thou hast accomplished the wishes of our king and his royal consort; thou hast realized a nation's hopes; and thou hast answered a nation's prayers. For those smiles of providence we present the sacrifices of thanksgiving and of praise.

May the recovery of our beloved queen be soon completed. And may her life and health be preserved, that she may be fitted to watch over the interests of the royal child, to teach him lessons of wisdom, to enrich his mind with useful knowledge, to direct his youthful mind to Jesus, and to assist him in seeking and cultivating those virtues and graces which shall qualify him, by thy Spirit, for reigning in righteousness over a loyal and devoted people, and for becoming a blessing to his future subjects, and especially to the Church of Christ.

May the royal parents of the prince be instructed by the Divine Spirit to commit their child to the love, and care, and guidance of Jesus, the Prince of life, and the Prince of the kings of the earth. By faith and earnest prayer, may they surrender the child to the keeping of Christ's everlasting arms, and lay him in Christ's loving bosom.

King of kings, most mercifully preserve the life of the prince. Defend him graciously from the fatal influence of those maladies from which no children are exempted, and by which myriads are removed to an untimely grave.

At an early period of his life may he furnish, like Josiah of old, symptoms of genuine wisdom, and of unfeigned piety. Soon may the Spirit of grace persuade and enable him to dedicate himself to Jesus, and to receive Jesus as his Surety, his Saviour, and his King. Like Josiah, may he live to show unfeigned love to thy Word, and a most earnest desire to walk in all the commandments and ordinances of the Lord blameless.

Numerous are the wiles, snares, and temptations which have endangered the souls of princes in all ages. May this firstborn prince be peculiarly preserved from every temptation; and in due time, may he be arrayed in the whole armour of God, and thus be strong in the Lord, and in the power of his might. May he resemble David in devotion, Solomon in wisdom, and Jehoshaphat in concern for the intellectual, moral, and spiritual improvement of those over whom he may be called by thy providence to reign.

Let the event of the birth of our prince and heir-apparent to the throne of his ancestors, remind us of the birth of Jesus, the Son of God, and the Saviour of men. O enable us with joy and thankfulness to remember our Saviour's birth, on which depended a world's salvation. Teach us with holy thankfulness to sing, "Unto us a child is born, and unto us a son is given. The government is upon his shoulders, and his name is Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace."

Most mercifully hear our supplications, and accept our thanksgivings, for Jesus' sake. And to the Father, Son, and Holy Ghost, be ascribed the kingdom, the power, and the glory, for ever and ever. Amen

Colleges of the Prophets, and Sabbath-schools.

CHURCH OF CHRIST.

Arabia. Warwick. C. M.

1 ARISE, O King of grace, arise,
And enter to thy rest;
Lo! thy church waits with longing eyes,
Thus to be owned and blest.

2 Enter with all thy glorious train,
Thy Spirit and thy word;
All that the ark did once contain
Could no such grace afford.

3 Here, mighty God, accept our vows,
Here let thy praise be spread;
Bless the provisions of thy house,
And fill thy poor with bread.

WATTS, *Ps.* 132.

PSALM CXXXII.

Ark and Priests of God.

LORD, remember David, *and* all his afflictions:
2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;
3 Surely I will not come into the tabernacle of my house, nor go up into my bed;
4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,
5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.
6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.
7 We will go into his tabernacles: we will worship at his footstool.
8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.
10 For thy servant David's sake turn not away the face of thine anointed.
11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.
12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.
13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.
14 This *is* my rest for ever: here will I dwell; for I have desired it.
15 I will abundantly bless her provision: I will satisfy her poor with bread.

PRAYER.

IN the name of Jesus, O God of salvation, we approach thy presence and adore thy name. Thou sittest in sovereign majesty between the cherubim in the heaven of heavens. Thou art infinitely worthy to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

Under a deep and penitential sense of our sinfulness, we desire to approach the mercy-seat of our God. Desiring to loath our sins, and to mourn over our sinfulness, we would pray in the words of inspiration: "Behold, thou desirest truth in the inward parts; in the hidden part make us to know wisdom. Purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow." May Christ be made of God unto us sanctification. May we be for ever delivered from sin's guilt by the righteousness of the Lamb of God imputed to us. And may we be delivered from the pollution and the power of sin, by the influences of Christ's Spirit applied to us; then we shall be comely, O Jesus, by thy comeliness put upon us.

Lord Jesus, we adore thee as the King, the Head, and the Saviour of the Church of God. Glory to thy name, that as early as the days of Adam, thou didst plant and establish thy Church on earth. Glory to God in the highest, that throughout all ages from that period to the present thy Church has been preserved, and that no weapon formed against Zion has been permitted to prosper.

We thank our God for all the ordinances which have been wisely and mercifully instituted for Divine worship, and for the edification and consolation of the Church. Praise to God for the appointment of the Gospel-ministry. And we thank thee for those colleges of the prophets, Sabbath-schools, and pious Christian families, which are appointed and honoured by thyself, for the purpose of furnishing thy Church with heralds of salvation, who are to proclaim and make known the unsearchable riches of Christ. We rejoice, O Jesus, in the connection betwixt thy glorious ascension and thy providing the Church with ministers and office-bearers, to watch over her eternal interests, and by thy Spirit to prepare her members for entering into the heavenly mansions, and for becoming possessors of the inheritance of the saints in light. We praise thee, O God of our salvation, that when thou didst ascend on high and lead captivity captive, thou didst receive gifts for men, even for the rebellious, that the Lord our God might dwell among them. We thank thee that thou didst give "some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Most merciful Spirit, graciously descend in thy blessed influences upon our universities, our theological institutions, and on our Sabbath-schools, from which thousands have already been introduced into the holy ministry, and who are now the living ornaments of the Gospel of Christ. May all the teachers be most eminently taught of the Holy Ghost. May the Divine Spirit, who descended and so wonderfully rested upon the Apostles, on the day of Pentecost, descend upon the tutors of our colleges, and on the teachers of our Sabbath-schools. May the love of Christ and the love of souls reign superlatively within them. And may those young men, who are destined to become the ministers of the cross, be animated with love to Christ the most ardent, and with the most fervent compassion for immortal souls. Never may they forget that the great object of a Gospel-ministry is the glory of God in calling sinners to repentance, and in bringing them from a state of spiritual death, captivity, and misery, into the glorious liberty of the sons of God.

Before entering upon the glorious work of the ministry, may they be filled with the Spirit, and may their souls be richly furnished with every grace. And when they receive the sacred commission, may they be more successful than all that ever went before them in winning souls to Jesus. May they be among the number of those of whom it is said, "They that be *teachers* shall shine as the firmament, and they who turn many to righteousness as the stars for ever and ever."

Lord, hear and answer these our supplications, for Jesus' sake. And to the Father, Son, and Holy Ghost, be ascribed the kingdom, the power, and the glory, for ever and ever. Amen.

Millennium.

CHRIST'S UNIVERSAL REIGN OF PEACE.

Arundel. Carr's Lane. Oatlands. C. M.

1 BEHOLD! the mountain of the Lord
In latter days shall rise
On mountain-tops above the hills,
And draw the wond'ring eyes.

2 To this the joyful nations round,
All tribes and tongues shall flow;
Up to the hill of God, they 'll say,
And to his house we 'll go.

3 The beam that shines from Sion hill
Shall lighten ev'ry land;
The King who reigns in Salem's towers,
Shall all the world command.

FLETCHER'S COLLECTION, 160, *pt. II.*

ISAIAH XI.

Millennial Blessedness.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

PRAYER.

MOST merciful Jehovah, the Father, Son, and Holy Ghost, ONE GOD, graciously look down upon us with acceptance while we approach the throne of grace in the name of our Divine Mediator, the Lord Jesus Christ. May we be filled with the Holy Spirit, as we now draw near to present the supplications of our heart before the Father of mercies in behalf of Zion, and its sacred, sublime, and eternal interests.

Lord, we pray agreeably to thy command, and in accordance with the promises of thy truth, that "the kingdoms of this world may soon become the kingdom of our God and of his Christ." Lord, we believe that this *shall* be the case. O hasten it in thy due time, that the nations of the earth may be filled with joy; and unite with the angels of heaven, and the spirits of just men made perfect, in loud hallelujahs of praise to the honour of the God of salvation.

We thank thee for the promise that, in Abraham's seed, the promised Messiah, "all the nations of the earth shall be blessed." O Lord, we thank thee that many nations have already been blessed in Jesus and his Gospel, and that for many ages and generations: but numerous nations have not yet been blessed in him, nor have yet called him blessed. O Hearer of prayer, to whom all flesh should come, and to whom all flesh *shall* come, we lay this promise before thee. We thank thee for the degree in which it has been accomplished; and we lift up our earnest and believing prayers that the period of its universal fulfilment may not be far distant. Hasten, O hasten the day, the blessed, longed-for day, when all Pagan and Mahommedan nations shall be blessed in Jesus.

We rejoice in the glorious grant made from eternity by the Father in the covenant of grace to his beloved Son, that "he should give to him the heathen for his inheritance, and the uttermost ends of the earth for his possession." Exalted Saviour, we pray, we plead that in thy great mercy thou mayest carry thy mediatorial conquests to every part of the earth, and assert and exercise thy mediatorial authority over all the inhabitants of the globe. We thank the Father of mercies that we present this prayer under the high sanction of thine own promise. Hast thou not said, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth?" Lord, mercifully do as thou hast said. Hast thou not promised, "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts?" Lord, mercifully do as thou hast promised.

We pray for the conversion of the Jews, and for their speedy restoration to thy Church. Thou hast said, "All Israel shall be saved; and there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I take away their sins." We earnestly supplicate our God that the day may be near at hand when the Spirit shall descend upon the Jewish nation, when thy great and precious promises shall be fulfilled, and "then the receiving of them shall be life from the dead."

Great God of salvation, we pray that "the knowledge of the Lord may soon cover the earth, as the waters cover the sea. Then there will be nothing to hurt or to destroy in all thy holy mountain."

Most merciful God, with humility and confidence we place these our prayers before thy mercy-seat. For Jesus' sake, answer the requests of thy servants. And may the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost, be with us all. Amen.

THE END.